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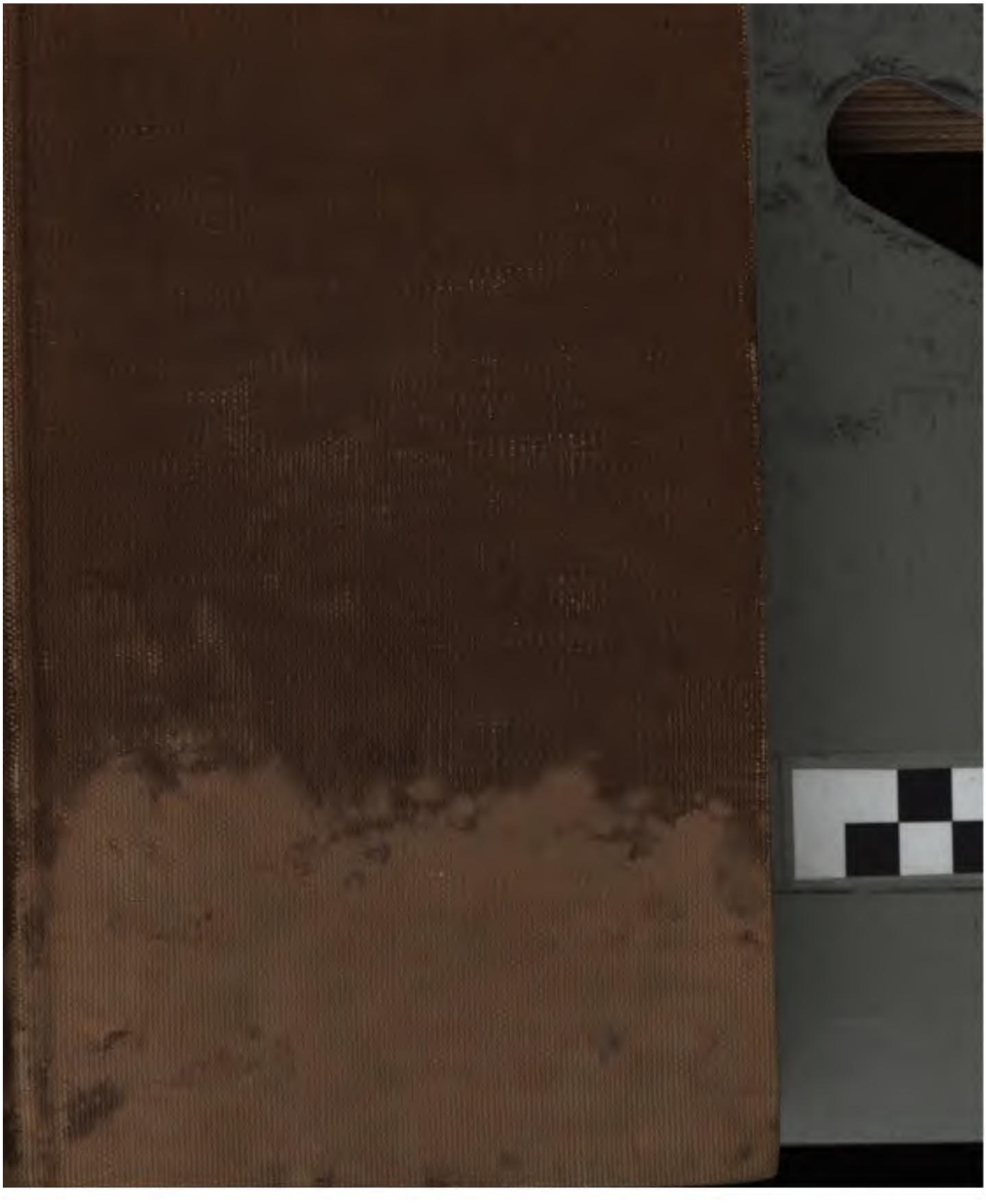

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THE

WORKS

OF

GEORGE FOX.

VOL. III.

THE

GREAT MYSTERY

OF THE

GREAT WHORE

UNFOLDED;

AND

ANTICHRIST'S KINGDOM

REVEALED UNTO DESTRUCTION.

In answer to many false doctrines and principles which Baby merchants have traded with, being held forth by the professed m ters, and teachers, and professors in England, Ireland, and Scot taken under their own hands, and from their own mouths, sent by them from time to time, against the despised people of the I called Quakers, who are of the seed of that woman who hath long fled into the wilderness.

ALSO,

An invasion upon the great city Babylon, with the spoiling of her golde and delicate merchandise, whereby she hath deceived the world and na and herein is declared the spoiling of her prey, in this answer to the mul of doctrines held forth by the many false sects, which have lost the knowledge, and been on foot since the apostles' days, called Anaba Independents, Presbyters, Ranters, and many others; who out of thei mouths have manifested themselves not to be of a true descent from th christian churches: but it is discovered that they have been all made with the wine of fornication received from the whore which hath sitten the beast, after whom the world hath wondered.

BY GEORGE FOX.

"And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchand more."—*Rev.* xviii, 18.

"And they cried when they saw the smoke of her burning, saying, what city is like unto this grea And they cast dust on their heads, and cried, weeping and wailing, saying, alas, alas, that great city, were made rich all that had ships in the sea, by reason of her costliness, for in one hour is she made deso *Rev.* xviii. 18, 19.

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1831

THE EPISTLE TO THE READER.

To all the world to whom this may come to be read, that they
with a good understanding, and hereby they may come to the pe
knowledge of the ground of difference between the priests, and
fessors, and all sects in these nations, and us who are in scorn c
Quakers; showing that the controversy on our part is just and
against them all, and that we have sufficient cause to cry against t
and to deny their ministry, their church, their worship, and their v
religion, as being not in the power, and by the spirit of the living
as commanded of him, or ever practised by his saints: but this decl
the ground, and foundation thereof to be another thing, than
on which the true church, and ministry, and practice, and
ship, and true religion were built in the days of the apostles.
also, this is an invitation to all sects and professions of people, to
forth and try if what they hold and profess be according to the s
tures of truth; and to do this by evident and sound arguments, an
the best spiritual weapons they have, and to lay aside all this per
tion and unrighteous dealing, and stocking, and whipping, and
prisoning of us for speaking against their religion; and that they
forth in fair dispute, to contend in the spirit of meekness, for what
profess and practice, and to prove, according to the scriptures,
ministry, church, and whole religion, that it is in, and by the
and power of God, or otherwise to renounce and deny all their
gion, and the profession and practices thereof, that every man m
satisfied who they are that are in the true and right way, and o
true worship, and true religion, and who are not; and this is desir
us who are called Quakers. And here also is a true account of our
beginning and coming forth in the world; and of the great sufferin
have sustained, and how we have been carried on and preserved t
day.

The Lord God everlasting, who is true and faithful, hath ful
his promise in us, and unto us, and we are gathered from the m
of all dumb shepherds, and out of the mouths of all hirelings, who
made a prey upon us, and fed themselves with the fat, and devo
souls for dishonest gain. And we are come to the fold of eternal
where Christ Jesus is the chief shepherd, and he is the shepher

fied, and lieth slain to this day. A
set us, on the mountain of his own
hold and feel the life, and glory, a
end; and the world that hath an e
glory are his footstool that reigns a
this perishing world brings forth
reckoned our temptation, though a
glory, its riches, its crowns, its co
we which hath no crown, no glory
brought forth amongst us which is
sessor of another crown, whose glo
and he is our refuge, our rock, and
And what though the wicked arm
their bow?—what though all sorts
throne to the beggar upon the dun
despised people of the Lord's inhe
are killed all the day long?—what
their arguments, and the rulers b
against the seed that God hath bles
scorners open their mouths, and re
bitter words as a flood against the
hath long been fled into the wilder
prophets, and the elders, and the he
themselves to pray, and preach, an
Jacob?—Notwithstanding all this, t
open her mouth, and her floods bre
more increased; yet shall the Kin

and mourning and sorrow shall flee away; and her light is ris
is everlasting, and the sun shall never go down, but his day sl
main for ever, and the night shall not again cover her brightne
the sun set upon her habitations. The city that hath long lain
shall again be builded, and the dwelling that hath long been
inhabitant, shall be replenished; for the numberless seed of J
coming out of Egypt, that will replenish the whole earth, and t
of Esau shall become bondmen. And wherefore are you g
together? and to what purpose have the wicked spent their stre
oppose what the Lord is bringing to pass? Shall not all our ene
broken to pieces, and will not the Lord grind them to powder
he not mar their beauty, and stain their pride? Will he no
down their crowns, and corrupt their glory, and stain it with
of wrath, and make them ashamed of their ways and doctrines?
this ye priests, and howl, and lament for the misery that is comi
you! the Lord hath laid you naked, and made you bare, and
seen as you are, and the elect is risen amongst us which ye
deceive. But, alas! wo is me! how have you caused the pe
err, and how have you led the blind out of the way, and how
fallen in your streets! And you have daubed falsely with unte
mortar, and have cried peace to the wicked, and condemned the
ous, and all this hath vexed the righteous soul, and the Lord w
arise, and is risen, and you shall not resist, and escape the strok
hand, which will come upon you, and bruise you as a millstone;
have caused the wicked to rejoice, and the righteous to mou
you have made sad his heart whom God hath not made sad. H
you fed yourselves with the fat, and clothed with the wool? a
not the people's souls been starved, and leanness been upon th
Your plants are dry, barren trees that bring forth no good fru
your people are like a wilderness that is untilled, and unplough
undressed; and your flocks are like wild asses upon the mounta
are untamed, as rude as the horse and mule, that know no bridl
now it is seen what the end of your ministry is, and what fruit
brought forth. The Lord hath taken notice, and beheld how y
loitered and lain idle, and the nations lie yet like fallow grou
bears no fruit; and men's hearts are untouched with absence o
word, and there is no sound, true, and perfect sense amongst yo
ple of the dealings of the Lord, nor of the operation of his sp
they remain in great blindness and ignorance, void of the knowl
God. For ye have not caused them to hear his word, but you h
your dreams, and your false visions, and you have spoken imagi
of your hearts, and not from the mouth of the Lord; neither h
stood in his counsel, nor hearkened to his voice, and therefore

... your foundation, and
stand in the trial. We have fetched your line
and we have found out your beginning, and w
, which Christ prophesied of that should come,
y, having the sheep's clothing, but inwardly
n saw were come, and went out from the apostle
t from the truth, and went into the world, ar
liness without the power: here began the race in
rches. And when they apostatized from the tr
r original up, and the world went after them, and
earth worshipped the beast, that hath reigned th
postacy, which hath been since the days of the
your original goes no further than to the false
tles, who went out from the true apostles, and
ards, and preached for filthy lucre, and through
chandise of souls, seeking money and gain to th
find your original begins there, and your line go
r came your first rise so far as the true apostles
beginning, of their life nor birth, nor can be re
inal, for you succeed not them; but you truly
tles, and false brethren, which Christ prophesied
lays, and John saw were come and coming in hi
you of this stock and generation, and now you
ontrary to the true apostles, and agreeing with th
in practice, in maintenance, and in all things; a
ment is laid upon you all, and you are measure
t, and weighed, and found too light. And we w

many years brought up in studying natural arts and natural languages; this is your ordination and your call, having no respect to receive or to wait for the gift of the holy spirit, to be made ministers thereby; and this is different from the apostles and true ministers, and equal and according to the false prophets and deceivers.

Secondly. Again you are not according, but contrary to the true ministry and ministers of Christ in practice; for they were led by the spirit of the Father which dwelt in them, and they preached the gospel by the spirit, and spake as the spirit gave them utterance, and went up and down the world through nations, converting people to the knowledge of the truth; and what they had handled, tasted, seen, and felt of the word of life in them, that they declared to others, and preached the gospel, which they had not received from man, nor by man, but by the revelation of Jesus Christ in them. But your practice is not such, but contrary, for the spirit of this world leads you, and it you follow in all your works, in your preaching, praying, and in your whole worship, in form and tradition; what you have studied out of books and old authors, you preach to people, and what ye have noted in a book, that you preach by an hour glass, and not as the spirit of God gives you utterance. And you seek out and inquire after great benefits, and much money by the year, and where there are much tithes and glebe lands, and such like; thither and to such a place, you go, and seek to be ministers there, and there you remain twenty or forty years, more or fewer as you can agree with the people, and while they will give you so much as will content you, and maintain you, your wives and families, as you say, and regard not whether any be converted to God by your preaching, but people remain always in blindness and ignorance generally, and without the knowledge of God. For you preach other men's words, and what you have collected in your imaginations from the saints' words, an hour by a glass, leaning upon a soft cushion, and for money and hire preaching to the people, and this is your manner of practice, and ministry in these nations. But thus did not the apostles, nor Christ's ministers; but the contrary. And by your fruits and works it appears that you are not followers of that spirit that Christ and his ministers were guided by, neither are lawful successors of the apostles; but by your fruits and practice you manifest that the Lord never sent you, and Christ never called you into his service to be his ministers; for in all your practices and in your whole performances of worship you differ, and do not agree with, but are contrary to what the practice and worship of Christ's ministers and churches were in the days of the apostles. This I charge upon you, in the name, and by the authority of the Lord God, and am able to prove it against you, face to face, or otherwise to show that you are not of the same spirit, but con-

that they had planted, and of the milk of t
a free gift of the people, whom they had
whom they sowed spiritual things, it was
reaped their carnal things; and though as a
the apostle said he would not make the gosp
in this manner were Christ's ministers and
upheld and maintained outwardly in the w

But your practice and maintenance are
fully made manifest; for you will have so
to you in tithes, money, or glebe lands, or
and swearers, and profane worldly people, w
flock, nor plants of his vineyard, you will
them, and of every man in such a compas
And if any, either out of covetousness or g
you, you sue them at law, and cast them
spoil their goods, and take treble, nay so
And through violence, and injustice, and cr
such a manner, and not as the true minis
were, but in a way and manner quite contra
herein it is proved, that you are not lawfu
and ministers of Christ.

Fourthly, Again, you follow not the ap
Christ, but are contrary to them in doctrin
will clearly manifest, which for this very
own mouths and pens, that all men may se
you hold and profess; and being truly lai
yourselves, and all sober men, compare your

from declaring and crying against you, as such whom the Lord never sent, but are contrary to Christ, his prophets, and apostles, in all your ways and practices; and the hand of the Lord is certainly against you, and his power and dread will come over you, and lie upon your consciences.

Now, reader, whosoever thou art that readest this following volume, if thy mind be sober, and thy heart right towards God, thou may come to a good understanding of the ground and cause of this great controversy, between the priests and the professors of this nation, and us who are in scorn called Quakers, for it is not unknown to nations. Of this great debate and battle, now for some years of continuance in this nation, no man can be ignorant. What putting in prisons, and what persecuting, and what preaching and printing against us, and what reports and fame have been through this nation for some years past! And the Quakers, so called, have written, and spoken, and printed against the priests, and their worships, and ways, and doctrines, and declared against them, as deceivers and false prophets, and such as never were sent of God. And on the other hand, thus have the priests, and more abundantly, cried out against, and printed against the Quakers, as heretics, and deceivers, and witches, and all that they could say that was evil. And these things being not unknown, but publicly brought to pass, it will be good to discover unto every man, the first ground and cause of this great strife, and the matter of it, and its beginning, so that all may know the certainty of these things, and know they are not without good ground and sufficient reason on our part, to wit, that we have just cause to do, and strive against that generation of priests and teachers, and that we do nothing rashly, and without sufficient reason.

It is now about seven years since the Lord raised us up in the north of England, and opened our mouths in this his spirit; and what we were before in our religion, profession, and practices is well known to that part of the country; that generally we were men of the strictest sect, and of the greatest zeal in the performance of outward righteousness, and went through and tried all sorts of teachers, and run from mountain to mountain, and from man to man, and from one form to another, as do many to this very day, who yet remain ungathered to the Lord. And such we were, (to say no more of us,) that sought the Lord, and desired the knowledge of his ways more than any thing beside, and for one I may speak, who, from a child, even a few years old, set my face to seek and find the saviour, and, more than life and treasure or any mortal crown, sought with all my heart the one thing that is needful, to wit, the knowledge of God.

And after our long seeking the Lord appeared to us, and revealed his glory in us, and gave us of his spirit from heaven, and poured it

by it, in us, we came to know good from ev
whatsoever is of God, and according to him,
and what was contrary to God in motion, wo
light gave us to discern between truth and e
and right way, and it perfectly discovered t
things; and we thereby came to know man,
tion before transgression, and how he was de
the devil, and his estate in transgression, and
he is driven and banished from the presence o
row and anguish which he is in and to undergo
in us, we perfectly came to know the way of r
by which to be restored, and the state of man
gression and restored. These things to us we
within us, which Christ had given us, and light
was before transgression, and what he is in tra
is being redeemed out of transgression. An
came turned, and our hearts inclined to the ligh
one of us, the perfect estate of the church we c
before the apostles' days, and in the apostles'
of the apostles. And her present estate we f
who had once been clothed with the sun, and t
who brought forth him that was to rule the na
into the wilderness, and there sitting desolate
prepared of God for such a season, in the very
when the time of her sojourning was towards a
brought forth. If any have an ear they may
things concerning man, and concerning the tim

venant we came to enter into, to be made heirs of life and salvation. And in all things we found the light which we were enlightened withal, (which is Christ,) to be alone and only sufficient to bring to life and eternal salvation; and that all who did own the light in them which Christ hath enlightened every man withal, they needed no man to teach them, but the Lord was their teacher, by his light in their own consciences, and they received the holy anointing.

And so we ceased from the teachings of all men, and their words, and their worships, and their temples, and all their baptisms and churches; and we ceased from our own words, and professions, and practices in religion, in times before zealously performed by us, through divers forms, and we became fools for Christ's sake, that we might become truly wise. And by this light of Christ in us were we led out of all false ways, and false preachings, and from false ministers, and we met together often, and waited upon the Lord in pure silence from our own words, and all men's words, and hearkened to the voice of the Lord, and felt his word in our hearts, to burn up and beat down all that was contrary to God; and we obeyed the light of Christ in us, and followed the motions of the Lord's pure spirit, and took up the cross to all earthly glories, crowns, and ways, and denied ourselves, our relations, and all that stood in the way betwixt us and the Lord; and we chose to suffer with and for the name of Christ, rather than enjoy all the pleasures upon earth, or all our former zealous professions and practices in religion without the power and spirit of God, which the world yet lives in. And while waiting upon the Lord in silence, as often we did for many hours together, with our minds and hearts toward him, being staid in the light of Christ within us, from all thoughts, fleshly motions, and desires, in our diligent waiting and fear of his name, and hearkening to his word, we received often the pouring down of the spirit upon us, and the gift of God's holy eternal spirit as in the days of old, and our hearts were made glad, and our tongues loosed, and our mouths opened, and we spake with new tongues, as the Lord gave us utterance, and as his spirit led us, which was poured down upon us, on sons and daughters. And to us hereby were the deep things of God revealed, and things unutterable were known and made manifest; and the glory of the Father was revealed, and then began we to sing praises to the Lord God Almighty, and to the Lamb for ever, who had redeemed us to God, and brought us out of the captivity and bondage of the world, and put an end to sin and death; and all this was by and through, and in the light of Christ within us. And much more might be declared hereof, that which could not be believed if it were spoken, of the several and particular operations and manifestations of the everlasting spirit that was given us, and revealed in us. But this is the

from Satan's power to God, and gathered it
and off all the barren mountains, into the fo
and mighty and wonderful things hath the
by us, by his own outstretched arm.

And thus we became followers of the La
and he hath called us to make war in righte
against hell and death, and all the powers o
beast and false prophet, which have deceive
of the royal seed elect, chosen and faithful,
just judgment; not with weapons that are ca
goes out of his mouth, which shall slay the
pieces. And after this manner was our bi
thus hath the Lord chosen us and made us a
ble, before whom the wicked do fear and tre
truth, justice, righteousness, and equity; and
cleave thereunto, and fight under that bann
out doubting, and they shall never be as
neither shall they ever be conquered by hell
ers of darkness; but the Lord shall be their
fence for evermore. And they that follow
and get the victory over the beast, and ove
gates of hell; for the Lord is with us, and w
us afraid?

Then having thus armed us with power, s
dominion, according to his mind, and we ha
being taught of him in all things, and he h
work, and put his sword into our hand, and
sion to go forth in his name and authority

and desolate, and barren of good fruit; and death reigned over men, and no good fruit was brought forth to God, but leaves we beheld upon every soul. And all men and peoples were made drunk with the wine of whoredoms, and the whore's cup they had drunk, and were committing fornication with the great whore, and she reigned over the kings and peoples of the earth. And the antichrist was set up in the temple of God, ruling over all, having brought nations under his power, and set up his government over all for many ages; even since the days of the apostles and true churches hath he reigned, while the woman hath been fled into the wilderness, and the man child caught up to God. Christ said antichrist should come, and put on the sheep's clothing, and be inwardly a ravening wolf; and John saw that antichrist was come in his days, and he went forth then from the true church, and went into the world, and deceived the world; and ever since, his kingdom hath reigned over nations; for then he began to exalt himself, and it is sixteen hundred years since, all which time antichrist hath had the sheep's clothing, but inwardly a ravener, and hath ruled and reigned. And this we saw, in the very time of our birth and bringing forth; and we beheld nations as a wilderness untilled, and men's hearts as the fallow ground, unbroken up, and not ploughed nor sown with the good seed of God's kingdom. So that we saw all states and orders of men corrupted and degenerated from what they ought to be, and from what God had once ordained them. As for the ministry, first, we looking upon it with a single eye, in the light of the spirit of God which had anointed us, we beheld it clearly (which we had been stumbling at, and much doubting that it was not the perfect ministry of Christ, for many years before) not to be of Christ, nor sent of him, nor having the commission, power, and authority of Christ, as his ministry had in the days of the true churches; but in all things, as in call, practice, maintenance, and in every thing else, in fruits and effects we found it to disagree, and be wholly contrary to the true ministry of Christ in the days of the apostles. And likewise, we truly beheld it to be in call, practice, and maintenance, and all things, the very same in fruits and effects with the false ministry, and false prophets, and false apostles, and deceivers of old. And this I do testify, and am able to prove in the spirit and authority of the Lord, that the public ministry as now it stands generally, is wholly degenerated from what the true ministry of Christ once was, and differeth, and is contrary in all things to what Christ's ministers were, and agreeth, and is equal in all things with what the false prophets and deceivers were throughout all ages. And this I charge upon it, in the face and view of all men to whom this may come; for this we saw concerning it, in the beginning, and our first assurance. And as for other places and orders of men and

tations without life and perfect knowledge.
of religion we beheld without power and li
cerity in them, and a zeal and a desire towa
erred in judgment, and none were guided
nal spirit; and the error in judgment m
their performances of righteousness not
some sincerity and zeal; because they were
led in judgment by the spirit of the Lord,
truth, and none are in the truth but who are
we beheld all profession to be but as cover
the nature of transgression stood uncondemn
then also saw not only that the performan
state, and in religious orders were corrupted,
magistracy, and all things in civil state were
the Lord, nor as the Lord required, neither
beginning; for government, we know, as ord
and limit, and terrify all evil doers, and to p
do well; and that men's consciences are to b
the Lord alone, and guided by his spirit; an
civil magistrates and laws, (so called,) ought
men's consciences, nor over them. But we
ness and iniquity, and sin and wickedness
couraged in the government, and by such
how the exercise of a good conscience in th
so that it was turned backward from what it
well were punished, and limited as transg
were set free, and not made afraid: so that

burdens upon us, grievous to be borne, and true justice and judgment were neglected, and wrong judgment brought forth, and good government abused, and men in authority not ruled by the Lord, neither ruling for the Lord among men: and thus it came to pass upon us, through the corruption and degeneration in government and magistrates, which we saw to be, as it was fulfilled by them, to wit, not as the Lord required, nor as he in the beginning ordained it, but quite the contrary. And this we saw in the beginning, when the spirit of the Lord was poured down upon us, and power from on high was revealed to declare against all the abominations of the earth, and to make war against all corruption, in all orders, and places, and men.

Then being prepared of the Lord, and having received power from on high, we went forth as commanded of the Lord, leaving all relations and all things of the world behind us, that we might fulfil the work of the Lord into which he called us. We consulted not with flesh and blood, nor any creature, nor took counsel of men, but of the Lord alone, who lifted up our heads above the world, and all fears and doubtings; and was with us in power and dominion, over all that which opposed us, which was great and mighty; and gave us power over it all, and to bind kings in chains, and nobles in fetters of iron; and this is the saints' honour. And the word of the Lord we sounded, and did not spare, and caused the deaf to hear, the blind to see, and the heart that was hardened to be awakened; and the dread of the Lord went before us, and behind us, and terror took hold upon our enemies. And first of all, our mouths were opened, and our spirits filled with indignation against the priests and teachers, and with them and against them first we began to war, as being the causers of the people to err; the blind leaders that carried the blind into the ditch; the fountain of all wickedness abounding in the nations, and the issue of profaneness: for from them hath profaneness gone forth in all nations: and against them we cried aloud, being redeemed from their mouths who had made a prey upon us, as they do upon all that follow their ways. And in steeple-houses we visited them often, and in markets and other places, as the Lord moved and made way for us, showing unto them and all their people, that they were not lawful ministers of Christ, sent of him, but were deceivers and antichrists, and such whom the Lord never sent. And we spared not publicly, and at all seasons, to utter forth the judgments of the Lord against them and their ways, and against their churches, and worships, and practices, as not being of God, nor commanded by him, but by which they deceived the world. And this was our first work which we entered upon, to thresh down the deceivers, and lay them open, that all people might see their shame, and come to turn from them, and receive the knowledge of the truth, that they

are sustained and suffered from people and
fulness to the Lord, and for declaring
nothing, save only the hand of the Lord
preserved us, and carried us through all thi
reward, or advantage to ourselves whatsoe
ourselves to that violence, and those sufferin
us daily. But the Lord was our exceedin
these things, and kept us in the hollow of h
dow of his wings, and gave us dominion in
and subdued them before us. And thou
combined against us, and executed their
us, yet the Lord made us to prosper, and gr
wisdom, and number, and the hearts of the
the witness of God in many stirred for us, f
in our words and sufferings, and ways, we
be known and approved.

And in the beginning we were but few i
thus were carried on and dealt with, and th
from on high in such a measure, and for suc
did the Lord appear to us, and with us, bu
rose up against us to destroy us; and it wro
people, and all the ways and means inventec
executed by his servants, were brought forth
Lord, and to stop our passage in what we w
perfectly know, as we perfectly found, the
wickedness of the devil, how to overcome th

and that we should not meet in the night season, and such men might not pass abroad; and such stir and opposition were made against us, as can hardly be expressed or declared. There were uproars in steeple-houses, and uproars in markets, and often haling before magistrates, and we were abused, and threatened, and slandered, and all manner of evil done and spoken against us; and great injustice, cruelty and oppression were acted towards us, wherever we came, and all by means of the priests, who spared not to enact and conceive mischief against us, and sought daily to the magistrates for persecution, preaching in their pulpits, and praying against us, and setting days apart to seek their God against us, crying without ceasing, in public and private, heresy, error and blasphemy, and that we were deceivers, witches, and seducers, and such like, the worst they could say and imagine, to stir up the hearts of people against us, running often to the assize and sessions, and courts, to complain, and inform upon false oaths against us; and through them were the whole countries in a rage and madness, rulers and people often imprisoning, and abusing, and resisting us with violence, banishing us out of towns, and putting of us out of our inns, and often threatening to burn the houses over our heads; the whole company of rude people in a town, often gathering and besetting a house or inn about where we were entered to lodge, in our travels. We were often exposed to difficult and hard travels and journeys, giving ourselves to the cross, to take it up against all that was earthly; often drinking water and lying in straw in barns, after a hard day's journey; and yet for all these things, the power and presence of the Lord were with us, and we were carried on in much boldness and faithfulness in courage, and without fear or doubtings, through the often hazard of our lives many ways, in uproars, by evil men, and in markets, and steeple-houses, and also in travels by robbers, and in every way were we exposed to dangers and perils, but through all and all over all were we carried, and are preserved to this day.

And after this manner it came to pass concerning us; and much more might be said, but this is in short declared how we were entreated and dealt with by priests, rulers, and people, through all the northern counties of England, in our first going forth; through which counties we first journied out of Westmoreland, through Cumberland, Northumberland, and into some parts of Scotland, Durham, Yorkshire, Lancashire, Cheshire, &c. And in all these counties much opposition we had, and exceeding sufferings, and cruel dealings from men of all sorts. Every jail may witness, in every county, how any of them seldom were without some of us, or our friends, imprisoned in them these six years; and scarce one steeple-house or market in all these counties, but may witness what beating, what bruisings, strikings, and haling, and abusings, and perils we have suffered and sustained. And not one priest in all

with, and also of our patience and innoc
done to us.

But notwithstanding all that was acted
hundreds of the honest and sober people
and ungodly persons were converted to tl
in all these counties, in two years time, v
of the Lord and to own us. All which ti
in patience, giving up ourselves to live o
sufferings and reproaches, and hard trials,
what we were called unto. Sufferings w
from our own kindred and relations, and s
sake—all these made us well acquainted w
afflictions, the Lord never forsook us, bu
and presence increased in us and with us.

Then in the year 1654, as moved of th
southward, and entered into these south p
into this city of London, in the Fifth-mo
the work of the gospel, in continual suffe
ways, and were oppressed and gainsayed
learned, and had in reproach and contem
and proud professors, and we were set at
fat beasts of the south. And it is well kn
and south country, what opposition we h
ple; opposed in our own meetings, and scor
and reproachful tongues; publicly and pr
all the wisest of the city and country, cha

against us to be deceivers, deluders, heretics, and blasphemers, and such like, and that our doctrines were deceivable, and error, and factious, and what not; and that our practices were destructive to men, laws, and government? These things in the worst nature have been spoken against us without ceasing, by the wisest, and men of greatest parts and most religious, (falsely so accounted,) for these certain years, in the south, as well as in the north. Besides, what loss have we sustained other ways in the south, by beatings, and strikings, and abuses, and slanders, and false reproaches, and haling before magistrates, and imprisoning, and all the like dealing from priests, rulers, and people, yea, the same hard dealing and cruelty from all sorts of people we have suffered, and do daily, as we did in the north. Insomuch that we are now accustomed to the yoke, and well acquainted with sorrows and griefs from all sorts of people. And were not the Lord on our side, our enemies would swallow us up quick, and we had been long since devoured by the teeth of the ungodly. So that I may now call to witness all the jails and prisons in the south, as in the north, and all the magistrates, and judges, and rulers, and all officers of the law, what sufferings we have sustained, and what cruel and hard dealing we have undergone, and what injustice, and unequal and false judgment have been executed upon us in these five years time. Which of the jails may appear free, where some of us have not suffered the loss of our liberties unjustly? And who of any justice of the peace, or any other officer, from the judge to the constable, can clear themselves from guilt in this matter, and have not had a hand in our unjust sufferings? To the witness of God in all people of all sorts, through this whole nation and some others, do I appeal concerning this matter, how we have been dealt withal, and what we have sustained in our persons and in our names, and how many acts and words of cruelty and injustice we have borne and suffered. And these priests have been as the fountain and cause of all this, and the foremost in all this iniquity and injustice by all that they could do to incense the rulers and people against us, by preaching, and praying, and writing, and printing for the space of these seven years. Notwithstanding all this the mighty power and presence of the Lord have been with us, and preserved us from dangers great and many, and carried us through trials, and perplexities, and sufferings; and not only so, but he hath increased us in number, so that thousands and ten thousands have and may own us, and the truth which we give witness of, and live therein? For the eyes of all people are beginning to be opened, and the deaf ear is unstopped, and the way of life eternal is made manifest, and the Lord is gathering his flock, which hath been scattered in the cloudy and dark day, whilst these false idle shepherds, (these priests and teachers I mean,) have fed themselves with the fat,

...ught forth against us from t
reader thou hast a catalogue and whole number
written against us, and abundance of their doctrines
in opposition to us, gathered up in this volume i
swers to them; and if thy heart and mind be sing
understand, in measure, the difference in doctrine
and compare each of them with the scriptures, and
trines and principles laid down as the subject o
doctrines and principles laid down in answer
the scriptures. And if thou be impartial in this l
this search and judgment, I doubt not, but thou w
satisfy thyself, and be resolved concerning the pri
England, and us who are called Quakers. And
done, own and deny them or us, as the Lord shal
thou mayst fully perceive we differ in doctrines ar
one thou must justify, and the other thou must co
clean contrary to the other in principles. And I w
measure us, and compare us in life and conversatic
whether they or we do the more follow Christ and
tice and conversation. And in all things lay us an
true judgment, and with an upright heart judge ac
this, there is not any principle we hold, nor any wo
n our religion and worship, but we are willing, a
be brought to the bar of true justice, and in every
ple and practice, examined and tried to the full, a
n truth and equity, whether it be they or we that
ion, and true faith and true worship of God ...

And now I do appeal to that of God in the consciences of all people in the nation, to judge between the priests and professors, and all the sects, and us. Ye have heard their doctrines, and ye have heard something of ours; ye have seen their conversation, and ye have seen something of ours; ye have heard them long, and something of us ye have heard for a little season, and now give your evidence, is it not with them as we have said? Are not your priests in the steps of the false prophets and of the deceivers, and do not they seek for their gain from their quarter, as they did that Isaiah cried against. Do not they preach for hire and divine for money, as they did which Micah cried against? Are not they such by whom you have not been profited, as Jeremiah cried against? Let that of God in you answer to these things. And are they not proud men, and covetous men, and envious men, and heady high-minded men, and given to filthy lucre? And are they not such as through covetousness make merchandise of souls, and that by good words and fair speeches deceive the hearts of the simple, such as Paul and Peter declare against? And are they not such as the true prophets, Christ, and his apostles cried against? And do they not bring forth the same fruits as did the false prophets, and false apostles? I leave it to your consciences to be the judge: compare them, and lay them to the line of true judgment; if you shut not your eyes, you may see it is thus. And have we charged them falsely, or have we not spoken the truth concerning them? We have said they are false ministers and deceivers, and not true ministers of Christ; and is it not so? Let the light in your consciences answer. We have said they have run, and never were sent, and that they have not not profited the people at all; and is it not so? To the witness of God in you I do appeal, and let that testify that we have spoken nothing but the truth. Examine and try in all things that we have charged them with, and are they not guilty in all things that we have charged upon them? Let the witness of God in you testify to this.

And what do you judge of them, are they not of that stock which Christ said should come, and should be wolves in sheep's clothing, and should deceive many, and which John saw were come in his days, and which the whole world went after? Are not they in the nature of wolves, devouring and tearing the lambs of Christ? And do not they tear people by causing their bodies to be imprisoned and their goods to be spoiled? And do they not deceive many? And yet they have the sheep's clothing, the saints' words and their practices, but inwardly are they not ravening? And doth not the world go after them, and hath not the world run after them for many a and is it not thus with them? And have they received the holy ghost, or are they not made ministers by the will o

And also, upon such an engagement, we
liberty, freely and soberly to object again
their ministry, their call, their practice, th
fruits and effects; and concerning their churc
ship, and whole religion; and shall hear pati
defence thereof by any or all of them, and s
the Lord, and according to the scriptures, th
true ministry of Christ, nor they true and l
pel; but shall manifest by evident argument
maintenance, fruits and effects, are not accor
the true ministry was, and its call, practice
effects were in the true apostles, and among
furthermore, by the grace of God, we shall
worship, and their whole religion, in all par
rated from what the true church was, and the
ligion were, in the days of the apostles and tr
these things shall we make manifest by faith
according to the scriptures, that all the earth
perceive who is in the truth, and of the true
who are in the contrary, and whether the pri
profess and practice for religion, or the Quak
profess and practice for religion, be of God, a
which are contrary; that the end of this long
troversy may be decided and justly ended be
may be resolved and satisfied concerning u
pose us.

ritual weapons they have to resist us, and defend themselves; and let us try whether their spiritual weapons or ours be the strongest, and the most powerful and mighty; and let theirs that are so prevail against the other, be it ours or theirs. And this is the way to try the truth, and to make all things manifest, and to decide and end the whole controversy between us and them, which hath been great these many years. And let the truth be set up and exalted, wherever it is, and all deceit thrown down to the ground; and let us war with the weapons of the spirit, against error and false religion one in the other, but let us not hurt nor imprison persons, nor stock and whip, and make them to suffer. But let us thresh deceit, and whip and beat that, and all false opinions, let us throw them down where they are found, whether in them or in us, and let us fight with the weapons of the spirit, that are spiritual, and let them fight no longer with such cruel carnal weapons. And then let such as get the victory, and overcome, appear to be in the truth of the church, and such as fall and are overcome, be manifest to be in the error, and of the false church and religion. And let us love one another's persons, and let them act no otherwise towards our persons, than we do upon theirs, and towards them; and let them take the liberty to deal with us and our persons, as we deal with them and their persons, and no otherwise.

And let such, whether they or we, that cannot prove ourselves to be the true church of Christ, nor of the true worship, and true religion, nor in the truth, but are found to be in the error, and out of the truth,—let such deny their worship and church, and renounce all their religion, and confess to all the world, under their hands, that they are and have been deceived, and for ever hereafter stop their mouths, and never profess nor practice any more what they have done in such religion. Freely upon these issues and conditions we will join trial with them. Let them appoint time, place, and proffer terms at their own pleasure, and then to all the world it shall be manifest, and to all people discovered, whether we have not good ground and sufficient reason, to war against these priests; and it may perfectly appear that what we have said and written against them, these divers years, has been upon a good foundation, and we have had sufficient cause to speak and write against them as we have done; and none thenceforth shall have cause to say, or doubt, that what we have spoken and written against them hath been out of malice or envy, and without cause or good reason; but on the contrary, all shall know the ground of quarrel is sufficient, and full of equity on our part.

And upon these or any equal terms and conditions, would we, and are we willing to engage with these priests, and all or any one of these sects, in a lawful trial, in disputes or writings, for the trial and search-

would allow to others; and that no wea
nor dealing towards us, but the weapo
have or can bring forth against us. Ar
and not hurt nor do violence to them,
use against them, nor deal with them b
pons of the spirit of God, which is powe
holds; and as for creatures, we shall not
prison them. And whose weapons are t

And such as are overcome, are not
church of Christ, which is builded upon
not prevail against. And who do ove
God of a truth is with them. And let
church, and ministry, and religion, with
of correction; for by such things was ne
and religion defended, but only the pow
served them, and resisted all their enem
And let all cease to cry deceivers, and
ceived; for if they be the true church,
and professions of religion, then if we b
them, they cannot be deceived, if they b
deceivers, nor the gates of hell can prev
Christ, nor against them that are elect, v
in. And if we be the true church of Chri
all the deceivers upon earth come among
us, nor deceive us; for the elect cannot b
terms we may engage with any people

hearts of people. And were not this a way full of equity for the trial of all things? But doing contrary, as you have done these many years against us, by violence, and whipping, and persecuting, it shows you have not the spiritual weapons, nor the authority of God with you, nor among you; and that is the cause of running to magistrates, and putting in jails, and whippings, and all violence, because the authority of God's spirit is wanting amongst you, which all the false sects and false churches, since the days of the apostles, have wanted, to defend themselves and resist their enemies. And so all sects have been fighting one with another, and killing persons, and have defended themselves by prisons, and inquisitions, and destroying of lives; and all these have been out of the power of God, and in the power of the dragon, and of the beast, who hath caused all to worship, and them that would not, he hath had power to kill, and hath killed them, by fires, and tortures, and cruel deaths. And all these have lost the spiritual weapons, and been without the power and spirit of God. And what a church is this of yours, which hath need to be defended by jails, and prisons, and whips, and stocks, and violent dealing! This church is not the church of Christ, for the power and spirit of God defends her always, and not inquisitions, and prisons, and whips. These are Cain's weapons, and not the weapons of the spirit of God, whereby his true church was ever defended. For because Cain's sacrifice was not accepted, therefore he slew his brother, and persecuted him; and thus you that are of Cain's seed do the same, upon the same ground, because your works are rejected, and theirs accepted with whom you deal thus in this violent way of persecution and wickedness.

And this is the Protestant church, so called, and her ministers, with whom I am now dealing, which seems to be the true church, and more than the church of Rome. For you Protestant ministers do deny and cry against the church of Rome as a false church, and her ministers to be deceivers, which in itself is very true, yet your hypocrisy in this doth appear, and your double mindedness; for let me tell you, while you cry against the church of Rome as a false idolater, and a persecutor of the true church, and against her ministers as deceivers, and contrary to the apostles, your spirits are the same, and your works the same in nature, and in particular, though not in measure. This work of yours to imprison people, and whip them, and put them in the stocks, and beat them, and abuse their persons, who do but speak against you and your religion; is not this work of the very same nature as the work of the Romish church? She to defend herself hath inquisitions, and banishment, and many [illegible] and with these things she defends herself, ki[illegible] and a[illegible] of people that oppose her, and deny her re[illegible] d[illegible] whips, and houses of correction,

ments, and cruel dealings towards persons
one manner, and you have your torments and
us in another manner; though not in the sa
same nature: what difference between you and
the hypocrisy of the Protestant church and th
that they cry against and deny the church of
cution and cruelty acted against others, and ye
practice the very same upon us, as in Englan
And not only in this particular may the churc
Protestants be condemned for hypocrisy, but al
even the most of their practices in their worshi
and by the same spirit, which the practices of
acted by and in. And not only so, but it m
made manifest, that many of your church pr
from the church and pope of Rome who d
many of your practices, and a great part of
performed in the church and by the ministry
called; and this in its time and season I may
discover to the nations; and I may show ir
particulars of the worship and practice in
had their rise and original in the church of
are minced with diminishings and addings, acc
tions have guided them, they still retain t
savour of the church of Rome, and had their
there. And though in the performing thereof,
changed in appearance and form, they are perfe
and nature, as springing from the church of
mother of the Protestant church, and of the m

worship, all the particulars in relation to the Protestant church, and ministry, and worship, have a dependence upon the church of Rome, as being the first original thereof. And though they cry against her and her ministers, and have denied her, yet is she the mother from whom proceeded the Protestant church, ministry, worship, and practices; and this may be manifest at full that the Protestant's church, ministry, and worship, chiefly taste and savour of the church and worship of Rome, and had their original out of her. And also further may be showed, that the Protestant church, and worship, and ministry, are not another in nature and being, than the Romish church, ministry, and worship, but are sprung therefrom as branches out of the same root, the ground being one and the same though differing in appearance. For in her beginning and first dissenting from the Romish church, she did not deny her in ground and being, as not being at all the church of Christ, but only in some particulars dissented, always, then and to this day, retaining divers of their practices in worship and church government; which shows that the Protestant church is not perfectly another, nor her ministry, government, and worship another; but the same in ground and being, only digressed and deviated in particulars. And this may be fully manifest in season, that the Protestant church, and worship, and ministry, are sprung of the Romish church, as a branch out of her, not contrary to her, nor against her; and all these things is the Lord discovering and laying open, that nations and peoples may come to behold the mother of harlots, that mystery of iniquity, and all her children, and may see the state and turning of times and things, ever since the days of the apostles and true churches; and that all these divers sects, and all these churches, falsely so called, are risen up one out of another, from one seed and womb, and though diverse in appearances, and sundry in practices and professions, yet are they all one in the ground and nature, sprung from the mother of harlots all of them, and are her children. And she hath corrupted the earth with her fornications and whoredoms, and made nations and kingdoms drunk with her cup of idolatry; but the Lord God is risen and will plead with her, and give her double, and the holy prophets and apostles shall rejoice over her: and this is coming to pass, and this I have seen from the Lord, and received it from him, and thus it came upon me to write.

The waters have I seen dried up, the seat of that great whore,
  Who hath made all nations drunk, through her enticing power;
And caused the whole earth she hath, her fornication cup to take,
  Whereby nations have long time err'd, on whom she long hath sat;
But peoples many are and shall, and multitudes all may,
  And nations be co[illegible], unto another way;

more shall men deceive; for day ligh
And the bed woful I have seen, of torments great
Whereon she must be cast, and plagues must not
But wo to her! the cup of wrath, is fill'd her to rec
And as to others she hath done, the same she no
And drink she must of that full cup of God's fierce
And then shall all her lovers mourn, and make gr
And I have seen that city great, once populous, rich
Laid waste, and all destroyed, and her merchants
Who through her have gotten gain, themselves for
And from afar to traffic come; but now they must
For fire in her is kindled, which must her all consum
Behold, her smoke ascendeth, day and night, up to
The antichrist who hath put on, and cover'd with she
And long rul'd king, on nations, inwardly ravening
Who hath devour'd God's heritage, and had a kingd
I have seen him made war against, and truth give
Behold, the whore! her flesh is burnt, her beauty dot
She that is all harlots' great mother, whose daugh
Behold the city great, who once made nations rich an
She's fallen to the ground and burnt, and none mor
Behold the antichrist once great, his kingdom is sub
The Lord alone for ever will rule, his son's kingdo
nd the woman that long hath fled, into that place of
And rested in the wilderness, she is again returnin
nd her seed is again springing, and shall replenish
And the man-child must come to rule, forever thro
nd when this all is come to pass, Oh! then rejoice
Ye prophets and apostles all, and heavenly children
Then God hath you avenged, upon your enemies all
Then is the day of praises, for saints both great an
By a servant of Ch

the days of the apostles, the beast hath had power, the false prophet, and mother of harlots, which inwardly ravened from the spirit of God, which have had the sheep's clothing, and by that means have deceived the nations, and got in the kings of the earth, and clothed them with the outside, whereby the kings of the earth, and the beast, and false prophet, dragon, devil, mother of harlots, and the great whore have joined together in one against the saints, overcome them, and cast them into prison, and drunk the blood of the saints, and prophets, and martyrs. But now shall the saints and the lamb have the victory, who kills and slays with the sword, which are the words of his mouth. Agreeably to the apostle's doctrine, 'who wrestle not with flesh and blood.' Now the beast, false prophet, and mother of harlots, devil, and antichrist, that have drunk the blood of the saints, that have the sheep's clothing, these are the killers with the sword, the slayers with the sword, the imprisoners and persecutors; which was not the work of the true apostles, true ministers, that kept the faith and patience of Jesus. The martyrs, the saints, and the prophets suffered. Now these were in the spirit that gave forth the scriptures, but the others got the scriptures: antichrists, false prophets, mother of harlots, the devil, the beast, and all his names, which killed and slew with the sword; these are inwardly ravening from the spirit of God, the spirit of the lamb, the spirit of the apostle, who killed and slew with the sword, 'which are the words of *his mouth.*' So all these names, in the whole christendom amongst all that are called christians, are got up amongst them since the days of the apostles, which are gone out of the life, and faith, and spirit they were in, which they had unity in, which was the bond of peace. These have had the words, but ravened from the life, and so are all on heaps about the words, and giving one another names. So look in whole christendom and see what abundance of names there are, which should be one family; and all these names, horns, and crowns, and building up and throwing down, are all a mark among them that have had the words but were out of the life, which life now is risen, which the apostles lived in, which they since the days of the apostles have been out of, in many names and heaps, in the apostacy. Now with the life is all this fathomed and comprehended, in which is the unity, which life brings people to know God, and unity with him, and with scriptures, and one with another; and all are one here, if there be ten thousand *times* ten thousand. And ye who read over this book may read and see *things* which you never read nor saw printed. Did ever the lambs worry the wolves? And did not the wolves get the sheep's clothing, and raven after the sheep and lambs, that they might get among them? Pride, and wildness, and pleasure have swallowed up people, teachers, and ministers, that if any be sober and still, presently he is a Quaker! and thus modestly is eaten up.

several books, with their names to them. And a
sayings and writings of the priests and profes
tion, gathered together and answered.

muel Eaton, (who calls himself a teacher of the church of Ch
Cheshire,) in his book called, 'The Quakers Confuted,' sent to

SAITH in his epistle to the parliament, then sitting
That they are not to judge of saintship, according to t
'some who are truly good,' &c.

Answer. So here is another doctrine than Christ's was
ee is known by its fruits;' and 'by their fruits ye sha
nd the fruits of the spirit are known from the fruits o
Again, in the conclusion of his aforesaid epistle he
e parliament, for the thoughts of his heart that he hat
em, and so puts them in the pope's place.

Likewise, in his epistle to the reader, because Richa
sseth his teacher within, and bids others to mind th
em; and that he was come off from all other teachers,
s to be delusion; contrary to John the apostle, w
ed no man to teach you, but as the same anointing
ich is truth, and is no lie.' John ii. 27. And agai
e shall not teach every man his neighbour, and
ther, saying, know the Lord, for they shall all know
t to the greatest: for the Lord will write his law in th
his spirit within them,' &c.

Principle. He saith, 'he doth not believe that there
essential, or personal union betwixt the eternal spirit

Answer. Although the scripture saith, the spirit dwel
or. 6. and, 'He that is joined to the Lord is one spi
though the saints had not union with

20. And Christ said, 'Greater things than these shall ye do that believe in me.'

P. He saith, 'Though we believe that the spirit of Christ dwells in the saints, yet we assert the spirit of Christ to be distinct from the saints,' &c.

A. How are they led by the spirit? how are they led into all truth? and how are they sanctified by the spirit, and their unity in the spirit? By which spirit they have unity with God; by which spirit the saints worship *him*. And 'He that is joined to the Lord is one spirit; he that *hath* not the spirit of Christ is none of his.' And so they are distinct from it; but they are not so that have it, and are in unity with it, and one with another.

P. He saith, 'Although there be the same spirit in all the saints that gave forth the scriptures, yet all saints have not the same inspiration of the spirit that the prophets and apostles had, so as that they should be able to give forth infallible truths, and immediately discover the pure and clear will of God, as the prophets and apostles did.'

A. In this he hath showed his ignorance of the spirit, and of the holy ghost. And himself is the false spirit gone out into the world. For the spirit of truth shall lead into all truth, and bring to memory Christ's words, and doth inspire into them the things of God, and doth reveal to every one according to his measure.

P. '*The spirit doth* not communicate according to the capacity in the creature.'

A. Then there is none can divide the word aright. God gives to every man as he will, and reproves the world, and leads the saints into all truth.

P. He saith, 'They had not known the signification of the words of Christ, but by the evangelists,' &c.

A. I say, neither he, nor any one knows the signification of Christ's words by the evangelists' words, but by the evangelists' spirit, and by the same inspiration which thou sayst thou looks not for.

P. He saith, 'The scriptures do give their own sense, and are a standing rule,' &c. And yet thou said a little before, in page 4, 'They are dark, and are left to you to give a sense.'

A. Here then thou confoundest thyself; the spirit of God is the standing rule which leads them to speak forth scripture, and not others' words; and the prophets and apostles' words, did not lead to speak forth scripture, but the spirit.

P. He saith, 'They that had the anointing within them, had not an infallible judgment,' &c.

A. John said, 'They know all things;' and bid them, 'try the spirits,' whether they were of God. And said, they had the spirit of

God, which spirit is infallible, and gives an infallible judgment; which spirit was to try the false prophets that were gone out into the world.

P. In some places thou said, 'the scriptures were dark, and hard to be understood.'

A. And here thou sayst, 'It is plain, and easily to be understood,' page 8. Mark thy confusion; for the scripture is not understood without the spirit.

P. He saith, 'There is an infallible judgment, which may be made from the scriptures without the spirit,' page 9.

A. Who can judge infallibly without the spirit? Christ told the Pharisees (who had the scriptures) 'they were of the devil,' and judgment they had neglected, and he did not own their judgment to be infallible. And the apostle saith, what they knew who were separate from the spirit, they knew naturally as brute beasts, Jude 10 and 19. though they spoke high words in hypocrisy. And there art thou with thy infallible judgment (as thou saidst) without the spirit, (which is proved fallible.) There is no infallible judgment to be given that stands without the spirit; they that judge without the spirit, will judge amiss, and not infallibly, as the Jews did of Christ, and as the natural brute beasts did which Jude speaks of; there art thou.

P. And he further saith in the same page, 'that the scripture is to be judge of the spirit, and a light sufficient to judge of doctrine and manners,' &c.

A. The Jews had not an infallible judgment that had scripture, but stood against Christ the light, and judged him to be a devil. That judgment was not infallible, and their doctrine and manners were not right, which stood against Christ the light.

P. He saith, 'The conclusion is, that the scriptures is the foundation of an infallible judgment concerning things contained in them, and not the spirit,' page 10.

A. So he hath thrown out God and Christ, and the spiritual man, who was before the scripture was, who was the cause of the giving them forth, and the inspiring them through the saints, which the scripture saith, 'shall judge the world, yea angels.' And he may say upon this conclusion, that the world and the devil have the judge, for they will get scripture.

P. He saith, 'He that can bridle his tongue is not a perfect man.'

A. Which is contrary to the apostle James, who saith he is, and so thou art out of James' doctrine.

P. 'But the saints have not Christ in the flesh,' page 12.

A. Contrary to Christ and the apostle's doctrine, who said, they were of his flesh and of his bone, and should eat his flesh, and they that eat his flesh have it in them.

P. He saith, 'Christ within sufficient for all things to teach them, and to make them perfect as he is, and as God is. Now,' saith he, 'such a having of Christ as this is, we assume not, nor dare assume. And we declare against it as a satanical delusion, and the Quakers are the poor creatures that confess this in them,' page 13.

A. And you that are not made perfect by Christ the truth, you remain out of truth, in the delusion, and so you are out of the apostles' doctrine.

P. The pastor saith, 'that such a voice as comes immediately from God we have not heard, and such an immediate inspiration as this from God we have not received, nor do we wait for it,' page 13.

A. So showing himself to be of them that God never sent. So you are as the Jews that could say, 'Moses heard the voice of God,' and the prophets heard the Lord's voice. But their own ears were stopped to the voice. For Christ said, 'Ye have not heard the voice of God at any time.' And ye say ye look not for it. And you that deny immediate inspiration, have denied the power of the spirit, for that is immediate, and the ministers of Christ witness it.

P. 'All that pray by the spirit, and speak by the spirit, and do not show a miracle, are impostors,' page 14.

A. Many prayed by the spirit, and spake by the spirit, that did not show miracles at the tempter's command, though among believers there are *miracles in the* spirit, which are signs and wonders to the world, as Isaiah saith. But these are the impostors that pray, and speak, but not by the spirit of God.

P. Because the Quakers say, that such as preach and speak, but not by the spirit of God, are the false prophets which the Lord never sent, this the priest saith 'is an evil design, wherein lie venom and poison.'

A. They were and are in the evil design, that spoke not, nor preached not from the spirit of God, and lie in the venom and poison.

P. He saith, 'though Christ was then in heaven, and spake not,' page 15.

A. Contrary to the apostle, who said he had spoken to him, and hath spoken to us by his son, as Acts and Hebrews.

P. He saith, 'All that are brought to the faith of Christ, are not built upon an immediate voice that comes from God to themselves, nor to any others who are their teachers.' See page 15.

A. Who shows he never received faith from God, which from him is given, which faith is immediate: through which faith they have access to God who is immediate. And he goes about to overthrow all teachers made by the will of God, and by Christ, and the revelation of Jesus; for how can they be ministers, if they have not the ministry revealed to them? So, he that denies revelation, doth not know the son nor the

Father; and denies himself to be any true minister, (but by man's will, which is not immediate,) who minister of the spirit, and are immediate in the spirit, which thou art not.

P. He saith, 'that there may be much fallacy and delusion in revelation.' 'That God did not intend immediate teaching, nor to give out an immediate voice in after ages, which should direct and guide men in the ways of salvation,' page 16.

A. Which is contrary to the scripture, which saith, 'All the children of the Lord shall be taught of the Lord;' and, 'He that is of God heareth God's word;' and that is immediate, and lives and endures for ever. And there is no fallacy nor delusion in the revelation of God, but all fallacy and delusion are out of it.

P. And he saith, 'Timothy had not his knowledge immediately, and yet he was in the faith.' And he saith again, 'The faith which was once delivered immediately from heaven to the saints, cuts off all from having any faith more delivered from heaven, and of all other immediate voices from thence.'

A. So he hath shut out Christ who is the author of every man's faith, to whom every one is to look, who was before scripture was. That which was once delivered to the saints, and given to the saints, the saints now must know, they must know their giver and deliverer, and must know from whence the faith comes in this age, as well as in the other age. For if they have but words that speak of the saint's faith, how they had their faith delivered from God; if the saints now have not their faith delivered to them from God, as those in ages past, they have but words, as the devil had, who stood against the author of the faith, Christ the light and the truth, and as the Jews had, but were out of the saint's faith, and stood against them that were in it. And Timothy had immediate teaching, for he had the testimony of the Lord, 1 Tim. and thou sayst he had not immediate teaching.

P. He saith, 'There must not be waiting for an immediate word, but that word which hath been already to the prophets and apostles; none have the word spoken as it was to the prophets and apostles, they must have it mediately,' &c. page 17.

A. The word that was spoken to Isaiah, the apostle felt immediately, which the pastor saith he did not; for there was no scripture but came by immediate inspiration. And the word is immediate, and all the ministers of Christ preach the immediate word, and wait for it, and the outward written words with ink and paper are mediate.

P. He saith, 'But an overcoming of the body of sin, such as delivers from all sin in this world, is expressly against the scriptures,' &c. page 18.

A. Contrary to Rom. vi.; contrary to the apostle to the Colossians,

where he had put off the body of sin; and contrary to Christ, who saves and cleanses from all sin by his blood, and blots out all sin. And 'if Christ be in you, the body is dead because of sin.'

P. He saith, that Christ is in heaven in his humanity, therefore not to be seen, not to be heard, not to be handled by us or any others that live upon earth, and they cannot give their own assurance,' &c. page 19.

A. So shows that they were never made ministers by him, who never saw him, nor heard him, so never handled the word of life from the Father nor the son, nor saw it, nor heard it, so are the pastors that spoil the flock. And he is the earthly Adam and humanity, but Christ the second Adam is the Lord from heaven.

P. He saith, 'that Timothy was commanded to preach, and yet had not heard, nor seen, nor handled any thing of Christ,' &c. page 20.

A. Contrary to the apostle, who bid him to stir up the gift in him, and told Timothy he was in the faith, and he was to be strong in the grace of Christ. And whosoever hath faith, knows Christ to be the author of it, and knows something from Christ; and so thou hast confuted thyself.

P. He saith, 'that the saints do not see Christ, for the heavens contain him,' page 20.

A. The apostle saith, they sat 'with Christ in heavenly places;' so he is contrary to the apostle. And Christ was in them, and walked in them, and God dwelt in them, and 'Christ is in you, except ye be reprobates.'

P. He saith, 'The whole mind and will of Christ and God is left them in letters,' page 21.

A. The apostle saith, it is past finding out; the unsearchable wisdom, and the secret things belong to God, and are revealed by the spirit, and no man knows them but by the spirit.

P. And he saith, 'The gospel is the letter,' &c.

A. The apostle saith, it is the power of God; and the letter kills, and many may have the form, and deny the power, and so stand against the gospel, which is the power of God.

P. And he saith, 'The devil shows his spite and spleen in them who say they have the word, as it was in the beginning, against the scriptures,' &c. page 22.

A. That is not so; for they that have the word that was in the beginning, own the scriptures, and are not against them, but are in that which *fulfils* them.

P. He saith, 'that all the saints receive the spirit of Christ, yet never heard his voice.'

A. This is confusion, for the sheep of Christ know his voice.

P. He saith, 'They are uncovered,' when commonly they have two

caps on their heads: 'and the people are covered when they have hats on their heads,' &c. page 29.

A. This is according to thy deceitful teaching and learning.

P. He saith, 'The scriptures is the voice of Christ to them,' &c.

A. And Christ said to the Pharisees that had the scriptures, they never heard the voice of God at any time. John v. For they were not put forth amongst the sheep. But the sheep heard the voice that gave forth the scripture, and came to the life, and Christ the end of them.

P. And he saith, 'There is an immediate voice which speaks within, which we have never heard, nor do we know it within ourselves experimentally, and we believe and hope that we never shall know it,' &c. page 30.

A. And so shows, that they never knew the spirit of the Father speaking within them, but follow their own dreams and spirits, and stop their ears against that of God in them; and that immediate voice within, which is the spirit of inspiration, and the word of God in their hearts, which men should obey, they call the voice of the devil, and pray to be delivered from.

P. And he saith, 'To say Christ is within them, doing all immediately and infallibly within them, and so say it is Christ and the spirit within them, and not they.'

A. Now this he calls a spirit of delusion. But the apostle saith, 'I live, yet not I, but Christ in me.' And, 'He works all in us, and for us, after his own good pleasure.' And this was not a spirit of delusion in them. And this thou art reprobated from, and found in thy own works.

P. And he said, 'that which was within them, was not eternal and infallible,' when the Quakers asked him, whether it was or not. He said, 'Nay; that which judged in them was not eternal and infallible;' and saith, 'they assert no such thing as that concerning themselves.' And he saith, 'Though all the saints have the spirit of Christ dwelling in them, which is eternal and infallible; yet that this spirit should do all that saints do, and should say all that saints say, and should judge for them both of persons and of things after an infallible manner; and that they should neither say, nor do, nor judge any thing by any understanding of their own, but the spirit, all this we deny.' These are his words, page 31.

A. Which is contrary to the apostle, who saith, 'As many as are the sons of God, are led by the spirit of God.' And Christ acts all in them, and for them; and 'the fruits of the spirit,' &c. and 'the spiritual man judgeth all things.' And that is it which leads the saints to divide and discern all things, both temporal and spiritual, the spiritual wisdom of God which gives them a spiritual understanding, which men must rule withal, but not with their own, that comes to nought. And you that

have not that which is infallible to judge in you, know not the spirit of Christ, neither can you judge of persons or things that have not the infallible judgment, nor the spiritual man. Neither have you the word of God in your hearts, nor Christ which is eternal and infallible, all which the Quakers have, to judge persons and things.

P. He saith, 'that children are of the seed as to the church privileges, and external ordinances of a spiritual nature.'

A. (Mark his confusion.) But Christ saith, 'Ye must be born again, or ye cannot inherit the kingdom of heaven,' and such be of the church.

P. He saith, 'If they can but destroy all forms, the power will fall with it; for the form preserves the power,' page 37.

A. Contrary to the apostle; many 'have the form, but deny the power.' The power preserves the form, sees the end of forms, and destroys them, and brings to see before forms were, where forms are not. For the apostles who lived in the power, denied the Jews' forms, and Gentiles' both, as we do now deny the Popish forms, and yours which you have invented and set up.

P. 'And an immediate teaching (he saith) of the spirit, and to wait for secret inspiration of God, is to subject men to satanical delusions,' &c. page 40.

A. Contrary to the apostle, who said, 'Holy men of God spake as they were moved by the holy ghost;' and they were to wait for its revelation, as in Peter; and all are in the satanical delusion that are not in the immediate teachings from the spirit; and every one that hath this spirit, and the leading of the spirit, hath that which is immediate.

P. He saith, 'The prophets and apostles drew people to an outward word,' &c.

A. Now, is that which lives and endures for ever, outward? And did not they bring them to Christ the power of God, which is the end of words, which is immediate?

P. He saith, 'Is not the gospel an external way,' &c.

A. No; the gospel is a living way, which is revealed within, and is the 'power of God to salvation.'

P. 'Are not they seduced (saith he) who are drawn off from the external means, by which the spirit is given and faith wrought, to wait for the receiving of the spirit without any word to convey it to them? which spirit, when they have it, is not the spirit of truth, but of delusion,' &c. page 41.

A. The spirit and faith are not conveyed to any man without the word, and they are seduced that rest in the external from the eternal; and the spirit is not given by external means, neither is faith so wrought.

P. And he saith, 'They need not any man's teaching them, but as

the spirit in the scriptures teaches, and they need not that any teachings of man should be added.'

A. And so by this he hath thrown out himself from being a pastor, and all other such pastors and teachers. The spirit is not in the scriptures, but was in them that gave them forth. And the spirit which gave forth the scriptures, and which was in the saints, opens the scriptures again, and leads into all truth.

P. And he saith, 'There is an excess in that scripture which saith, "Ye need no man to teach you, but as the anointing teacheth you."'

A. And here he speaks as if John did not mean as he spoke, and would make John, who spoke truth, as false as himself.

P. And the apostles' saying to the saints, 'And ye know all things,' he calls 'an excessive speech, for no one knows all things but God,' page 42.

A. So contrary to John, the minister of God, and would make him a liar. So he is in the false spirit gone out into the world. Contrary to 1 John ii. 'who know all things.'

P. He saith, 'Outward teaching is the way and the means whereby the deep, and profound, and necessary truths of scripture come to be understood, but not immediate,' page 44.

A. So he hath denied the spirit to open the scriptures, immediate inspiration by the spirit, and it teaching; and set up an outward in the room of it. Here his spirit is tried again, gone out into the world. For salvation is immediate, and the means that bring to it, and none know the scriptures by outward teaching, but immediately by the Lord God.

P. And he saith, 'Ministerial gifts are not now to be found in the world, such as the ministers of the gospel had in the primitive time.'

A. Therefore no such ministerial work now as was then, nor any such officers as pastors, teachers, &c. as were then! He hath proved himself to be one of the false spirits which went forth from the apostles into the world: and yet he saith, 'Christ is with them to the end of the world.' And yet saith there is no hearing of his voice, nor seeing him, nor handling him; so he hath confounded himself, and showed to all that he hath quenched the spirit.

P. He saith, 'that the apostle was silent in that point, that men must be endued with extraordinary gifts.'

A. The apostle's epistles prove to the contrary, who saith, 'Without faith ye cannot please God;' which is a gift, and an extraordinary gift; and saith, 'He that hath not the spirit of Christ is none of his,' which is an extraordinary gift. So you are another ministry, and other pastors and teachers; and that which is another gift than the apostle's, is not the gift of God.

P. He saith, 'How comes the apostle to raise up a living to some

persons for preaching, when he saith, that "they that preach the gospel, must live of the gospel,"' &c. page 48.

A. It was contrary to the apostle, to preach to raise up a living for preaching; for he saith, they were not to preach 'for filthy lucre's sake.' But 'they that preach the gospel, live of the gospel;' that is not as you raising livings, who make a trade of the form, denying the power, which is the gospel.

P. Here he cries out against gifted men's preaching, and saith, 'Paul prophesied against them,' page 49. and names them to be 'such as have itching ears.'

A. As he is gone out from the apostles, so he cries up his imagined gifts, and disowns those gifts which the apostles did not cry against, but said, every one must minister that had received a gift; and thou art one of the itching ears gone out from the apostles.

P. He saith, 'that their synagogues (commonly called churches) were not ordained for any spiritual uses, as for serving God in them,' &c. page 51.

A. Which is contrary to all the professed teachers in the nations, who say they are ordained for the use and service of God, and call them churches: but to this I believe he will call his words back again.

P. And Pharisee-like, he teaches to break Christ's command, 'Be not of men called master,' and calleth it 'a civil honour.'

A. And here he hath proved himself not to be a guide of the way, and the governor of a man's life, for that title, master, belongs to Christ, and not to any man. These are his words, and the signification which he gives of that title there; (see page 52.) And yet he dare presumptuously take it, and plead for it, (which Christ denied in the Pharisees,) and so impudently break Christ's command; and so hath showed that he walks out of his doctrine, and is a transgressor, and no minister, but an antichrist.

P. He saith, 'The apostle never bred up any that they needed no man to teach them,' page 53.

A. And so giveth John the lie, who saith, 'Ye need no man to teach you, but as the same anointing teacheth you.' And the prophet, who saith, 'Ye need not say every man to his neighbour, know the Lord,' &c. and denies the effectual work of the new covenant. But 'all shall know him from the least to the greatest.'

P. He saith, 'Paul denies perfection to himself.'

A. Paul did not deny perfection to himself nor others; but his work was to the perfecting of the saints, but your work is to keep men from perfection, and that hath been the ministers' work since they apostatized from the apostles. And yet Paul judgeth him again, and saith, 'As many as are perfect are thus minded.'

P. He saith, 'There is a contradiction in the letter,' speaking of the scripture, page 60.

A. Showing that he doth not know to what condition it was spoken, for there is no contradiction in it: but in them that are out of the spirit that gave it forth, is the contradiction.

P. And he saith, 'There is a perfection that respects justification and not sanctification.' See page 61.

A. Now, there is no perfection but where there is sanctification.

P. And he perverteth the scripture of John, that saith, 'If we say we have no sin,' &c. And he saith, 'Whosoever saith he hath no sin, deceives himself.' See page 62.

A. So he wrongs John's words, and puts *he* for *we*, and is charging sin upon the elect, and so himself is found a liar. For there is a time for men to see they have sinned, and a time to confess and forsake sin, and a time to witness the blood of Christ cleansing from all sin; and 'he that is born of God doth not commit sin. And here the children of God are manifest from the children of the devil.'

And, Eaton, hast thou been preaching and praying all this while, and never yet heard the voice of God? The night is upon thee, thou hast no answer from God.

And as for the rest of Eaton's lies, we let them rest upon his own head, not being worth mentioning; the witness of God in his conscience shall answer in the day of his judgment.

John Bunyan, Richard Spenceley, John Burton, and John Childe, in their book that they call, 'A vindication of a book called some Gospel Truth's Opened,' are these following principles.

And as for Bunyan's lies and slanders, they will come upon himself; they are his own garments. And for the scriptures which he quotes, they are owned, but not to cover the wolf withal.

In his epistle to the reader he saith, 'The Quakers will own that salvation was obtained by Christ,' ('this is truth,' saith he,) and but a little before, he saith, 'They deny that salvation that was obtained by him,' &c. And thus he hath shamed his father of confusion that taught him, the father of lies, who says and unsays; for salvation is owned by Christ and God, and no other.

P. Again, in the same epistle, he denies 'that salvation is obtained by Christ within,' and saith, 'The scriptures do not prove it,' and calls it 'fighting against the truth,' &c.

A. The apostle saith, 'Work out your salvation with fear and

trembling,' and that is within. And 'the ingrafted word is able to save souls,' and that is within. And the apostle saith, 'If Christ be not in you, ye are reprobates.' And that is not opposite to Christ without them, nor contrary to the scriptures. And none know salvation, but who know this 'Christ in you,' who is the salvation, and where he is within there is salvation. And so thou art one of the reprobates, that can talk of Christ without, and denies him the salvation within.

P. He saith, 'The Quakers own Christ Jesus revealed to them in spirit,' and calls it 'delusion.'

A. And yet he saith, others are carried away with error for not receiving Christ revealed in the spirit; and this is his patched up stuff, comprehended with the spirit, and with it is judged, who finds fault with them that have it, and is against them that have it not.

P. He tells people of the history of the word; and saith, 'Some have no other witness nor knowledge but the history of the word, and the relation of others,' &c.

A. And yet he is against the revelation of the spirit in the Quakers. But he is one of the beast's officers to fight against the Lamb; but it is to no purpose, who thus builds up and throws down.

Again, Bunyan is railing against the priests, and runs up into the pulpit himself. And so the wolf hath got the sheep's clothing, and they can speak of Christ without, who are reprobates, who have him not *within*.

P. He saith, 'The Lord Jesus Christ is afar off in his bodily presence.'

A. And yet he saith, 'The Lord is at hand!' And the apostle said, 'he was in them.' And Christ said, he would 'dwell with them.'

P. He saith, 'They were sealed by Christ's death, at his offering upon the cross.'

A. And yet Christ must come to save them at the last day! And the saints witnessed their salvation while they were upon earth, and said Christ was 'in them, except they were reprobates.' And the son of God was come, and gave them an understanding.

P. He saith, 'The Quakers witness the teaching within,' but saith, 'The apostle witnesseth the contrary,' &c. page 4.

A. Why dost thou wrong the apostle, and put thy lies abroad, when the apostle said, and Christ said, the spirit of the Father spoke in them. And the apostle said, the law and the covenant of God were in their hearts, and the anointing was within them, to teach them. But why fightest thou against the apostle's teaching, the apostle's doctrine, and Christ's doctrine? Dost thou not see thy weapon now fails thee? Thou hast cast thyself without, and have not the apostle and Christ corrected thee here?

P. And to prove 'that the blood of Christ was shed before the world was,' he brings a scripture, which saith, 'The Lamb slain from the foundation of the world,' &c.

A. Here all may see, whether this be a fit man to teach, or whether he be not one of the novices, I leave it to all to judge, who have a just measure; for the scripture saith, 'since the world,' and thou sayst, 'before the world was.'

P. He saith, 'that the son of Mary, God-man, is absent from his church.'

A. Contrary to Christ's words, 'I in them, and they in me:' and, 'I will be with you to the end.' So one of the blind prophets, contrary to John, who saith, 'We are in him that is true;' and thou sayst he is absent from his church. And the apostle said he was the 'head of the church.' But of your church we believe he is not the head, but will grind you to powder. And thy words and thy doctrine are corrected by Christ and the scriptures. And Christ said, 'Where two or three meet together in my name, I will be amongst them,' and the saints were 'flesh of his flesh, and bone of his bone.'

P. He saith, 'To be justified by Christ, is not to be justified by the spirit within,' and that 'Christ within doth not work out justification for the soul, but we must look out for salvation unto that man, that is now absent from his saints on earth;' these are his words.

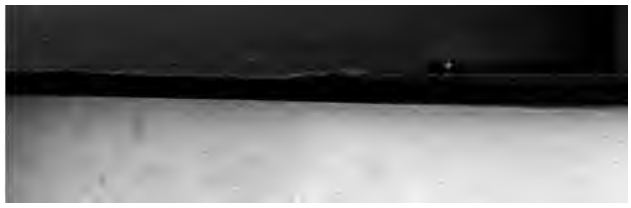
A. Corrected by the apostle, who saith, 'He works all in us, and for us;' and yet thou sayst that Christ is absent from his saints on earth, who art corrected again by the apostle, who saith, 'Christ is in you,' and contrary to Christ, who is the saviour of the soul. And men are justified through faith, and that is within, in the heart, which is held in a pure conscience. And Christ is in the saints, who is their justification; and the apostle preached Christ in them, and where he is, there is justification; and they who have his light and receive him not, there is condemnation.

P. And he saith, 'The Quakers are deceived, because they say, Christ is within them, kept down by something within them.'

A. Corrected by the apostle, who saith to the saints, 'Christ in you the hope of glory;' and he was pressed down 'as a cart with sheaves.' And Christ was in prison, and they visited him not; and hungry, and ye fed him not; and thou never knew Christ formed in thee, nor the reigning of the seed, which is the heir of the promise of God. How was the Lamb slain from the foundation of the world, but among such as thou art? And reprobates may talk of justification, in whom Christ is not; ye who witness him not within, he is not your justification.

P. And his principle is, 'that the place where Christ shall come to judgment, is at the mount of Olives, on the east side of Jerusalem.'

A. Thou hast put him far enough off from thee, and hast not yet



judged thyself, (and Christ is come to judgment,) and so art one of the false prophets, who bid people look for him beyond the sea, 'Lo here, lo there:' but who are come to Christ, the light, the life, they need not go forth; they who abide here are sealed by the spirit, and put not off the good and evil day.

P. He saith, 'It is a delusion of the devil, and a dangerous doctrine, to bid people follow the light within them.'

A. They are in the dangerous doctrine, and the delusions of the devil, that draw people from the light within. And thus he opposes the foundation of God, the 'light which lighteth every man that cometh into the world,' and the doctrine of the apostle, who saith, 'the light that shines in their hearts' must 'give them the knowledge of the glory of God in the face of Jesus.' So he is one of the devil's ministers, opposing the foundation of God, drawing people from that the apostles drew them to; for no one comes to the kingdom, but who comes to the light within them.

P. He saith, 'that every man hath not the spirit of Christ within him.'

A. But John said, 'Every man that cometh into the world is enlightened.' And Christ said, 'I will send you the comforter, the spirit of truth, which shall lead you into all truth; and he shall take of mine, and give it unto you; and he shall reprove the world of sin;' the spirit *shall. Mark!* 'every man;' here are saints, disciples, and the world. Get from under this if thou canst, for under reproof thou art come, and that which doth reprove the world is manifest to them; and the wicked quench the spirit, but the saints are led by it; and here are all men.

P. And again thou sayst, 'that it is a filthy error to say, that that light which lighteth every man that cometh into the world, will lead man to the kingdom of righteousness and peace.'

A. Thus he is splitting himself against the rock, and striking against the foundation; for every man that cometh into the world is enlightened, that through the light he might believe, and believing in it, he might not abide in darkness; and this he makes insufficient, when he that doth not believe in the light is condemned. And thus the spiritual Sodomite and Egyptian is blind, raging about the door. And no man comes to the kingdom of righteousness and peace, but by the light within: and so he is in the filthy error himself, denying the light, and hating it.

P. Thou sayst, 'Christ is the light of the world, and yet not in every one that cometh into the world.'

A. Corrected by John, who saith, 'he doth enlighten every man that cometh into the world.' And 'the light shines in darkness,' and the darkness cannot 'comprehend' it; and 'he that hates the light' is enlightened, and 'will not come to it because it will reprove him.' That

which doth manifest to man an understanding of reproof, is within him, and hating it, that condemns him. And the saints believed in the light, and they abode not in darkness, which unbelievers do, and stumble, which the others do not.

P. And he saith, 'Christ was not in his disciples when he said, I am the light of the world.'

A. And so is corrected by Christ, who saith, 'I in you, and you in me.'

P. He saith, 'They that will come to justification, must go to Christ's grave without, and to mount Calvary,' page 9.

A. The scripture saith, ye need not go up to heaven, nor say, 'who shall go over the sea for us, and bring it unto us that we may hear it, and do it; but the word is nigh, in thy heart.' Deut. xxx. So corrected by the scriptures. And the angel said unto them that went to the grave without, 'Why seek ye the living among the dead, he is risen;' and the saints 'sit with him in the heavenly places,' and need not go to mount Calvary for him.

P. He saith, 'The light wherewith Christ doth enlighten every one that cometh into the world, is but a creature, and is not a spirit,' page 10.

A. John saith, 'All things were made by him, (made by the light,) in him was life, and the life was the light of men:' and this shines in darkness, and the darkness cannot comprehend it. The foundation of God, which was before any creature was made, is the power of God, Christ Jesus the light; and the prophets' and John's doctrine they stumble at, who say, the light by which all things were made and created is a creature, and so thou art corrected by the scripture.

P. He calls the light 'conscience,' and 'a poor dunghill creature that will convince of sin.'

A. Which light was before conscience was, or creature was, or created or made light was. He made the sun, the moon, &c. and the light which was before these were made; and he is life and spirit too. For that which convinceth of sin is above the creature; checks him, and reproves him, and lets him see when he goeth astray from the Creator, and that is the light of Christ, with which all men see their salvation, with that which lets them see their sin.

P. He saith, 'The law doth not lead men to Christ, but under the curse,' page 17.

A. That is to them that transgress it. Solomon said, 'the law was light.' And David said, 'the law was a light unto his feet, and a lamp unto his paths,' and so led him, and will lead them that do it, from the curse, and redeems from under it, of which law Christ is the end.

P. He saith, 'It is not the faith and works together that justifies in the sight of God, but it is faith and good works that justifies in the

sight of men only;' and saith, 'Works will not justify in the sight of God.' And he saith, that 'works are only to justify so far as to show their faith to be true before men.'

A. Abraham was not justified to men only by his obedience, but to God, and where there is faith there is justification, which faith works by love. And the saints' faith and works were not only to justify them in the sight of men, for the work of God is to do what he saith, and his will; which they who do not are not justified, but to be beaten with stripes. And they who seek to be justified by their faith and works in the sight of men, are dead, faith and works both.

P. He saith, 'They are no christians that do not hold Christ absent from his church; but antichrists.'

A. Which is contrary to the scriptures, which say, they are 'flesh of his flesh, and bone of his bone,' and they are as nigh together as husband and wife. And thus he is ignorant of the great mystery, Christ and the church, which Christ is the head of.

P. He saith, 'that the light wherewith Christ (as he is God) hath enlightened every man that cometh into the world, is not the spirit of Christ,' page 19.

A. And so makes that which comes from God and Christ, not spirit, (as he is God,) and thus the man is beating the air. He saith, 'Christ was God that lighteth every man,' &c. 'And yet (saith he) not with the *spirit!*' How then come men to be condemned for not believing it? So thou hast reproved thyself, and art blind, and fallen into the ditch.

P. And again thou sayst, 'Though Christ, as he is God, doth give every man a light, (which is conscience,) otherwise called nature!'

A. And so thou hast given those new names to the light of Christ, contrary to the apostles, as thou mayst read, John i. 2. John doth not tell us, that it is conscience or natural light, as thou dost; and the light which every man that cometh into the world is enlightened withal, was before all things, and by it all things were made. So it was before any naturals were, and is that which gives all men the wisdom of God to order the naturals; so by the scriptures thou art reproved.

P. And he saith, 'Christ will not give his spirit to the world.'

A. But Christ said, he would send his spirit to reprove the world, and that is sent to them; and that which doth reprove them is manifest to them in the world, to their own understanding, and in them, which spirit leads the saints into all truth. There is no man reproved, but it is within him, manifest to his understanding. And if he quench the spirit that reproveth him, he is not lead by it, and that is the condemnation of the world, 'that light is come into the world, and men love darkness,' &c. And this thou calls not spirit. Now this is the condemnation of them whose consciences are seared, and of them who

have the created and natural lights, the sun, the moon, and stars; which light was before they were.

P. And thou sayst, 'The scripture plainly denies that conscience can justify, though it may condemn.' See page 23.

A. Which is contrary to plain scripture, where the apostle saith, Rom. ii. 15. 'Their consciences either accusing or excusing.' And again saith he, 'Herein do I exercise myself, to have always a conscience void of offence towards God and towards men.' And the light condemns, which you call conscience.

P. He saith, 'that the gospel is called the ministration of life, but not of condemnation.' Same page.

A. But they are condemned that obey not the gospel of Christ. And the scripture speaks of 'a savour of death unto death, and a savour of life unto life, and the gospel is so, the power of God.

P. He denies 'that Paul bid the saints listen within,' &c. See page 25.

A. Whereas Paul said, 'that the light shined in their hearts, to give the knowledge of the glory of God in the face of Jesus Christ.' And it was the treasure 'in the earthen vessel;' and Christ was 'within them.' And 'the ingrafted word,' was able to save their souls: and the 'hidden man of the heart.' And he had 'revealed his son in them,' and many other scriptures. And he saith, he 'served the law of God with his mind.' And yet thou sayst, 'He did not bid any listen within.' And he said, 'the word was in their hearts to obey it, and in their mouths:' and can they obey that, and not listen 'within,' and do that, and not have their minds staid upon the Lord?

P. He saith, 'The light doth not shine in the consciences of them that he lost.' See page 26.

A. But John saith, the light shines in darkness, but darkness cannot comprehend it, and there is that of God in the children of disobedience, and reprobates, as in Rom. i. and ii. chap.

P. And he denies 'that every man hath the light.'

A. Contrary to John, who saith, 'That is the true light which enlighteneth every man that comes into the world.' John 1.

P. He saith, 'It is a counterfeiting of the new birth, for men to follow the light wherewith men coming into the world are enlightened,' &c.

A. None come to the new birth, but they who come to the light which every man that comes into the world is lighted withal; which believing in, they are children of the light. Believing and receiving it, they receive power to become the sons of God.

P. He saith, 'To say that Christ is risen within, there is no scripture to prove it.' See page 28.

A. Doth not the apostle say, 'Christ formed in you?' And 'Christ in you the hope of glory?' which hope purifies as God is pure. And Christ being within, doth he not arise there before all waves be still? and shall he not arise with healing under his wings? How ignorant of the letter are the priests grown, and much more of the mystery? Gal. iv. and Malachi.

P. And whereas thou sayst, thou art 'confident, that while some would persuade others that they have no sin, their consciences will tell them they lie.' See page 41.

A. The apostle told the Romans that they were made free from sin; and the Romans did not tell the apostle, that their consciences told them he lied, as thou sayst.

P. He saith, 'The body of Christ is out of the sight of all his saints,' &c. See page 47.

A. The apostle saith, 'they sat with Christ in heavenly places:' and the saints are 'flesh of his flesh, and bone of his bone,' and the church which he is head of, is his body. And every one that eats his flesh, knows his body given for the life of the world; and the body of Christ is not out of the sight of the saints that are in the church. Therefore you ministers and teachers, that say Christ's body is out of your sight, are not saints; neither are you of his church, which is his body; neither have you eaten his flesh, nor known that which is given for the life of the world, but are out of the sight of the church which is his body.

P. And thou sayst, 'They shall have a greater judgment without them, than they shall have within them,' &c. See page 48.

A. The scripture saith, 'If ye judge yourselves, ye shall not be judged of the Lord.'

P. And that place in Jude he brings, to prove 'that all men have not the spirit,' &c. See page 49. Where he saith, 'They walk after their own ungodly lusts; these be they who separate themselves, being sensual, and have not the spirit, who went in Balaam's way.'

A. Jude shows that they went forth from the spirit, and turned the grace of God into wantonness. And this doth not make for thee or to thy purpose, but rather against thee; and the same spirit that reproves the world leads the saints into all truth.

P. He saith, 'that God did not give the law that people should live in it, &c. See page 49.

A. And the scripture saith, that they that did the law had life, and were justified by it: for 'Do this and live,' saith God to Moses; and therefore thou wouldst make God a liar, who cannot lie; who sayst, that God did not give forth his law that men should have life. Are not the curse and the death in the transgression of it? Christ is the end of the righteous law, who is the light that doth 'enlighten every man

that cometh into the world,' which believing in, he comes to be a child of light: which light thou blasphemously calls conscience, or natural, which light is Christ, the foundation of God, which doth enlighten every man that comes into the world, that with the light they might see Christ who hath enlightened them, the foundation of God, from whom light comes. And the apostle saith, 'the law is spiritual, and just, and good;' and so thou art carnal, not yet come to the law which is spiritual.

P. He saith, 'He that will but observe the motions of that light which every man hath within him, (say they,) so as to obey and close in with it, to follow it, shall undoubtedly save himself from the wrath to come: now this is clearly a great error,' thou sayst. See page 50.

A. Contrary to John's doctrine, and Christ's, who saith, 'The light that doth enlighten every man that cometh into the world, is the true light, that men through the light might believe.' Therefore they are enlightened; and he that believes in the light shall not abide in darkness, nor in error, nor in condemnation, but shall have the light of life. Saith Christ, 'I am the light of the world;' and he saith moreover, 'Believe in the light,' before they be children; 'Believe in the light, that ye may be children of the light.' So every man is enlightened with a light before they are children, with the true light. He that believes in the light is a child of the light: he that doth not believe in the light, the light condemns him.

P. And whereas thou sayst, 'The law gives not life, nor justifies.' See page 50.

A. It is false, thou art mistaken in the scriptures, and rebuked by them. The law gives life to him that obeys it, and lives in it: and he that doth it lives, and is justified; the doer of the law is justified, and not the hearer only; and the law is righteous, and just, and good. But Christ Jesus, the law and the spirit of life, which is the end of God's righteous law, is the justification to life; God's righteousness, who is the end of the other law. And the apostle Paul saith, 'The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death.'

P. And thou wouldst make it an error to say, 'the saints are saviours of the world.' See page 50.

A. The apostle said, when he wrote to the saints, he should save himself and others, and this was by the power of Christ. And Jude saith 'others saving with fear,' but 'hating the garments spotted with the flesh.' Now thou art a deceiver, and not a saviour both of thyself and others, and ignorant of the power and the spirit.

P. He saith, there is no such scripture as faith, 'the light within the conscience.' See page 52.

, who calls himself a spiritual Quaker converted.
ed with the dog to the vomit, and gone in the way of
g himself, and gainsaying truth, and gone in the
, into his first birth, and turned against the second.

te thee for thy pride? Did God let thee see the false
steeple-houses in the sheep's clothing? Did God let
eit of the tithes in the priests? Did God let thee see
specting of persons, and honouring of the creatures?
ng from these things, as thou confessest, and art thou
em again? By whom the way of truth comes to be evil
ot thy latter end worse than the beginning? Will not
thy burden, and fall heavy upon thee? Thy time is
e Emmot.
ll the revilings, scoffings, and mockings in thy book,
rth mentioning among sober people, and raking in the
thou turned the grace of God into wantonness, which
to deny the ungodly lusts of the world, and would have
salvation, and so forsaken the covenant of the Lord God,
nind, and in thy heart, whereby thou might have been
the Lord? But now thou art run out to teachers that

Henoch Howel's book, entitled, 'The Quaking Principles, dashed to pieces by the standing and unshaken Truth.'

He hath dashed himself to pieces upon the rock, as his torn language in his book discovers. And his principles are here as followeth: a great part of which book of his is not worth mentioning, but turned back upon himself, who must bear his own burthen in the day that burns as an oven; that his works are tried, he shall remember; to the witness in him I speak.

P. He makes 'the scripture to be the only weapon whereby Christ overthrew the devil.' See page 3.

A. Who bruiseth his head, and was before scripture was. Yet the scripture is for correction and doctrine, furnishing the man of God in his place, and Christ the seed was before scripture was. And all them that have scripture and not Christ, cannot overcome the devil, you and the Papists doing his work; for they that overcome him, it is with the power, and those have the scriptures of truth, which the devil is out of.

P. He saith, 'The scriptures is the hope.' See page 4.

A. Which is contrary to the scripture, which saith, 'Christ is the hope;' and they that had the scripture, stood against the hope, Christ.

P. He saith, 'There is nothing in man to be spoken to, but man.' See page 5.

A. How then ministered the apostle to the spirit? And Christ spake to 'the spirits in prison;' and Timothy was to stir up the gift that was in him: and the spirit of the Father speaks within them, and the light shines 'in the heart,' which God hath 'commanded to shine out of darkness.' And the son of God is revealed 'in me,' saith the apostle. Here the scriptures are for correction of thee, and reproof of thee, who said, 'There is nothing to speak to in man, but man;' for the apostle saith, 'That which may be known of God is manifest in man, for God hath showed it unto them.' Rom. i. And the apostle was manifest to every one's conscience in the sight of God, and that was of God which the children disobeyed.

P. He calls that 'a dark delusive light.'

A. John calls Christ the light, 'that lighteth every man that cometh into the world,' which we speak of, so he is fighting against the foundation of God that stands sure. And thus the man is striking at the rock, and splitting himself; and is not come to John, but is as dark as the Pharisees and heathen, whose darkness cannot comprehend the light that John saith, 'lighteth every man that cometh into the world;' that shineth in the darkness, that is the true light. John i. chap. So you that deny the light which Christ hath enlightened every man that

cometh into the world withal, are the enemies of Christ, that would not that he should reign over you, who are by him to be slain; and so that scripture which he mentions there in page 10. stands for himself, who gets his words, and calls him Lord, but doth not do as he saith. And ye all that are in the darkness stumble at the scriptures, who see not the 'light that lighteth every man that cometh into the world.'

P. He saith, 'They that deny the honour of men, are witches and wizards,' page 14.

A. Wilt thou say that Mordecai was a wizard, and had a familiar spirit, that would not bow to Haman? And the apostle found fault with them that worshipped the creature more than the Creator, who is God blessed for ever. And all the familiar spirits and wizards fell down and worshipped Nebuchadnezzar's image, while Daniel could not bend to their image nor inventions.

P. And again thou saith, 'They that love God, and love Christ, keep his commandments.' See page 14.

A. And thou art bringing many scriptures to oppose the commands of Christ, who saith, 'Be ye not of men called master.' So thou art seen not to be of the spirit of Christ, but the spirit that is gone out into the world, that is, antichrist, and opposeth his doctrine who is the end of the prophets, and was before Abraham was; and so hast given judgment of thyself, that thou neither lovest God nor Christ.

P. And he here accuseth Paul, and saith, 'Paul saith, he is not perfect.'

A. When Paul saith, 'As many of us as are perfect, are thus minded,' and brings himself in the number; and speaks 'wisdom among them that are perfect,' page 15.

John Timpson's book, called, 'The Quakers' Apostacy from the perfect rule of the Scriptures discovered.'

A true title is this, to his book, of his own condition, as his book doth witness himself in the apostacy, whose work is to oppose the light which doth 'enlighten every man that cometh into the world,' that John bore witness of. So opposing the covenant of God, of life, and peace, and the foundation of God which stands sure, Christ Jesus, he may as well say nothing, or do nothing. But the stone is set upon his head, and the foundation of God is laid, witnessed by the prophets, Christ, and the apostles; and the scriptures are owned by them in scorn called Quakers, and the light they speak of, who are come out of the apostacy, and so from among the apostates. And as for the lies and slan-

and endures for ever. So thou art blasted, who sayst, 'God blasts his own word,' and art to be cut down by the word of God for thy blasphemy.

P. He saith, 'The Quakers are deceivers,' because we say 'that Christ is not in outward observations and forms.' And John Bunyan saith, 'that he is distinct from the saints,' and would have him in the forms, &c. See page 13.

A. We say he hath triumphed over the ordinances, and blotted them out, and they are not to be touched; and the saints have Christ in them, who is the end of outward forms, and thou art deceived, who thinks to find the living among the dead; and Bunyan is deceived, who said, 'He is distinct [separate] from the saints;' and so you are a company of pitiful teachers.

P. He saith, 'Every true christian doth believe that the holy scriptures alone are to be the object of faith,' &c. page 17.

A. So he hath thrown out God the giver of them, and Christ the author of them; for many have the scriptures, and deny Christ the author and object of faith.

P. He asketh, 'Did you ever read of law and testimony in the heart?' &c. See page 18.

A. Yea, God saith, 'I will write my law in their hearts.' The law was in David's heart; the law was in the apostle's heart. 'The testimony of Jesus is the spirit of prophecy,' and that is in the heart. See Heb. viii. Rev. xix. 10.

P. He saith, 'The covenant of God is not to all in the church of Christ.' See page 19.

A. Which is contrary to the scriptures, for where the church is, there is the covenant, the head Christ Jesus. And God saith, 'I will give him for a covenant to the Gentiles;' those are the heathen. And 'I will make a new covenant with the house of Israel, and with the house of Judah;' and these are called the people of God. And therefore thou art in the fall, in ignorance, and a man without understanding, and affirms thou dost not know what; and silence would become thee better than to publish thy shame in print, for they are not in the church of God, that are not in the covenant of God.

P. And he saith, 'The scripture is the sure and perfect rule.' See page 20.

A. The scripture saith, Christ is the bishop of the soul; and God hath all souls in his hand. And many have scriptures, but the bishop of their souls they know not, but they remain in death, and the life they want that gave them forth, and so are all on heaps about the scripture one with another, and calling them the rule; but the spirit of God that led them to speak forth the scriptures, was the rule to the saints

the new covenant, where the law is written in the heart and mind, and all are taught of God. Thou hast thrown down and laid waste Christ's commands, who saith, 'Learn of me.' And the command of God, who saith, 'This is my beloved son, hear ye him.' And so art ignorant of the scriptures and the power of God.

P. He saith, 'It is abhorred dotage they are bewitched with, to say, they witness forgiveness within,' &c. See page 41.

A. Thou shows thou never knew a saint's life, and that which cleanseth from all sin, and the testimony within of forgiveness of sin; for where it is forgiven it is forgiven within. The apostle saith, 'If Christ be in you, the body is dead because of sin.' And many may speak of Christ without them, and the body of sin not dead. And so the wolf may get the form of godliness, and the devil may confess the son of God in words.

P. He saith, 'It matters not much if the sense be in the scriptures, whether the words be there or not.' See page 47.

A. And yet he saith, the scripture is the rule and the word; and so by that means have all men run into their senses, into confusion from the words of the scripture, which is not to be added to, nor taken from, nor can it be broken, nor is it of any private interpretation; and the scriptures are the words of God, and Christ is the word, and in him they end, and the spirit is the rule.

P. He saith, 'Doth not Christ approve of the Jews' opinion, in thinking that in the scripture they should have eternal life?' And he saith, 'Christ refers them to the scriptures to find life.' See page 48.

A. Whereas Christ said, 'They would not come unto him that they might have life;' and bid them believe in him whom God had sent, who was the end of the scriptures. And Christ did not approve of them that thought to have eternal life in the scriptures.

P. He saith, to say that the light of Christ is not received from the scriptures, 'it is an abominable thing to be asserted.'

A. But the light is received from Christ; and many had the scriptures, as the Jews, but stood against the light as you do now, and did not receive it, that had the scriptures which testified of it. And the light cannot be blotted out, but it doth condemn, and it leads to the knowledge of God, and to eternal life.

P. He calls it 'a fancy of an idle brain, to witness the law of God written in the heart, that is different from the moral law,' &c. See page 61.

A. The scripture saith, 'I will write my law in their hearts, and put it in their inward parts, and I will make a new covenant with the house of Israel, not according to the old.' And this is the covenant with Israel, not according to the old; and so they are in the fancy, and idle

brain that are out of the new covenant of light, Christ, both Jews and Gentiles, and all false christians.

P. He saith, 'This I do deny, that the perfection of the whole law of God is written in man's heart, so as to know it and do it, as it is written in the prophets and apostles,' &c. See page 64.

A. Here thou hast discovered thyself to be in the unbelief, and limitest the Holy One, as if God is not the same, and Christ the same yesterday, to-day, and for ever. And none know the prophets and apostles, but who have the same covenant as they had, and the same law and spirit. And whereas thou art opposing those that say the word is within them, and the light is within them, and the spirit is within. And because they say those are in unity, and are one, which makes thee appear as one offended, who must be ignorant still. He that is ignorant, let him be ignorant still; but the light in thee shall see they are one.

P. He saith, 'That none have ever had such attainments of Christ a redeemer, without the help of the scriptures,' &c. See page 65.

A. Now Abraham, and Enoch, and Noah, and Adam had the promise of Christ before scripture was written. And the gospel is the power of God; and many may have the form and not the power, and eternal life is not in them, nor the power of God. For Christ is the power of God, who saith, 'Ye will not come to me, that ye may have *life;*' who was before scripture was, and all the attainments the scripture speaks of are in him, and he is not attained to without life.

P. He saith, 'Where did ever any say, that they went through the law to Christ?' This he judgeth and saith, 'They be strangers to the life of God that say so,' &c. See page 71.

A. Contrary to the apostle who saith, 'I through the law am dead to the law, but alive unto God.' And 'the law was our schoolmaster to bring us to Christ.' And again he saith, 'The righteousness of the law is fulfilled in us.'

P. He saith, 'All notional light is from Christ whatsoever,' &c. See page 72.

A. Now notion is imagination, and that is not properly called light, and therefore thou mistakest, for light is not notion, but is the thing itself that is from Christ.

P. Again he denies, 'that Christ hath enlightened every man that cometh into the world, with light sufficient, if they obey it, to lead them to eternal *life*,' &c. See page 73.

A. Yet thou sayst, every one hath so much light as shall leave all men without excuse before the great tribunal of Jesus Christ. And yet sayst, that which leaves them without excuse is not sufficient, and so would make God unjust and unrighteous. But the light which doth enlighten

every man in the world, is sufficient to lead them to eternal life, believing in it and receiving it; and, not believing in it, is sufficient to condemn them. But all who believe in it shall see and receive their salvation.

P. He saith, 'It is a contradiction in itself, and a speaking lies in hypocrisy, to deny swearing, and calling of men master, and to witness the teaching of the Lord, and the spirit to guide into all truth, and to say the spirit is the rule.'

A. They are in the lies and hypocrisy, and transgressors of Christ's commands, that are swearers, and 'called of men masters;' and the spirit of truth which leads into all truth, is the rule and guide of men into truth, as Matt. v. and xxiii. chap. And these are the antichrists, contrary to Christ, that swear, and are called of men masters; for Christ saith, 'swear not at all,' nor be called of men master.

P. He saith, 'Christ was in the world, and the world was made by him, and yet Christ was not in all parts of the world,' &c. See page 76.

A. He is the light to the Gentiles and Jews, and salvation to the ends of the earth: and yet he saith, that Christ is not in all parts of the world!

P. The light wherewith Christ hath enlightened every one that cometh into the world, he calls 'a little spark of reason, subject to error and vanity.'

A. Christ is the light, the foundation of God which stands sure, that which makes manifest all error, and his flesh saw no corruption. The greater part of his work in his book, is to strike at the rock and foundation of God. There is no error in the light, which enlighteneth every man that comes into the world, neither is it subject to it, but condemns it, and thee that saith it.

P. He saith, page 79. 'All the light is to be understood in words, and an outward dispensation,' &c.

A. The Jews had outward words and a dispensation, and yet knew not the light Christ, by the words without life: neither did they understand the dispensation of God.

P. He speaks of 'an external ministry,' &c. See page 80.

A. That which led them to minister was not external, and the external reaches no further than the external, and that is of men, and by men; but the eternal reaches to the eternal, which reacheth beyond external.

P. John saith, 'This is the true light that lighteth every man that cometh into the world;' and he saith, 'This is to be understood with limitation:' and saith, 'Christ was not in all ages and places of the world.' See page 81.

A. How was he the lamb slain from the foundation of the world? And how did he minister to the spirits in prison? And how speaks he in the

law? And how is he the same yesterday, and to day, and for ever? And that is the devil in thee that would have a hold for thee to dwell in, that would limit Christ the light not to be in every man. That which darkens every man is the devil, and that which lightens every man is Christ, without limitation, and he limits that which would limit him, and that understanding.

P. He saith, 'he knows not what the true light is, and eternal life, nor the eternal word, the everlasting gospel, the light which gave forth the scriptures, and the judge of the world, and the kingdom of heaven within, and the law of the new covenant, and Christ within,' these he saith, he knows not, &c.

A. We do believe thee. And yet he goes about to oppose them, and knows not what they are, and so he fights like a blind man, who knows not the eternal word within, nor the light, nor the everlasting gospel, which the saints did, and do know within.

P. He saith, 'that infants and fools, and such as are born blind, were never enlightened with the light of Christ,' which he calls, 'the light of nature,' &c. See page 85.

A. Which is contrary to John's words, 1 John 9. 'who came for a witness, to bear witness of the light, the true light which lighteth every man that cometh into the world,' which light is above nature; and contrary to Isaiah, who said, 'Fools shall not err in the way.' And blind men and infants are enlightened with the light of Christ, for that is the light in the blind man that reproves his thoughts and words that are evil; which believing in, he shall not be condemned, but hath the light of life, and becomes a child of light. And in Christ is light, and that is the life of men; and where there is life in an infant, there is light.

P. He calls it 'a fancy and a pernicious error, to say Christ hath enlightened every man that cometh into the world,' &c. See page 88.

A. And thus he opposeth John's doctrine. They are in the pernicious error that deny that light that lighteth every man, according to John's doctrine, John 1. who saith, 'this is the true light that enlighteneth every man that cometh into the world;' and the Pharisees stumbled as much at this true light as you do now; though it shined in their and your darkness, yet your darkness cannot comprehend it, but it shall be all your condemnation that hate it.

P. He saith, 'The commands of Christ within (Christ and the light) are inconsistent with the scriptures,' &c. See page 89.

A. The light within owns the scripture without: and yet he said it was 'the gift of God,' and the gift of God owns the scriptures in their place as they were spoken; and none know the commands, and scriptures, but with the light within; and they are in unity, and the light within gives the knowledge of them. 2 Cor. iv.

P. He saith, 'It is a fancy to say the covenant of God is to all men in the world, and the grace of God hath appeared unto all men,' &c. See page 89.

A. Contrary to the apostle, who saith, 'The grace of God which brings salvation hath appeared unto all men.' And contrary to the prophet, who saith, 'I will give him for a covenant to the Gentiles, a light unto the people, salvation to the ends of the earth, and a new covenant to the house of Israel and Judah.' And they that do not believe this are condemned.

P. He saith, 'It is most desperate and diabolical to talk of a sufficient light and grace in all to be saved,' &c.

A. And yet thou sayst, in page 73 of thy book, that 'every man hath so much light that shall leave men without excuse before the great tribunal of Jesus Christ, and men shall only be condemned for not doing things which they had power and light to do.' And so thou confoundest thyself; these are thy words. And here thou sayst, 'he hath not light sufficient to save.' Thou calls this 'a fancy, and prodigious blasphemy,' page 92. And no man cometh to salvation but who owneth the light, which doth 'enlighten every man that cometh into the world,' Christ Jesus the saviour. No man owneth his own salvation, but who owneth 'the grace of God that brings salvation' to all, if they will receive it, to teach them to live soberly, righteously, and godly, and deny the contrary. And this grace and light is sufficient, for it brings salvation; for that which brings salvation is sufficient, and thou art in the diabolical doctrine that art out of this, and contrary to what the apostle saith. And Christ who enlightens all men, says, 'Believe in the light, and ye shall not abide in darkness, but have the light of life, and become children of light,' and so it is sufficient; if not, how are they condemned by it?

P. He saith of the light of Christ, we 'have made it the corrupt spark of reason.' See page 92.

A. But it is he that calleth it 'the corrupt spark of reason,' contrary to John, who saith, 'it is the true light which lighteth every man that cometh into the world.' And we do not make it the corrupt spark of reason; for there is no corruption in it, but it leads to true reason, and there is no true reason but in it; and thy corrupt spark of reason is out of it, and to be condemned with it.

P. He calls it 'an intoxicated notion, and bewitching, to say that Christ hath enlightened every one that cometh into the world immediately,' &c. See page 93.

A. So he would make the light which John bore witness of to the chief priests and Levites, which doth enlighten every man, &c. not immediate, and gives these ill-favoured names to them that bear their

testimony to it. But let him split himself against the rock. Thou art in the intoxicated notions, and in the witchcraft, that dost not own the light that 'enlighteneth every man that cometh into the world,' and art not a witness of Christ, but contrary to the prophets, and John, who said, 'This was the true light which lighteth every man that cometh into the world;' to which light the apostle bore witness to Jews and Gentiles, which thou, a reprobate, bears witness against.

P. And to bring all people to the light wherewith Christ hath enlightened them, he calls 'seducing, and sending men to hell, and damnable *heresies*.'

A. They bring men to hell, and are the seducers, and in the damnable heresy, and corrupt the reason, that do not bring men to the light that enlighteneth every man that cometh into the world, and so to Christ, but deny it, and such deny life and salvation.

P. He saith, 'that none can be saved by following the light of Christ Jesus,' which he calls 'corrupt.'

A. The light of Christ Jesus is not corrupt, who enlighteneth every man that cometh into the world; that light which they are enlightened withal doth not corrupt, but lets all men see their corruptions, which light they are condemned for not believing in, and believing in which they are saved. And no man sees salvation, or hath salvation, but with the light which comes from Christ Jesus, the salvation. And all that hate *the light* are corrupt in their doctrines and principles, ways and words, and such are the antichrists.

Joseph Kellet, John Pomroy, Paul Glisson, Christopher Feak, John Simpson, George Cocken, and Lawrence Wise; their principles in a book put forth by them, called, 'A faithful Discovery of a Treacherous design of Mystical Antichrist, displaying Christ's banners,' are here laid open.

P. Ye say, 'God who commanded light to shine out of darkness,' &c. page 1.

A. But ye do not say that the light hath shined 'in your hearts, to give the knowledge of the glory of God in the face of Jesus Christ.' And those were the false apostles, and devil's ministers, and messengers of satan, transforming himself into an angel of light, that drew people from the light within, which gave them the knowledge of the glory of God in the face of Christ, from whom it came. It was the work of the true apostles to bring people to the light within, that shined in their hearts, to give them the light of the knowledge of the glory

God in the face of Christ Jesus; and they told them, there was the 'treasure in the earthen vessel.' So with the false spirits that are gone out into the world are ye reproved, ye seven priests.

P. They call it 'wine mingled with water,' to say 'the light doth enlighten every man that cometh into the world,' which is Christ, which brings men off from their teachers, and makes sin manifest. This ye say 'makes the scriptures unnecessary.'

A. None know the use and value of the scriptures but with light, nor salvation, nor wine from water.

P. And they say, 'Doth not the light bring men off the glorious mystery of the scriptures,' &c. page 3.

A. We say nay, it brings them to it, to the mystery of Christ Jesus, from whom light comes; it brings men off from the heathen to God.

P. And they say, 'that the light brings men off the foundation of the prophets and apostles,' &c. page 4.

A. Which light is Christ, who is the promise to the Gentiles, the foundation of the prophets and apostles, which doth enlighten every man that cometh into the world. And none come to the foundation, but such as come to the light, Christ, that hath enlightened them.

P. They say, 'They are all alienated, and enemies unto God until faith,' &c. See page 4.

A. So they have denied their schoolmaster, which is until faith, which will keep them out of the alienation, which is the law.

P. And ye call the light, Christ, who hath enlightened every man that cometh into the world, 'a natural light,' &c. See page 5.

A. Contrary to John, who saith, it is Christ, by whom all things were made, before naturals were, sun, moon, or stars.

P. To hold forth Christ the light, who lighteth every man that cometh into the world, they say, is 'to hinder the gospel, pervert the faith, and at once destroy all good that ever was done,' &c. See page 6.

A. It is unlikely that it should do so, since Christ is the covenant of God, who came to save, which light doth lighten every one that cometh into the world, in which believing they are saved, not believing are damned. And none come to God nor to the gospel, but who come to the light, and all men's works acted without the light, are to be condemned and destroyed.

P. 'To bring people to the light, Christ, which doth enlighten every man that cometh into the word, is to bring them from the mediator, and to draw men from eyeing his death, resurrection, and intercession, &c. See page 7.

A. Here they are corrected, for none know these things but who come to the light, Christ, who hath enlightened them; for with the

light they see their mediator, and see his death and resurrection. And they that come not to the light which lighteth every man that cometh into the world, may speak of these things but cannot know them; as the witness in the conscience shall answer in all men; for the light that shines in the heart gives them the knowledge of them, of the mediator, death, and resurrection of Christ. And they say, 'not every man in the world is enlightened,' and John saith, 'every man is,' and so here their spirits are corrected again. And, 'I will give him for a covenant to the Gentiles, and for a new covenant to the house of Israel, and to the house of Judah.' And they bring these words, 'Christ in you the hope of glory,' to oppose John's words.

P. You say 'none come to God but by Christ,' and yet do not own him that doth enlighten every one that cometh into the world.

A. And so are not like ever to come to him, though you may talk of him in words, as the Pharisees and the devils did, and as all the apostate christians do now; yet not owning his light, with it you are all to be condemned as ministers of satan, which are out of the light.

P. And you say, 'far be it from you to say that Christ is equally God,' &c. See page 8.

A. The scriptures say, he is 'the everlasting Father,' and his name is called the 'Emmanuel, God with us:' and his name is called the word, which is God. John i.

P. And ye say, 'Whereby man sees the godhead of God, but nothing of the mystery of the Father, and Christ as mediator.' See page 9.

A. Can any man see the godhead of God, and nothing of the mystery of the Father, and Christ the mediator? Doth not he that knows the son know the Father also? And hath not he that hath seen God, seen the son? Is not the son in the Father? Here your spirits are corrected: for the light that enlightens every man that comes into the world, lets see the one, and lets see the other.

P. You say, 'For a man to say, the light Christ which enlightens every man that comes into the world, is pure, and justifies them that obey it, he justifies that which God condemns,' &c. See page 9.

A. As you say who are with it condemned; for the light is that which both condemns and justifies, and God doth not condemn it, for it brings into unity and peace with him, and all are condemned that are out of it, and none are justified but those that are in it, Christ, that enlightens every man that cometh into the world, which is the justification of life to every one that believeth in it; and every man receiving the light, receives his justification, and hating it, receives his condemnation to death.

P. Again, ye conclude 'the light of Christ is not pure before faith.' See page 9.

A. So have concluded that you seven, Joseph Kellet, John Pomroy, Paul Glisson, Christopher Feak, John Simpson, George Cocken, Lawrence Wise, never knew law nor gospel, nor faith from Christ, nor God: for 'the law is light,' saith Solomon, Prov. vi. and that is the schoolmaster until faith. And the law of God is pure, and the law is just, holy, good, and perfect; and what is just, holy, and good, is pure. And this ye seven have concluded not pure, the light in the conscience, before faith. And the law is the light and schoolmaster until faith. And the light is given to every man to believe, and 'while ye have the light believe in it.' And so men have this light before they believe in it, and are children. And this ye conclude is not pure, so go about to take away that which men should believe in: they having the light are then afterwards to believe in it; and with it they see the author of their faith, Christ Jesus, from whom it comes. So you would destroy the foundation of God, of the prophets and apostles, which standeth sure; and so are ye found in the spirit of error, and corrected, knowing neither law nor faith.

P. Again they say 'the light, (which is Christ) with which every man is enlightened that cometh into the world, doth not discover the sin of unbelief.' See page 10.

A. And did not Christ marvel at their unbelief, and see and discover the unbelief of the Jews, of whose spirit are ye. And doth not Christ the light, which doth enlighten every man, discover unbelief? And do not the unbelievers hate the light, because they know, the light that manifests their sin will reprove them, which they should believe in? And yet you say, it doth not discover unbelief, which is their condemnation that do not believe in it, but hate it because their deeds are evil.

P. And further ye say, 'that the light that lighteth every man that cometh into the world bringeth in a legal righteousness,' &c.

A. Doth not the light that enlightens every man that cometh into the world, bring in the righteousness of God? and is it not the righteousness of God? So it corrects you that are in the legal righteousness, and out of Christ, 'which enlighteneth every man that cometh into the world.'

P. Again you say, 'The righteousness performed by the grace of Christ, the gospel teacheth to deny it.' See page 10.

A. Now is there any righteousness wrought by the grace of Christ, but what is by Christ, who is the covenant of grace and the power of God, which is the gospel, which lighteth every man that cometh into the world?

P. They call it 'conscience, or a natural light,' &c. page 11.

A. Which light was before the word conscience was, or a natural light, the sun, moon, and stars, either; for all things that were ma-

were made by it. The natural light, or made lights, are created lights. He made the sun, the moon, and the stars, they were made. And here are the natural lights to the natural eye. And the light that every man is enlightened with that cometh into the world, was before these were made, 'glorified with the Father before the world began,' and before the name conscience was, or things were made, and named. And the light doth exercise the conscience towards God and towards man; which light cometh from Christ the author of faith, which is held in the pure conscience, who before the world began was glorified with the Father.

P. Again, the light which cometh from Christ, which enlightens every man that cometh into the world, which discovers the evil, which will give power against it, man walking in it, and brings to the rest, to the Father, this they call 'free will,' &c. See page 12.

A. Which light brings out of the will of man, into the will of God, from whom it comes, to him that is not born by the will of man, in which light men do his will, and know his doctrine. So here they are corrected again; for the free-will and will-worship, are out of the light which is Christ, which John speaks of. And they that hate the light are out of Christ, and are not made free from the wrath to come; but they that are in the light are made free from the wrath to come, in covenant with God. So you that would set up another light than Christ, are antichrist, in your own wills; for all will-worship, and feigned humility, are out of the light, in the transgression.

P. They say, 'That God made a difference where there was none.' See page 13.

A. And the apostle said, they were 'all gone astray.' And God puts a difference between the precious and the vile, judgeth righteously, and respects no man's person, and makes a difference in judgment. And they say, 'God checks and chides the wanderings of his people;' and yet say, 'God makes a difference where there is none,' and you are to be checked and chidden.

P. Again they say, 'The children of God are all their life time found groaning under sin,' &c. page 14.

A. The apostle tells you plainly, 'He that is born of God doth not commit sin, neither can he, because the seed of God remains in him: and he keepeth himself, that the wicked one toucheth him not; and these are made free from sin. And here the apostle corrects you again; for those are not groaning under sin, when the wicked one toucheth them not, but these reign over it.

P. They say, who put men to the light of the eternal word with which they are enlightened, put men beside the way of life, and put men beside the way of salvation.' See page 16.

A. None know salvation but by the light which comes from the

eternal word, nor the way of life, which is Christ, which every man that cometh into the world is enlightened withal, and so the salvation 'to the ends of the earth.'

P. Again they say, 'that the light that lighteth every man that cometh into the world, shuts up the kingdom of heaven against men, and takes away the ministration of the gospel, and destroys the ministry of man,' &c. See page 17.

A. None come into the kingdom of heaven, but who come into the light which enlighteneth every man that cometh into the world; it opens the kingdom of heaven, but it destroys man's ministration, and brings in the ministration of God and the gospel. And this light ye call 'law,' or 'works,' that enlighteneth every man that cometh into the world, which he that believeth in hath ceased from his own works, as God did from his, and comes to the end of the law.

P. Again they say, 'The scriptures are the means of faith.'

A. And so have thrown out Christ the author of it, and God the giver; and the scripture is but the declaration of the saints' faith, and it saith men had faith before scripture was, as for instance, Abraham and Enoch.

P. Again they say, 'As for the expected dictating the scriptures by the spirit to us as to the writers, thereof it is groundless,' &c. See p. 18.

A. So showing of what spirit you are, who with the true spirit are corrected, that have the scriptures dictated to you, but not by the same spirit the prophets and apostles had.

P. They say, 'Instruction in the scriptures is the way of sowing the seed in children,' &c.

A. And the scripture saith, 'The seed is the word,' and Christ is the seeds-man, who was before scripture was; and yet 'it doth no good except they eat the book,' and so they confute themselves. And many had the scriptures, who stood against the seeds-man as you do now, and the devil out of the truth makes a cloak of those things, who will not feed upon the word.

P. So the light which lighteth every man that cometh into the world, which we say is the covenant of God, they say, 'That is to break down the enclosed garden.' See page 20.

A. This is that which confounds Babylon the great, and brings it into remembrance with God, and brings the great whore into judgment. The light, which is the way into the garden of God, breaks down their enclosed garden, that have apostatized from the apostles.

P. They say, 'that the power to justle out the form is an error,' &c. See page 24.

A. It was the apostles' work to bring from the form into the power, the substance Christ, which was not an error. But you being in the

error, keep people in forms out of the power, and so not in the apostles' work.

P. Again they here say, 'It is blasphemy to say God is in all,' &c. See page 30.

A. And the apostle saith, 'God over all, through all, and in you all, blessed for ever.' Ephes. iv.

P. They say, 'It is not a transgression if men pray not, nor preach for many days, weeks, and months together, though necessity is laid upon them,' &c. See page 32.

A. Contrary to Christ's command, who bid them 'watch and pray.' And contrary to the apostle's doctrine, who said, 'Wo be unto him if he did not preach the gospel.' Where there comes a wo there is transgression: so likewise where Christ's doctrine is denied. And the apostle said, 'Pray always,' but 'without wrath and doubtings;' and 'lifting up holy hands,' and 'pray for enemies.' But you pray in the wrath, and hands full of blood, and persecute Friends, as your jails may witness; so, as pastor Eaton saith, 'you never heard the voice of God.' And Micah said, 'Night is upon priest and prophets, that divine for money, and preach peace to the people, if they put into their mouths, if not, they prepare war against them.' Such have no answer from God.

P. They say, 'that apparel is for distinction of qualities of persons,' &c. See page 36.

A. That is but in the world; for that which distinguisheth persons is the word, the person of Christ from the persons of Adam in the fall, and who are in the transgression, and who are out of it, and who are vessels of honour and dishonour; and your wearing of gold and costly apparel, distinguisheth you from the apostles' doctrine. And the holy women of old who were honourable, it was not the apparel that made them so, but the hidden man of the heart, which was of great price with the Lord; these were brought to do the commands of God. That honour which is in the world for clothes and respect, God will stain, which stands in the lust of the eye, and the pride of life, and the lust of the flesh, and there stands the world's honour, in transgression.

P. They say, 'It is most true, the Jew inward desires not the praise of men,' &c. See page 38.

A. Then all that desire the praise of men, and respect to persons, are not the Jews inward by their own conclusion, but the Jew outward. And so, priests, judge your work and fruit, how many Jews outward you have begotten; for that which begets the Jew outward, which hath the praise of men and respecting of persons, is the outward Jew; and that which begets the inward Jew, is the Jew within, who hath his

praise of God; and Christ who was the king of the Jews, was not a respecter of persons.

P. Again they say, 'It was not Christ's command to give your coats to the next beggar that asketh them.' See page 42.

A. The scriptures say, 'He that hath two coats, let him give to him that hath none;' and the rich will give to the rich, and thus they affront the scriptures. God gives wisdom how to distribute, and to whom to distribute, and how to honour the Lord with the substance; and so you show yourselves ignorant of Christ's doctrine, in letting so many poor beg at your doors and in the streets, and yet you will have boot-hose-tops, and double cuffs, and ribands about you, who are more like stage-players than ministers, and are not like to give your coat to the next beggar; which double cuffs, and boot-hose-tops, and ribands, you have got for tithes of poor people that have hardly a coat to put on; but they that obey Christ's command, that have two coats give to him that hath none.

P. Again they say, 'The son of man is not come; and these are false prophets and false Christs who say he is come.' See page 43.

A. And so they call John a false prophet, who tells that the son of God was come. 1 John v. 'For we know that the son of God is come, and hath given us an understanding.' And you are the false prophets and antichrists in the world, that deny Christ come in the flesh.

Again we say, you are them that come not in by the door, who draw people from the teachings of God, from the 'light that doth enlighten every man that cometh into the world.'

P. And you tell them 'it is natural.' See page 43.

A. The light is the door, 'which doth enlighten every man that cometh into the world;' but ye blind Sodomites are groping for the door, but cannot find it, raging without, and would kill the just who are in the light, which is the door. And all are blind, though they say they see, that do not see the light 'which lighteneth every man that cometh into the world,' by whom the world was made.

P. Ye say, 'The apostles went out of their own nation without money or two coats, without a bag either,' &c. See page 44.

A. Which of all of you in your own nation goes without your stipend, or augmentations, tithes, or glebe lands? which of you all will go into your own nation without this? So not going, have ye not all judged yourselves by the apostles' practice which ye speak of? and with your own words?

P. And ye say, 'That the greatest part of the persecution in the nation is ceased,' &c.

A. Ye say so that to persecution are turned, whose persecuting fruits have been seen more within these late years, than for several

scores, nay these hundred years past; and you are turned the persecutors of them that will not put into your mouths that you do no work for, and for speaking to you, as your jails bears witness.

P. Again they say, 'To be called of men master,' (and so transgress Christ's command,) 'is but a civil respect to their public employment.'

A. Pharisee-like have they showed that they condemn Christ's commands, and unlike ministers of him, but antichrists, that condemn Christ's command, and call it 'a civil respect in their employments.' For you do not read of Mr. Paul, and Mr. Peter, &c.

P. Again they say, 'That is it which makes many ears to tingle, and *is* a desolation, to say God is coming to teach his people himself, and to redeem them from all their teachers,' &c. See page 47.

A. Now are the prophets fulfilling, 'They shall not need every man to teach his neighbour' or his brother. Now are people coming to hear the son, who is the salvation to the ends of the earth, God's covenant. Now is that coming which shall make your ears tingle; and now are people come to the anointing, that they 'need not any man to teach them.' Now are people ceasing from men whose breath is in their nostrils, and looking to Christ the Lord, the salvation to the ends of the earth.

P. Again they say, 'that satan, transformed into an angel of light, is helping on good motions and fair compliances with rules of right, to *an ill end.*' See page 49.

A. *That is* like your doctrine, that satan should make use of good motions, and fair compliances with rules of right! The rule of right and the good are out of his power.

P. Again they say, 'Why may not satan help on mortification,' &c. See page 53.

A. Nay, that which mortifies is out of the power of satan; that goes against his power, and brings down to the death of Christ and his resurrection, which they that are out of mortification know not.

P. And the persecutors, when they have persecuted the children of light, which 'light enlightens every man that comes into the world,' say, 'they expose themselves to suffering.'

A. And this light is it which torments them. So striking at the light, they strike at the foundation, as we find these seven men's work is to strike at the light, the foundation, Christ Jesus, so are satan's ministers. And abundance of lies is their book stuffed with, which are not worth mentioning, which will turn upon themselves; in the day of fire and judgments they shall feel their works: in their conscience the witness shall answer. They that prison the just in themselves, turn against them that are in the covenant of light, where the prisoner shows himself forth; for there is no persecution in the general,

but men have first stopped their ears against that of God within them, and gone from the truth in their own particulars, then they turn against them that are in it; and such were always said to be of the devil, doing his work, out of the truth.

Richard Baxter's book, called, 'The Quaker's Catechism.' His principles follow,

And his works, which are to be condemned to the fire.] And as for his lies, and railings, and brawlings, and revilings, we turn them back to himself; for which his own sorrow will be the greatest.

P. He saith, at the beginning of his book, in a letter to a friend, &c. 'To say that any are perfect, and without sin, is the devil speaking in man,' &c.

A. Contrary to the language of the apostle, and Christ, who bid them 'be perfect,' and the apostle spoke 'wisdom among them that are perfect,' and said, they were made 'free from sin.' And it is the devil speaking in man that speaks for sin while men are upon earth; for the devil holds up him who makes men not perfect, but truth makes men free again from the devil, and speaks in man, and says, 'Be perfect.'

P. He saith, 'Christ doth not condemn men for being called of men master, and it is not the title, but,' &c.

A. Contrary to Christ's words, who saith, 'Be ye not called of men master, for ye have a master in heaven, even Christ, and ye are all brethren.' And thus he tramples upon the commands, and makes the commands of Christ of none effect, which is one of the marks that Christ gave to the multitudes to know the hypocrites by; and so he not only denies Christ's commands, but teaches men to break them: so crucifies Christ, and says they are his ministers; but that is the antichrist that abides not in his doctrine, as in 2 John.

P. And he saith, 'People are tossed up and down like a bundle of feathers, and novices,' &c.

A. How should they be otherwise than tossed up and down by you, when ye deny perfection, and call it the voice of the devil speaking, that speaks of perfection and overcoming sin? How should you but be the men that toss people up and down with every slight, being blown up and down with your windy doctrine that is not perfect, and so make the nations and people like waters? For all the imperfection is out of Christ, in the first Adam, in sin and transgression, and in the devil which is out of the truth; and all the perfection is in Christ the second

Adam, the covenant of God, out of sin and transgression; and so they who are in Christ are new creatures, and old things pass away, and all things become new. And so in the second Adam, in the Lord from heaven, above the earthly the first man, in the perfection, out of the tossing. Your imitated church, got up since the days of the apostles, is not the true church.

P. He saith, 'A true church is guilty of injury,' &c. See page 4.

A. Contrary to the scriptures, where the apostle saith, the church is the pillar and ground of truth, without spot or wrinkle, or blemish, or any such thing.

P. He saith, 'God hath commanded a sufficient maintenance in general, for ministers, and left it to human prudence to judge what is sufficient,' &c. See page 7.

A. By this he hath forsaken the spirit as judge, and the wisdom of God, and run into earthly human prudence. Therefore is there so much oppression for tithes and maintenance for ministers, and so much making havoc, and prisoning, and persecuting for the same: and the power is denied which the apostles had, to eat and to drink, which Christ gave them. And so you run into the lust for money which you do not work for, and the earth; and whilst they coveted after that, they lost the faith; and that is the cause that people have lost the unity, and run all upon heaps, through coveting and love of money. Their teachers have lost the faith in which they should have had unity with God, and one with another, and have pleased him, and had access to him, and which would have given them victory over the world, the devil, enmity, and corruption.

P. He saith, 'All that come into the world are lighted with the light of nature.' See page 7.

A. For so he calls the light, which John calls the true light (which is Christ) that lighteth every man that cometh into the world; so is ignorant of John's doctrine, and the scriptures, a man not fit to teach, but is gotten up by an usurped authority, and is not able to divide the word aright. But with the scriptures thou art corrected, and the light that lighteth every man that cometh into the world; by it the natural lights were made, the sun and moon, and so forth. And men that are born blind, are enlightened with that light which was before the sun was, before all things were made, which came a light into the world to enlighten every man, that all men through it might believe. Now all men may see how men are mad against Christ, and the apostles' doctrine, that bore witness to the true light, and Christ bid believe in it.

P. He talks of, and preaches up 'an external word.' See page 8.

A. Which the scripture speaks nothing of, nor the prophets, nor Christ, but saith, 'the word that lives, abides, and endures for ever:' and the scriptures of truth cannot be broken. And God's words, and

Christ's words, are not external. This is not agreeable to sound words that cannot be condemned, but is like his doctrine that knows not the eternal. The ministers of Christ did not tell people of an external word, but an eternal word; but you being made by the will of man, speak to the people of an external.

P. He saith, 'he hath not seen God in glory, nor any man,' &c. See page 9.

A. We do believe thee, and the priests have not seen him: but the saints saw him, and Job saw him, and Isaiah saw him, the Lord of hosts, and Stephen saw him, and Abraham saw his glory; and the apostle saw him and beheld his glory, the glory of God. And you are as the Pharisees, that stand against Christ, that enlighteneth every man that cometh into the world, that Christ said never saw the shape of God.

P. He saith, 'The word infallible, is the pillar of the Popish kingdom, and the master point of new religion,' &c. See page 9.

A. Now thou that calls infallibility a Popish point, a new religion, thy religion thou hast manifested, and thy points that are not infallible; contrary to the apostle who had many infallible proofs of the spirit of Jesus Christ, and they who have not are none of his. And who have the spirit of Christ, have that which is infallible, and lets them see infallible proofs, as thou mayst read in scripture. And who have the spirit of God, have that which is infallible. And the religion which is out of the infallibility, and out of the spirit of God, is vain, and there is thine and the popes, as your fruits have declared, got up since the days of the apostles, in the apostacy, fallible; but that which is in the spirit of God is infallible.

P. And thou sayst, 'thou hast no such revelation as the apostles had as thou knowest of,' and 'the apostles were brought to speak infallibly to the church by an infallible spirit, and neither thou nor the pope hath any such infallibility as the apostles had,' &c. See page 10.

A. We do believe you, for you are the false spirits (you and the pope) that went forth from the apostles into the world, that Christ said should come; that inwardly ravened from the spirit, and went forth from the apostles, and only have had the sheep's clothing; and so are the spirits which the apostles bid the saints try (which went forth into the world) that had the true spirit, the record, the spirit of God. And they that have found the record, the spirit of God, try all your spirits, and find you fallible, ravened from the spirit of God inwardly, only having the sheep's clothing that hath covered the wolf in you all, the devourer. And so we do believe, neither the pope nor you have the infallible spirit, being the false spirits that went forth into the world, and led the world after you. Nations are come to be like waters, you are all so broken into heaps, and sects, and want the infallible spirit

in which you should have unity. And so have not the son of God revealed among you, who have not revelation as the apostles had, which we witness, who are come to that the apostles were in, and so the son of God reigns.

P. He saith, 'The holy scriptures are the temporal word,' &c. See page 11.

A. Now see if this be not an undervaluing the scriptures of truth, and the words of God and Christ, and of the prophets and apostles, which cannot be broken; he calls them a 'temporal word;' the scripture teacheth *no such* doctrine, but thy lying spirit.

P. He saith, 'The gospel or word, is the external light flowing out unto us from the son,' &c. See page 12.

A. Contrary to the scripture, which saith, 'The gospel is the power of God unto salvation to every one that believes,' so not temporal, not a temporal light. And the light which cometh from the son of God, that lighteth every man that cometh into the world, that shines in people's hearts, that 'gives the knowledge of the glory of God in the face of Christ Jesus,' is not temporal; thou that sayst so art in the delusion.

P. He saith, 'The scriptures are able to make men wise unto salvation, without any more additions, and there are no more to be expected,' &c. See page 12.

A. Contrary to the scripture itself, and the apostle's doctrine, who saith, '*Through* faith they are able to make wise unto salvation.' So *there is an* addition which the apostles adds, and all the saints and true believers; which is the faith that thou art reprobated from, and so no minister of Christ, not in the victory, so in the world's lusts.

P. He saith, 'The soul of man is a spiritual substance,' &c. And Magnus Byne saith, 'The soul is not infinite in itself, but it is a creature.' And Richard Baxter saith, 'it is a spiritual substance,' &c. See page 13.

A. Now consider what a condition these called ministers are in: they say, that which is a spiritual substance, is not infinite in itself, but a creature. That which came out from the Creator, is the hand of the Creator, in which the soul is, which brings it up to the Creator that is infinity itself; which hand goes against him that does evil, in which hand the soul is, which hand is immortal and infinite; the hand is infinite which brings it up to God who is infinite.

P. He saith, 'Do not they blasphemously make Christ an idol, that call our temples, idols' temples?' &c. See page 15.

A. Christ's body was and is the temple of God; who ended all outward temples made with hands, and so that is no idol, but others are idols, held up by you and the pope, Jews and Gentiles, that prison the seed of God in yourselves. And Stephen was stoned to death for de-

nying the temple, and for witnessing the substance: so have you almost stoned many to death for denying your idols' temples.

P. He calls that 'most ignorant and sottish dealing, to own Christ's commands that bid, be not called of men master,' &c. page 18.

A. And thus he shows his ignorance and sottishness; he doth not read Mr. Paul and Mr. Peter; and they that do so transgress the doctrine of Christ. And he hath not the spirit of Christ, but is gone out into the world, where all the false spirits are opposing Christ's commands, and the spirit's commands, and so no minister of Christ.

P. He saith, 'All the ministers since the days of the apostles, were to be ordained and called, which the apostles were not,' &c. See page 21.

A. Doth not the apostle speak of them that usurped the authority? Yes, we say that all of you, and the pope, since the days of the apostles, are called by men, and made by men, who are the false spirits that went forth into the world, that ravened from the true, so have not heard the voice of God at any time. So he hath not sent you, but you have usurped the authority, being made by man. And as no prophecy of scripture came by the will of man, therefore all that get the scripture in their own wills, out of the holy ghost, are made by man; such are out of unity with God, with the scriptures, with one another, and all on heaps about words; and such men make and set up.

P. He saith, 'The scriptures is God's law, and a sufficient rule for doctrine and worship itself,' &c. See page 22.

A. Now many may have the scriptures, yet if they have not the spirit that gave them forth, they do not worship God in the spirit; and they that have the scriptures, and do not the will of Christ, know not his doctrine. And 'the law is light.'

P. He saith, 'But I must tell you, that our bells are not carnal, if they were, they would scarce sound so well, or last so long,' &c. See page 23.

A. If they be not carnal, then they are spiritual, and in that all the world will judge thee, that they are things seen, and so they are temporal and carnal; and what is temporal is not eternal, nor spirit. The apostle speaks of 'carnal weapons,' 2 Cor. x. 4. and 'carnal ordinances,' Heb. ix. 10.

And whereas thou speakest of 'baptizing your bells,' &c. have not many bells in England been baptized? And was not the pope the first author of it? And we do say that they are carnal and not spiritual, let them sound never so well, and last never so long. Though in many towns you have made them to tune psalms, yet we cannot say that these are spiritual that can tune psalms, neither dare we, but do judge them that say they are so. For the scripture calls those ordinances, which were ordinances of God once, 'worldly and carnal,' and the

sanctuary is called 'a worldly sanctuary' when the substance was come. And so we see, and say, all your sorts of bells, though they may be tunes of psalms, yet they are carnal, and not spiritual; though indeed poor people, being ignorant, may well think so, when such as thou say, 'They are not carnal;' when they are, and stir up the fleshly nature in people.

P. He saith, 'To say a man is freed from the body of sin while on earth, is part of the Papists' dung, which they have taught you to feed upon,' &c. page 24.

A. Contrary to the scriptures and the apostle's words, who saith, 'they were made free from sin,' which was before you or the Papists were. And contrary to John, who bids them 'try the spirits,'—who saith, 'false spirits are gone out into the world,' which are you and the Papists. He saith, 'He that is born of God doth not commit sin, neither can he, because the seed of God remaineth in him.' 1 John. And you are *in* the Papists' dung spoken of, who plead for sin; and thou art contrary to the apostles and Christ, who preached perfection and freedom from sin.

P. Again he saith, 'Christ's kingdom is a hospital, and hath no subjects in it but diseased ones,' &c. See page 24.

A. We read of no such thing in scripture, that 'Christ's kingdom is a hospital, and his subjects are diseased ones.' But they that follow *the Lamb, in* their mouth is no guile, nor spot, nor fault before the throne of God, and are the elect which God lays no sin to; and they are the faithful, and called, and chosen, that overcome the world. And his kingdom stands in power, and in righteousness, and joy in the holy ghost, and is not a hospital, nor his subjects diseased ones, for he heals them, and converts them, and washes them; and therefore thou art a liar, and a man that dost not divide the word aright. The diseased, or such as come unto Christ to be healed, he heals them of what infirmity soever it be, and cures them, and clothes them in the right mind. Therefore thou art corrected, and worthy of correction; and all the diseased ones are in your kingdom, ye physicians of no value.

P. 'What can keep the soul from the enjoyment of God but sin,' &c. See page 25.

A. It is the unbelief in Christ the light, and the offering, and in his blood, that keeps from the enjoyment of God, who is the way to God, which the light gives to see.

The author of the book called, 'The Quaking Mountebank,' &c. His principles follow.

His words are seen in the light, and are condemned for the fire. The day is coming that thou (whosoever thou art) wilt suffer, and the witness in thy conscience shall answer.

P. He saith, 'the Quakers are no conjurers,' and yet he calls them 'mountebanks,' in his libel called 'The Quaking Mountebank,' &c. See page 5.

A. They have discovered his works and fruits, and the fire is over his head, and he proves that he hath the language of a mountebank, by his revilings and railings, which, among sober people, are not worth mentioning. And the Quakers' mountain is the house of the Lord, established upon the top of all the mountains in the earth: and their rock is Christ, which will split all mountebanks, that make war against him, in pieces. And now is seen what is risen against the Lamb and the saints; and the mouths of the false prophets are opened, and the inhabitants of the earth are drunk, and the beast makes war against the Lamb and the saints, but the Lamb and the saints shall have the victory. And Quakers are not mountebanks, but the Lord's children.

P. And this mountebank calls the Quakers 'beasts, that have the spirit of God in them, feeling it,' &c. See page 7.

A. So that it hath discovered his spirit whither he is gone; and his words shall be his burthen, and the Lord will find him out, though he has not put forth his name. And those that know the mind of Christ, such he calls beasts, and so hath discovered himself that he knows it not; but the saints know the mind of Christ, and spirit of Christ, and are the sons and daughters of God.

P. He maketh the steeple-house 'the ark,' and calls it 'the house of God,' &c. See page 9.

A. A place which Papists set up for mass; so he shows his ignorance and profaneness against the saints whose bodies are the temples of God.

P. And the mountebank saith, that 'the Quakers are not akin to the Egyptians,' but yet he saith, 'they love darkness rather than light,' &c. See page 12.

A. And thus his spirit is rebuked, they that be in Egypt love not the light.

P. Again he saith, 'that learning is the prime ornament of the soul.' See page 13.

A. And so hath thrown away the power, and Christ the bishop of

the soul, who is its ornament, in which it hath its joy. And men with their learning prison the soul which is immortal.

P. And he saith, 'The Quakers are no Pharisees,' &c. See page 16.

A. And the priests of Newcastle call them Pharisees. Here is Gog and Magog in battle together against the Lamb, and the royal seed called Quakers, who witness that which cannot be shaken, and the royal seed is atop of their head.

P. He saith, 'The Quakers scorn to creep into houses,' &c. See page 19.

A. Which doth not agree with the rest of his company, who say they do creep into houses. The Quakers are in the power of God, and in the authority of the Lamb, above all houses, and into houses creep not, but are upon the throne: but you that are in the form and deny the power, creep into houses.

Ellis Bradshaw's book, called 'The Quakers' Whitest Devil.' His principles as follow.

He hath unveiled himself in what spirit he is, and that he hath gone from the prophets, and Christ, and the apostles, fighting against the rock. But the stone is fallen upon his head, which will grind him to powder, whose words shall be his burthen.

P. He saith, 'We do utterly deny all their ways and doctrines who exclude all teachings of men.' See page 5.

A. Contrary to the prophets, who bid people to cease from men whose breath was in their nostrils; therefore there is a teaching beyond it. And who comes to that, shall come to hear the son. And the apostles went to bring people to the end of the prophets, and off from the priests, and off the ordinances which the prophets had established in their place; and the Lord is come to teach his people himself, where they need not say, 'know the Lord,' in the new covenant.

P. He saith, 'The Quakers' spirit doth teach them to honour no man,' &c. See page 6.

A. That is a lie, for it teacheth them to have all men in esteem, and to honour all men in the Lord. Yet they are convinced by the law to be transgressors, if they respect men's persons; and they are not to hold the faith of our Lord Jesus Christ with respect of persons as you do.

P. And whereas thou sayst, 'The spirit of God doth not teach to judge before the time,' &c. See page 6. And others say, 'The saints shall not judge while they are upon the earth.'

A. But the spirit did teach the apostle to judge, and his time was

come. And he tells some, 'that they were of old ordained for condemnation, and their damnation slumbered not,' and they went on to 'eternal judgment,' and it is high time now to judge.

P. And this he calls 'a mistake, to deny all those that say they have faith in Christ, and yet their righteousness is not perfect as the righteousness of Christ is perfect.'

A. Who hath faith in Christ is in the perfect righteousness, and so you are in the mistake, that have a faith and a righteousness that is not perfect; for righteousness and faith which are the gift of God are perfect.

P. To say, 'that he that saith he hath hope in himself, and yet is not purified even as he is pure, is the hope of the hypocrite,' &c. this he calls 'a mistake.' See page 8.

A. And here he is corrected, and his spirit is corrected, as being in the world, for the hope purifies as God is pure, but the hope of the hypocrite doth not.

P. He calls it 'a subtle delusion that owns not the law without, in tables and books, to try the spirits within,' &c. See page 8.

A. The spirit of Christ within is the end of the tables, law, and works, and books. Therefore in this is discovered his own 'white devil,' and he corrected by the spirit he speaks of. The law is now in the heart, the new covenant is witnessed. The Pharisees had the law in tables, as thou hast scriptures, and stood against the life, and in the subtle delusion as thou dost, who brings the external to try the eternal, whereas it is the eternal that trieth the external, as Christ did the Pharisees, who told them when they wronged it. And so are you the wrongers of it, who have not the eternal to try with, so are as the devil, fallen out of the power. And it was the eternal that led the saints to speak forth scripture, and with that they are tried and seen who wrong them, and wrest them to their own destruction. And Peter was one of those triers, who was in the spirit of God, and could not read letters; and the Pharisees had the letter without the life, and could not try.

Francis Blake's book called, 'Choice collections of scriptures, against the practice of the Quakers,' &c. His principles follow.

P. He saith, 'Repent and become sinners,' because the Quakers say 'they are made free from sin by Christ.' See page 6.

A. Contrary to the apostle's doctrine, who said, 'repent, and forsake

sin, that they might receive the remission of sins,' &c. And contrary to the apostle's doctrine to Simon Magus.

P. Francis Blake hath printed a letter, which shows, 'that those that are in scorn called Quakers own the blood of Christ.' And John Bunyan saith, 'they deny it.'

A. And thus they are in confusion. But the blood of Jesus Christ the son of God we own, but their lies we disown; and we witness the repentance which cannot be repented of; but we say to you, 'repent and turn from your sins.' And they that bid people repent and become sinners, are satan's messengers.

Luke Fawnes, Samuel Gellibrand, Joshua Kirton, John Rothwell, Thomas Underhill, and Nathaniel Webbs, in a book called, 'The Second Beacon Fired,'

Sent to the protector. Their thirst is after blood and persecution: over all such spirits we see; there is that in them shall answer it.

P. They say, 'The Quakers principles are blasphemous, Paganish, antichristian, antiscriptural.'

A. Because we hold forth the foundation of God, Christ Jesus, who doth enlighten every man that cometh into the world.

P. He calls this 'loathsome, poisonous, and blasphemous error,' &c. See page 3.

A. You are poisoning the people, and are of the whore's stock, who would have blood to drink, which drank of the blood of prophets, and martyrs, and saints, and so by lies provoke the zeal of the magistrate against them, as the Pharisees and priests did in past ages. But that was the blind zeal that persecuted, in all ages; and they are antiscriptural, antichristian, and antiministerial that deny the 'light that lighteth every man that cometh into the world,' which is the end and substance of the scriptures; and who are in that, own the scriptures, and are not against them, and are the true ministers and christians; and so you are the Pagans and heathens that deny the light that all men are enlightened with.

P. They say that 'the Quakers are in an error, to say, that none are the ministers of God, and called of him, who are sent forth by the authority of man,' &c. page 7.

A. So show their ignorance of the apostle's doctrine and words; 'Not of man nor by man' he saith he had received it, 'but by the revelation of Jesus Christ;' and so you who are made by men deny this.

P. They say, 'That is another error of the Quakers, to say, he who is not infallible in his judgment, when he gives counsel and advice, is no minister of Christ.' See page 7.

A. Now he that is not infallible in his counsel, and judgment, and advice, is not he in error? And are not the ministers of Christ the ministers of the spirit? And is not that out of the error, and infallible in counsel and judgment? And are they ministers of Christ that are fallible? and is not the power, the gospel, infallible? You may well creep and go to the magistrates for help, who deny infallibility, and so as natural men know not the things of God with the earthly spirit of the world. I say, that is infallible which must order all the creation to the glory of God, by which they were made and created.

P. You say again, 'you are laying and spreading their errors and blasphemies before the magistrates, that they may stop their mouths.' See page 9.

A. Now you show that you have not the spirit of Stephen nor of the apostles, (whom their enemies could not resist,) but the spirit of them that are against Stephen, &c. persuading the magistrate; and so your weapons you show are carnal, not the mighty weapons to pluck down the strong holds and spiritual wickednesses, which weapons are spiritual. Ye are fain to fly to the mountains to cover you, to hide you from the presence of the lamb which is now risen. And where did ever the apostles go to the magistrates for help, and complain against errors and blasphemy? And such as did so, judged truth to be blasphemy, running to the magistrates as you do now, who are apostatized from the apostles. But many of the magistrates are come to see you, and will not be your pack-horses nor executioners any longer. And your whole intent is to brand the light of Christ Jesus, with the same expressions of 'error and blasphemy' as the Jews did in ages past, who are running to the magistrates with petitions, provoking and stirring up the blind zeal where it is, against Christ where he is in his saints, such as keep his testimony; whose thirst is after blood and persecution, who would stop the press that truth should not be published to the nation: thus showing ye have not the spirit that is able to gainsay or contradict the spirit that is in the Quakers. Therefore do you beg, with your petitions and feigned humility, for the powers of the earth to stop them. But where the spirit of wisdom, and of God, and of a sound mind is ruling, the intents of your minds are seen, such as were in all ages, that brought upon heaps, and stirred up tumults, and made insurrections among people, casting mists before magistrates' eyes, whereby they might be blinded and turned against the just. For which cause God's judgments have been brought upon such as you, and magistrates also, and he hath 'rebuked kings for his anointed's sake.'

John Toldervey's book called, 'The foot out of the snare.'

His principles: and these whose names were subscribed to the book, viz. Thomas Brooks, Thomas Jacomb, George Cockayn, William Adderley, John Goodwin, John Tombes, William Jenkins, and Matthew Poole, priests.

Whose intent, and that of the priests, is, to father the work of the imagination that was in John Toldervey, upon the spirit of the living God and of Christ, that is in the Quakers. But all their work and imaginations are with the light and the spirit of truth judged, and him and his priests, and all of them, their feet are fast in the snare. And all that is in this book which is contrary to the truth, and the scriptures, is judged; but all that is truth, is owned. And here are some of their principles as followeth. John Toldervey, and the rest, in the book entitled 'The foot out of the snare,' would lay all his actions upon the light, but they split themselves against the rock; and he himself hath split himself upon the rock, which made him recant, and deny all his foolish actions, and so these great high priests come off with shame.

P. He saith, 'The declaring against all sin is nothing of the mystery of the gospel of Christ.' See page 3.

A. Ignorant are you; for that which makes manifest sin, is the light of the glorious gospel of Christ the mystery. All his will-worships, and his will-actings, his self-righteousness, and obediences, and motions, and fancies which he followed, the priests would lay upon the covenant in the heart, and Christ within, and do not clear the covenant and Christ within from all those actions which were destructive to the creature; which Christ, the covenant, preserves, and the creation, and brings the creature into the liberty of the sons of God: and here your madness and blindness appear without distinction.

P. He saith, 'Not to call any one master, nor to pull off the hat to any one; not to you any one, but to use the word thee and thou to a single person; not to use any compliments or greetings to any; not to bow to any man, to honour the creature; not drinking to any; and to pull off the points and ribands from his knees, band-strings, and hat-band, and buttons that were unnecessary on his coat, and other things, and burned divers books,' &c. the putting off all these things which were unnecessary, they call 'seduced persuasions,' &c. See page 15.

A. Now all these that have borne record with thee, under the life are ye come, and judged, which abides and remains, and for ever with it are judged: for, as for not calling men master, that is the command of Christ. As for the not fashioning yourselves according to the world in your former lusts of ignorance, that is the command of

the apostle. And as for the forsaking of gorgeous apparel, naughtiness, and superfluity, they are corrected by the scriptures, and judged by the spirit. And as for 'drinking to one another,' and tempting one another with beer, and bowing the hat, and respecting and honouring the creature, these are earthly Adam's honour in the fall, which Christ receiveth not, the second Adam. And as for respecting of persons, they that do so, 'commit sin, and are convinced of the law as transgressors.' And now see where thou wast, and all the priests, in your seduced persuasions, and judged good evil, and evil good. And thou and the priests may see that all this that thou didst from thy own persuasions, is thy own will. But that which led thee from sin, and from the world, to righteousness, was owned; that shall be recorded for ever against thee and all the priests, and stand a witness against you, though now thou art in the flower of thy age. And it will be hard for thee, John, and the priests, to get in that which ye have spread abroad; and the weight of the burthen of all thy words, and your words, ye are not yet come to feel: but when the fire and the heat enter into your flesh, that ye are scorched with the vehement heat, then remember, every word that ye have given forth, will come upon you as a burthen. From a lover of your souls, and a cherisher of truth.

And, John, for all the actions which were done in thy will, and set forth in the same to the view of the world by the priests, which abused the power, and that which was rising in thee of God, to the sight of the world, crucifying afresh the son of God, and so put him to open shame, thou wilt suffer, and the priests; and that which was done in thy presumption, which abused the power of the Lord God, that was never accepted of the Lord God, nor owned by the men of God. But there are a thousand, I do believe, in the nation, that can see and do see what thou and the priests have recorded to the world, and are able to judge, when the power moved thee, and when there were imaginations; and they see that the priests took thy part, and are one with that nature in thee which betrayed the just, even Judas-like. And mind and take notice those that Judas betrayed Christ to, as thou betrayed the just also; see what friends they were to Judas, after Judas had done, and what friends they will be to thee after thou hast done! Now come to the just principle in thee, John; thy flight was in the winter.

And as for the word 'thee' and 'thou' spoken to a particular, they show they have forgotten the Latin books, that which they call their learning; for is it right to call one many, or many one? Is that a sound speech which cannot be condemned?

And all the people upon the earth that have run out in their imaginations, whereby truth comes to be hurt, if they have done it willingly, the greater shall be their punishment; they shall be whipped, however. But all you that have bent your wills, and given your strength to the

adversary of God, whereby the way of truth cometh to be reproached, you are such as turn his grace into wantonness, as cause the way of truth to be evil spoken of, and such shall have a reward according to their works, thou and you all.

P. They say, 'The fashions of the world, and the compliments, it is not sin to use them,' &c. See page 45.

A. Which is contrary to the scriptures, since to use even the ceremonies commanded of God, after the substance was come, was sin, much more the fashions and customs of the world. Yea, but say they, this *brings in* our living, and by the other we lose our livelihood; so ye may see what mind is up in choosing. And all the zeal is in the will which runs out before the light, the guide; and that is that which the priests catch at to make their defence with, against the truth. But the Lord will reward them according to their works, who hath showed mercy to Toldervey, and made him confess, in another book, that which formerly the priests and he had set forth, and vilified the truth with, and so it is published to the nation, as the answer to this book called, 'The foot out of the snare.'

Such as deny the fashions of the world, which the priests are in, points and ribands, double cuffs, and boot-hose-tops, and the honour of men, which God will stain, and are called of men master; such things as these eight great priests justify, and ensnare people under them; and if any *forsake them*, they will say they are snared and deluded. And it is manifest who is their master, and who they serve, since the keeping Christ's command is a snare to them. And because we cannot call them master, and keep Christ's commands, therefore they rage, who transgress his command, and then say they are his ministers. But your fruits and works are seen, praised be the Lord; your eight priests have discovered yourselves, who are the false spirits gone out into the world from the apostles, and out of Christ's command. Matt. xxiii. Where do you read Mr. Paul, Mr. Peter? &c. And where do you read that Paul and the messengers of Christ were hung about with points and double cuffs, and boot-hose-tops, and ribands, and made such a stir about doffing of hats, and thee and thou, as the novice teachers do now, that are found in the lusts and fashions of the world, which the apostle declares against, and instructed them to use sound words which could not be condemned, and to obey the doctrine of Christ, not to be called of men master? But you are the transgressors that abide not in Christ's doctrine, but are the antichrists (2 John) which the apostle speaks of, that have reigned from their days, but are now discovered by the spirit; praised be the Lord God. And they know in their Latin original, it is not proper to say 'you' to a single person, and they know that to be 'called of men master,' is against the command of Christ, and in the transgression, and so usurping that authority which Christ forbids.

Thomas Collier's book called, 'The Looking Glass for Quakers.' His principles follow.

And as for all his lies, they will be heaped upon his own head, and to his own sorrow.

P. He calls James Nayler a liar, because he said, 'That by which the just lives, is that by which the creature is justified.' See page 2. And he saith, 'it is another righteousness,' because we witness the righteousness of faith which is in the heart, which God is the author of, &c. page 3.

A. Now that which we say God and Christ is not the author of, (but gathered from the letter,) is a dead faith and righteousness; and there is your justification, that stands in the unbelieving state and is condemned; only speaking of the letter as the Jews did, of a Christ that is come, as they did of a Christ that was to come; and have not heard his voice, nor received faith from him, who is the author of it, through which men are justified and come to have peace with God; and this faith is in their hearts.

P. He calls it 'a hearkening to the voice of satan, to hearken to the voice within,' and saith, 'They cry, the light within, the voice of Christ, the true word, which (he saith) is but their own lying fancies at the best,' &c. See page 4.

A. Now to call the light within, the word within, Christ within, the word of faith within, which is to be obeyed and done, 'lying fancies at the best;' here thou may see, Collier, that thou divides the word not aright, and art ignorant of the scriptures. And Christ saith, 'the spirit of the Father speaks in you.' Is not this all scripture? and if they hearken to this, do they not hearken to scripture? and is not the scripture fulfilled in this? And is thy voice all without thee, only in the letter? And thou judgest all delusion that hath any speaking within them, and so hast judged thyself, from the holy men of God, to be one of the dumb prophets, and so, contrary to the true prophets and apostles.

P. He saith, 'If the very Christ of God be within those that are called Quakers, he cannot come down from heaven,' &c. See same page.

A. Here he stands against the promise of Christ, that 'he shall come and dwell in you and walk in you.' 'I will come again unto you.' And he hath 'revealed his son in me,' saith the apostle. And thus thou, Thomas Collier, and John Bunyan, are ignorant of plain scripture; the scripture declares it, and the apostle said, 'Know ye not that Christ is in you except ye be reprobates,' and 'the spirit of the Father

speaks in you.' See how contrary thou art to the prophets, Christ, and the apostles!

P. He saith, 'The heavenly bodies spoken of in Cor. xv. are the sun, moon, and stars,' &c. See page 6

A. Let all people read the scripture and see if it hold forth that.

P. Again he saith, 'They abuse the scriptures, because they say he that is born of God doth not commit sin,' &c. See page 6.

A. The scripture is witnessed, as it relates and speaks. And he abuseth *it*, when he gives private interpretations to it, and owns it not as *it speaks*.

P. Again he saith, 'He that saith he hath no sin deceiveth himself,' &c. See page 6.

A. But the scripture saith, 'If we say we have no sin,' &c. So he perverts the scripture, for it is not 'he;' if he say 'he,' he may put it upon Christ, who is without sin: and upon this principle, he may charge the elect, to whom God lays no sin, and sees no 'iniquity in Jacob, nor transgression in Israel.' And it is Collier's wicked eye that sees sin in the elect, they that are born of God. Thus he abuseth the scriptures, and is not able to divide the word aright; and therefore such spirits are to be kept out of scriptures, with the spirit that gave forth scripture: for he that is born of God doth not commit sin.' And there is a time for men to see they have sin, and have sinned, and a *time to confess* it and forsake it; and there is a time to witness the blood of Christ cleansing from all sin, and then a time to witness the birth born of God which doth not commit sin. 1 John iv. chap.

P. He saith, 'Here is a strange conceit of a person that fills heaven and earth with his presence, and dwells in the saints,—blindness with a witness,' &c. See page 8.

A. Here thy ignorance hath appeared again: for all power in heaven and earth is given to him, Christ Jesus, who is in them, at the right hand of God, who is dwelling in the saints, and doth enlighten every man *that* cometh into the world; but this to thee is a strange conceit, and blindness with a witness. Thy witness is blinded with thy conceit, which shows thy ignorance of scripture, and thy unskilfulness in the word and doctrine; since all things are upheld by his word, and his power: and there is no creature but is manifest in his sight: for all *things* that were made, were made by him, that he might have a name above every name; and that to his name should every knee bow, and every *tongue* confess to the glory of God. And God will dwell in man, and it is he that seeth the heart.

P. He saith, 'Sin is in the saints,' &c. See page 10.

A. Sin is not in the sanctified, but in the unsanctified. And he that saith sin is in the saints, is blinded, he is of the serpent, and he and

they are in the pollution themselves, which the saints have escaped, and are washed and cleansed; and so far as any one is sanctified, it is from sin.

P. He saith, 'that we will not enter into the kingdom by the blood of the covenant, that hath been often proved,' &c. See page 10.

A. And Francis Blake published it in print, that the Quakers witnessed the blood of Christ that cleanseth from all sin; and so thou prints against us, and he prints for us; thou prints that we deny the blood of Jesus, and he prints that we own the blood of Jesus; and so ye are devouring the innocent betwixt you. The blood of the seed we own, which cleanseth from all sin, which you do not own, who say sin must be in the saints, but make his blood, which cleanseth from all sin, of none effect.

P. He saith, 'The scriptures shall be our judge one day, which we call the letter,' &c. See page 11.

A. And the scripture saith, 'All judgment is committed to the son,' and 'God will judge the world,' and the saints and the spiritual man judge all things; and thus thou art ignorant of the letter, and this shall judge thee at the last.

P. He saith, 'That the kingdom is not come, nor refreshing from the presence of the Lord,' &c.

A. Which shows they are like the Pharisees, unconverted, gazing here and there; but Christ told them the kingdom was in them. And they are not turned to the light which comes from Christ the refresher, whereby refreshing might come; so are not yet come to repentance.

P. He saith, 'They that say they have no sin, make God a liar.' See page 12.

A. The scripture saith no such thing, but saith on the contrary, many were made free from sin. 'And if Christ be in you the body is dead because of sin;' and 'they that are Christ's have crucified the lusts,' and 'all things are become new:' and they that sin and lie are not in Christ the truth.

P. He saith, 'All that have been, are, or shall be converted since the gospel ministration, are converted by the apostles' words,' &c. See page 13.

A. So he hath thrown out the spirit that doth regenerate, and Christ the way to the Father, the word that sanctifieth, and Christ 'the power of God to salvation;' who said they would not come to him that they might be converted; so if they get all the apostles' words and come not to Christ, they are not converted; and none are converted by the apostles' words, but they who come to the life that the words came from.

P. And he opposeth and saith, 'It will be the Quakers' fall, because they say there is no other way to bring people to God, but by the light in them,' &c. See page 14.

A. Which is Christ, the way to God from whom it comes, not believing in which is man's condemnation, and so a saving light. For saith God, 'I will give him for a covenant, for a light to the Gentiles, that he may be my salvation to the ends of the earth;' to wit, the light shall: and all that are not in the light are in the fall, out of the covenant, in the unsaved state, and know not their salvation, as the scripture declareth; so there is death and destruction, talking of the fame of wisdom, and keeping people out of the light.

P. And he saith, 'That Christ is not so the light of the world, as he is the light of believers.' See page 14.

A. Christ is the light to the world, as to believers, and he that believeth in it shall not abide in darkness, but shall have the light of life. He that follows the light and believes in it, shall have the light of life, and shall not abide in darkness. He that follows not the light, but hates it, he abides in the darkness and the light condemns him, which the believer walks in, and believes in, and hath the light of life; which light is one and the same, which enlightens every man that comes into the world, believers and unbelievers.

P. He saith, 'That the scriptures are the rule of the saints;' and he saith, 'the spirit is the guide to that rule,' &c. See page 15.

A. And so would have the scripture to go before the spirit. Now the spirit was the saints' rule, that led them to speak forth scriptures, and to let them see to what condition they were spoken, and so by that they came to the law of faith; and they were not ministers of the letter, but of the spirit. So in this ye have proved yourselves not to be ministers of the spirit, but of the letter, but the spirit was before the letter was.

P. He saith, 'That the time of perfection will be when Christ comes from heaven, and not before; till then the saints must be warring, waiting, groaning, and mourning,' &c. See page 20.

A. And David said, he had 'seen an end of all perfection,' (contrary to Collier,) and the apostle said, they should 'hunger no more, nor thirst any more.' And Christ saith, 'he that eateth his flesh, and drinketh his blood, shall hunger no more, and thirst no more.' He that believeth is entered into his rest, and shall hunger no more, and thirst no more. And the apostles and saints witnessed Christ in them, and the kingdom, while they were upon earth, and the end of groaning and growling which thou art in, that art out of this, and keeps people who are apostatized from the apostle, from the light which is the truth.

John Deacon's book, called, 'A public discovery of a secret deceit.' His principles follow.

And as for the rest of his lies and slanders in his book, with which it is filled, they will fall upon his own head, and be his sorrow. And all liars upon the earth, that are given up to believe and tell lies, are comprehended with the innocency and truth, by which innocency is preserved, and men shall heap to themselves sorrow by their own lies and inventions.

Nevertheless the scriptures of truth are owned in their place, to the condition that they were spoken to.

P. He saith, 'that the light wherewith every one that cometh into the world is enlightened, is the light of nature, and reason, and sense,' &c. See page 5.

A. Which is contrary to John (i. 9.) who saith, 'it was the true light by which all things were made;' which as many as received, he gave them 'power to become the sons of God,' which is beyond natural sense and reason.

P. He saith, 'that the work of faith, and the growth of faith, is by the natural use of ordinances, and calls it deceitful sophistry which denies it,' &c. page 7.

A. Faith is the gift of God, and Christ is the author of it. It cometh not by the natural use of ordinances: 'the natural man receiveth not the things that be of God,' but faith is the gift of God. And thou art in the sophistry, and in the poison, that sayst, the work and growth of faith, are by the natural use of ordinances.

P. And he speaks of 'a temporal expressive word of God,' &c. See page 8.

A. But the scripture tells us of no such thing as a temporal word, but speaks of the word of God that 'lives and endures for ever;' and so the other is but his own imagination.

P. He saith, 'The Quakers go about to pick forth the right eye of christianity.'

A. Because they hold forth the light that lighteth every man that cometh into the world, Christ Jesus the covenant of God, which makes all the apostate christians blind. And your right eye must be plucked out that offends; and this the christians shall witness when their eyes are open to see the light, 'which enlighteneth every man that cometh into the world,' the covenant of God.

P. He saith, 'The Quakers were never heard of till of late years,' &c. See page 12.

A. Which is contrary to the scriptures, in which they are spoken of

before Moses, by Moses, by the prophets and by the apostles; and the apostle bids them to 'work out their salvation with fear and trembling.' And now the great earthquake John speaks of, is coming amongst you false prophets, antichrists, harlots, and apostates from the apostles, compellers to your worship. And now are you comprehended, and with the spirit of God are you judged, who are ignorant of the salvation wrought out with fear and trembling.

P. He calls them 'subtle deceivers and heretics, that question the word trinity,' and says 'it came from Rome,' &c. See page 13.

A. Which he is justifying, and so he is turning to his teacher the pope, (and the common-prayer-book,) of whom he hath learned it; for the scriptures have not taught it him. And the son and the Father are in unity, and this we own that are called Quakers, and deny you and your pope, and your common-prayer-book, and your false teachers, got up since the days of the apostles.

P. Again he saith, 'O incomparable hypocritical liars! Is not this the character Paul gives of a false prophet, to speak lies in hypocrisy?' because we preach perfection, &c. See page 16.

A. It is agreeable to scripture, Christ's doctrine, and the apostles' doctrine, and the life of Christ. 'We are made free from sin,' saith the apostle. And again, 'As he is, so are we in this present world.' And, 'As many as are perfect are thus minded,' &c. But this thou calls hypocrisy and lies; and thus thou art out of the apostles' and Christ's doctrine and life, and like a madman ragest against them that are in it, and hast denied thy own work, the work of the ministry, which was 'for the perfecting,' and so art a physician of no value.

P. He saith, 'The enjoyment of immortality is not till they have put off the body,' &c. See page 17.

A. Contrary to the apostle's doctrine, who saith, 'immortality was brought to light through the gospel.' This was when they were upon earth, and the word of God was in them, and Christ was in them, which was immortal.

P. Again he saith, 'They shall not have power over death and the grave until the natural death,' &c. See page 17.

A. Contrary to the apostle, who saith, 'O death! where is thy sting? O grave! where is thy victory?' And they were 'passed from death to life;' and 'he that believes shall never die,' and such have power over death and the grave. They that believe shall never die, they have passed from death to life.

P. He calls them 'secret deceivers, to grant perfect purity and perfection,' &c. See page 18.

A. Which is contrary to the apostle's doctrine, who brought people

to perfection, and purity, and holiness, 'without which none shall see the Lord.' And they were to stir up their pure minds.

P. He saith, 'To witness perfect purity is an alluding to an enjoyment of heaven upon earth,' and saith, 'This is as the world,' &c. See page 19.

A. Which is contrary to the scriptures, which witness the kingdom of heaven to be in the saints, and their conversation in heaven; and thou that bringest to the contrary art a deceiver.

P. He saith, 'He dare boldly assert, that the gospel is not first made known by the seeing within, but by hearing tidings without,' &c.

A. Contrary to that which they call their original, which saith, 'the gospel is preached in every creature.' And none come to hear and see the gospel, but with the eye within, that which is oppressed. For the Jews that heard not, and saw not within, stood against the gospel: and Christ said, 'their ears were stopped, and their eyes were closed;' and so they heard words, but the gospel, the power of God, they could not hear, but stood against Christ; and so none hear but they that hear within; and he only is a preacher of the gospel, which is the power of God, that preacheth to the inward eye.

P. He confesseth, 'that none of the saints had ever a particular command;' and then again he confesseth they had, and so he is in confusion, page 26. He saith, 'It is a lie to preach the kingdom of heaven within unbelievers.'

A. Contrary to Christ's words, who told the Pharisees, 'the kingdom of God was within them.' Luke xvii. So in confusion, in Babylon; the smoke of the bottomless pit hath blinded his eye, who is got up since the days of the apostles. The foundation hath been lost among these inwardly raveners, which is the light, Christ Jesus, which enlighteneth every man that cometh into the world, the rock of ages.

P. He saith again, 'It is a lie to say that any come to the knowledge of the light of God by the light that shines in their hearts,' &c. See page 28.

A. Contrary to the apostle, 2 Cor. iv. who said, 'the light that shined in their hearts should give them the light of the knowledge of the glory of God in the face of Christ Jesus;' and so he is a messenger of satan, the devil's minister, one that draws from the light that must give people the knowledge: the witness in thy conscience shall answer.

P. And again he saith, 'It is a notorious lie, to say that Christ preached the kingdom of heaven in unbelievers.'

A. Contrary to Christ, and contrary to Luke xvii. who said, the kingdom of heaven was in the Pharisees, and so thou art an unlikely man to be a minister of Christ, who art of the letter ignorant, that knows not the kingdom in thyself, that knows it not in the unbelieving Pharisees.

P. He saith, 'The greatest of the apostles were never exempted

from the remnants of sin, and the saints' pilgrimage is a continual warfare to heaven, while they be on this side the grave,' &c.

A. Which is contrary to the apostle, who said, they were 'made free from sin;' and said, 'how could they live any longer therein?' And said, 'their conversation was in heaven, and they sat in heavenly places,' and they witnessed the kingdom wherein was 'joy in the holy ghost.' So this was the end of their pilgrimage then; and thus he shows he is ignorant of the scriptures, and of the apostles' doctrine. And it is not a strange thing that the teachers of the world should cry up imperfection and the body of sin, who are ravened inwardly from the spirit of God by which it is put it off, and gone forth from the apostles' and Christ's doctrine. But those who are come to the spirit of God, which they are ravened from, put off the body of imperfection and sin. And so you have corrupted the earth with your windy doctrine; for what good hath their doctrine done, that teach people they must be in imperfection and in sin while they are upon earth? they can but be so if they never come to teach them. And they are apostatized from the ministers of Christ, whose work was to the perfecting of the saints, 'until they came to the perfect man,' the possibility of which these apostates' work is to deny.

P. He is judging the apostle, and saying, 'The prick in the flesh which the apostle received, was neither through the want or disability of faith,' &c. See page 34.

A. Why then did the apostle cry out? answer me that. And the Lord said, 'His grace should be sufficient for him; and his strength should be made perfect in his weakness,' and is not weakness disability?

P. He saith, 'That no man by that native light inherent in him, had power to believe,' &c. See page 26.

A. The light which doth enlighten every man that cometh into the world, he calls 'native,' and 'inherent.' He gives these names to it, which is the light which doth enlighten every man, &c. there is power given in the light to believe. But he that hateth the light, hateth the power, and so the light is his condemnation. The names he gives, as 'native' and 'inherent,' are his own, out of the truth.

P. He saith, 'The scripture doth not set forth a certain allowance for ministers, but it is left to human prudence,' &c. See page 12.

A. So he is flown from Christ's words and the apostles,' who with the wisdom of God set down the ministers' allowance, and did not leave it to human policy in after ages for maintenance for ministers: for human policy will feed the false prophets, such as the prophets, and Christ, and the apostles declare of in scripture, whose spirits are seen with the spirit that gave forth scripture, gone out into the earth, who were covetous, and so idolaters, ordering with the policy which is human and earthly.

P. He saith, 'Abraham's obedience was not an act of the body,' &c.

A. Which any may read the scripture and see, and judge thee whose body is out of the action of God, serving him who is not of God.

P. He saith, 'God doth not work immediately now,' &c. See page 43.

A. So all the works of God are mediate now by his principle; then by his conclusion, none have the spirit of Christ which is immediate, and works immediately. So then none hear God's voice, and none are sent from God, and Christ is with none of them! For they who are sent from God hear his voice; and they who have Christ in them, have that which is immediate.

P. He saith, 'He utterly declares (as others have done) against not praying or preaching, &c. unless the spirit move,' &c. See page 44.

A. So here then, thou prayest and the spirit moves not, and preachest, and the spirit moves not: so the spirit of error is it that moves thee. And thou art contrary to all them that gave forth the scriptures, the prophets and ministers of God, who 'spoke as they were moved by the holy ghost.' And thou art never likely to read the scripture, but by the same that gave them forth, nor know them, nor is any one upon the earth; nor to know God of whom they learned that gave them forth, and were taught of him; and so thou art no minister of the spirit.

P. He saith, 'Not to preach, nor to pray but as the spirit moves; in a sort is to shut up the kingdom of God from the sons of men; and brings men to neglect their duty, and is the gap where the delusion of satan comes in, and draws men to sluggishness. And how can glad tidings be known, unless they be told,' &c.

A. Now they are all in the sluggishness, shutting up the kingdom of heaven against men, under the delusion of satan, and none can bring the glad tidings, but as the spirit moves them. And they who go when the spirit doth not move them, are they that run and the Lord never sent them; and they who pray or speak without the moving of the spirit, are out of the path of all the holy men of God.

P. He saith, 'It is the privilege of the Bereans to try an apostle,' &c. Again he saith, 'They are to put up their supplications when the spirit doth not move them,' &c. See page 45.

A. Now see if God ever accepted that which was not moved from the spirit: God who is a spirit never accepted that; and that which tries apostles is the light, and it gives the Bereans to believe the scriptures which the apostle speaks of.

P. And he saith, 'Far be it from me to imagine that the spirit of God moved the apostles to preach when they did only, and not at other times, and that they always waited in silence till then,' &c. See same page.

A. So he would make out that the apostles preached when the spirit

moved them not, and run without the moving of the spirit, and so would make them like himself. Peter said, they 'spake as they were moved by the holy ghost.' And they that are the sons of God are led by the spirit of God. And 'the spirit shall lead them into all truth.' And the spirit should 'tell them what they should speak, and show them things to come;' and that was their guide and rule. And thou who speakest, and not as the spirit moves thee, art no minister of the spirit; and sayst, 'far be it from thee to imagine the apostles preached only when they were moved,' and so with thy imaginations, dost not own the apostles were the ministers of the spirit.

P. And the singing of the saints in the spirit and grace, is not like the ungodly singing without the spirit.'

A. And saying, 'the grace of God hath not appeared unto all men,' and that 'all have not the spirit;' which is contrary to scripture. It saith, 'the grace hath appeared unto all men;' and 'I will pour out my spirit upon all flesh.' And the spirit that reproves the world is the saints' leader; and you that sing David's quakings and prayers, are not in the understanding nor grace, but distinct from the saints; whose singing must be turned into howling. How then can ye give them the psalms to sing that have no grace?

P. And the priests of Scotland say, 'Cursed is he that says, grace is free.' These are the Scottish principles, &c.

A. Ye give the psalms to all to sing, and yet say all have not grace, and all have not the spirit of God, and then can they sing in the grace, and sing in the spirit? Is there any prudent reason or good understanding without the spirit?

P. He saith, we 'deny the scripture to be the word of God.'

A. The scriptures are the words of God, and Christ is the word, in which the words end.

P. And he speaks these detestable words, and says, 'Is not our tongues oiled with a spirit of confused delusion,' which is his own, &c. See page 5.

A. Because we say, such as pray or preach, it must be by the moving of the spirit of God; which they are not in, that are in the spirit of delusion.

P. And he is opposing the commands of Christ, who said, 'Be not of men called master, for ye have one master, even Christ,' (who conquers death and hell.) And he saith, 'Why may they not be called master?'

A. It is his master that teacheth him to be called of men master, that is gone out of the truth; but Christ said, 'Be not of men called master;' and wo be to them that are. Matt. xxiii. And you are they that are made by the will of man, that break his commands.

George Willington's book, called 'The Gadding Tribe Reproved.'

A right title to his own condition is his book, who, like a wild beast, is gadding up and down; but the Lord rebuke such spirits. His principles follow.

P. He himself falls to judging others, and then cries, 'O man! who art thou that judgest another,' &c. See page 9.

A. And doth not see the work that he is doing himself. But bids others not judge, and falls to judging himself, which is like all the rest of his gadding tribe; and how they run with their horns at the righteous, and push at the upright in heart! But the Lamb is above them all, and the wrath of the Lamb is kindled; therefore the beast rages, who makes war against the Lamb. And where judgment is come through into victory, he may judge; and the hidden things of darkness are brought to light, and the counsel of the heart made manifest; and the Lord is come, and 'the spiritual man judgeth all things.' But he shows that the counsel of his heart is not made manifest, nor his hidden things of darkness brought to light, and the Lord is not come to him, and so cannot judge. And George Willington hath judged before his time, with which he is charging others, therefore his words shall be his burthen.

P. And his principle is, 'that he is justified by faith alone without good works,' &c. See page 10.

A. What! without the faith that works by love? Hast thou concluded those works to be the works of Popery, which are the works of faith that works by love, that gives the victory? How dost thou gad now? whither art thou gadding now? Know, faith that works by love is owned, and he that believes has ceased from his works, as God did from his, and hath entered into his rest. And faith gives victory over all the Popish murdering spirits, and thine also, and your works; which gives to have access to God, and the works of such are wrought in him.

P. He saith, 'Whilst the upstart sect of Quakers look after the light within, we have a more sure word of prophecy,' &c. and so would make the sure word of prophecy not the light within. See page 12.

A. His spirit he hath made manifest, where it is, amongst them that are gone from the apostles, who stand against the light within. For they that draw from the anointing within are the seducers, and they went forth from the apostles that went from the anointing within. Art not thou and you and the world all gadded from the anointing within you, and so seducing one another? Therefore have you so many heaps

of teachers, arming yourselves, and making lies your refuge against them that are come to the anointing, which you are all gadded from, giving judgment against yourselves, who will not have people to own the light Christ Jesus, 'who doth enlighten every man that cometh into the world.' And none own the anointing within, who own not the light, which you who have apostatized from the apostles deny. And the Quakers are risen up in the night of apostacy, and discover you all what you are in, and what you went from, and what hath been lost since the days of the apostles. And an earthquake is coming upon you that *hath not* been since the foundation of the world, out of which earthquake we are come, into that which cannot be shaken. The Quakers are not the gadding tribe, they have the anointing in them, and as it shall teach them, they shall abide in the son of God and in the Father.

But it is manifest that thou and the whole world are gadded from the anointing within you which should teach you, and so are turned against the saints and the Lamb. And have been the harlots, and the mouths of the false prophet, blaspheming God in his tabernacle, and have drunk the blood of the saints, and martyrs, and prophets, and made war against the saints to overcome them, and have overcome them; but the Lamb and the saints shall get the victory.

P. And thou tells us of 'a creed and Catholic faith, commonly called the apostles' creed, which creed and Catholic faith, except a man believe, he cannot be saved,' &c. See page 16.

A. Who taught thee all this language? Where did the apostles teach thee any such thing as the Catholic creed?' The apostle teacheth us no such thing as a Catholic creed. Didst thou not learn this of the pope who apostatized from the apostles?

And the twelve apostles taught thee no such doctrine as the Catholic creed, and thou sayst, they signed it. Nay, the pope signs thee that creed, and the sacraments; thou hast the pope's signature. But we are come to the foundation of God, which was before the pope was, and we gad not. Thou shouldst not tell lies, and say they gad that come unto God, the elect of God; God's elect, Christ the light, was the salvation before thou and the pope were.

P. And thou sayst, 'Doth any forsake the ministry to follow a new light,' &c. See page 17.

A. That ministry that deny the light that enlightens every man that cometh into the world, (as this gadding tribe of ministers, and professors, have done and do since the days of the apostle,) deny the foundation of God. The light we own which every man that cometh into the world is enlightened withal, which is the foundation of God; and deny them to be any ministers of Christ, that deny the light that en-

lighteneth every man that cometh into the world, and his ministers we own.

P. And thou sayst, 'Do not forsake the temple and truth of God, to follow the bleating of Jeroboam's calves in Dan and Bethel,' &c.

A. Now whither art thou gadded? Art thou not gadded in this from the apostles' doctrine, to the temple which the apostles brought the people off from? where is thy light now? How ownest thou Christ, who keepest people to the temple? and tellest them of Jeroboam's calves in Dan and Bethel? Where is there any people gadding thither? Hast thou lost thy reason and sobriety, to publish thy madness to the nation? And did not Christ say the temple should be thrown down? Matt. xxiv. And Stephen witnessed against it, and was stoned to death: and thou art calling people to it; and your Popish mass-house, which you call your temple, and which you have set up since the days of the apostles, is like unto the idol set up at Dan and Bethel.

P. And he saith 'your ancient divines are them that have entered in at the door,' &c. See page 20.

A. How can you and your ancient divines enter in at the door, when you deny the light that enlightens every man that comes into the world, which is Christ the door? Therefore it makes you to gad up and down without light, in the dark. Now is the stone fallen upon you, and the rock you are splitting yourselves against. Now shall the saints know the song of the lamb, rejoicing over the beast and the false prophets.

P. He saith, 'The written word the ingrafted is able to save the soul,' &c. See page 21.

A. The ingrafted word is able to save the soul, but the letter, the written words, are not. The Pharisees had the written words, but stood against the saviour of the soul. And how art thou gadded here in thy judgment? How art thou like to own the word that saves the soul, when thou denies the light?

P. He is stirring up the magistrate to persecute, his own mouth condemns him, who pretends 'love,' &c.

A. And thou that gads abroad in thy mind to stir up the magistrate to prosecute, art not in the life of the apostles, nor Christ, but in the spirit of the false prophets, and antichrists, and one in that which all persecutors come from, out of the truth.

P. Again thou sayst, 'we ought not to judge,' &c. See page 23.

A. Let all people that read thy gadding tribe, see if thou dost not judge, and so comest under judgment, by thy own words. And the time was come to the apostles when they went on to the 'eternal judgment,' which we own. But this is not for such as are crying up temples and persecutors, nor stumbling at the light: your measures are all

too short for this, your whole gadding tribe that are out of the light that every man is enlightened with that comes into the world.

P. Again thou sayst, 'The apostles were to call the ministers of Christ immediately, and the immediate call from God is not enough,' &c. See page 24.

A. So thou hast set up the mediate before the immediate, and judgest the immediate not sufficient. But thou art corrected by the scriptures, and the apostle corrects thee, who saith, 'I received it not of man, nor by man;' and bade others look at Jesus the author of their faith. And the apostle does not say that they were to call men mediately, he doth not teach such doctrine as that their ministers were called mediately, nor did he send them forth so, but it is thou that art gadded from the counsel of God. And the apostle confutes thee, who said he was 'an apostle not of men nor by men,' and all the apostles went forth by the immediate power of God, and the church of God was gathered by the same power. But you are the mediate, fallen from the apostles, and made by the will of men; but now with the immediate you are all comprehended.

P. And thou brings many scriptures to oppose Christ's commands, and the apostles' doctrine, which say, 'Be ye not of men called master,' &c. See page 28. For thou sayst, Christ doth not mean as he speaks: for thou sayst 'the meaning is not, that is unlawful to be called master.'

A. Here thou showest whither thou art gadded: one that teaches to break Christ's commands. But the wo that is denounced in the same chapter where the command is, belongs to thee. So an antichrist that teacheth to deny Christ's commands, and despiseth his authority; and one that calls him Lord, and doth not the thing that he commands. But it is not such that enter into the kingdom: and this thou shalt witness at last when thy words fall heavy upon thee.

Joshua Miller's book called, 'Antichrist in man the greatest idol.'

Which is a fit title for himself; who calls that antichrist, and mystery Babylon, that justifies within; contrary to the apostle's doctrine who saith, 'we are justified by faith in Christ Jesus,' which is in the heart. As for the rest of his slanders and lies in his book, they are not worth mentioning, but these that follow.

P. He calls them 'devout men' that denied the light that hath enlightened every man that cometh into the world,' &c.

He saith, 'The Quakers are the saddest and most deplorable spectacles of revolted professors that ever I heard or read of, since my knowledge of them,' &c. See page 2.

A. The Quakers have revolted from you apostates that are inwardly

ravened, as the converted Jews did that were turned to Christ; for the Jews revolted from the temple and the priests, and turned to Christ, from the other Jews, and owned the light which lighteth every man that cometh into the world, which you revolters deny, that have reigned since the days of the apostles, and so are ignorant what we are come to, and the apostles were in, and that which was before you and they were.

P. He saith, 'The angels of light, which are holy and without sin, may be devils,' &c. See page 3.

A. The devil fell from the light, from the holiness, and so he cannot transform into that. And all holiness which is not in the light, is such as the Pharisees were in, and the whole world, and is condemned with the light.

P. He saith, 'Salvation by the light within is cursed,' &c. See page 6.

A. Contrary to the apostle, who saith, 'the light that shineth in the heart gives the light of the knowledge of the glory of God in the face of Christ Jesus.' And contrary to John, who saith, 'every man that cometh into the world is enlightened;' 'and as many as received him, to them he gave power to become the sons of God.' And the power of God is the gospel of salvation to every one that believes in the light; and he that believeth in the light hath the witness in himself. And the apostle turned them from the darkness to the light. And the word of faith that saves the soul, was in their hearts; and there were the glad tidings, the gospel. And priest Shaw saith, 'The gospel is the four books of Matthew, Mark, Luke, and John.' But the apostle saith it is the power of God; and saith, many have the form, but 'deny the power.' So now here himself he hath cursed; so this same man is a curser, as the Papists are. Both he and they are found out of the doctrine of Christ and the apostles, who say, 'Bless and curse not.' And the Scotch priests likewise are cursers, as in the 'Scotch principles' ye may see; and no one knows salvation but by the light within, which doth enlighten every man that cometh into the world, which is the salvation to the ends of the earth.

P. And he calls his steeple-house 'St. Andrews.' See page 7.

A. Never did prophets nor apostles give such names to houses, but the pope, who is his teacher.

P. He saith, 'It is an error to say, that the light which every one hath that cometh into the world, is sufficient to salvation, without the help of any other means or discovery,' &c. See page 9.

A. Contrary to Christ, who brought the Jews off from all other helps to himself, and said, 'Believe in the light while ye have the light;' and, that they that believed in the light should not abide in darkness.' And 'no man cometh to the Father but by me,' saith Christ.

For he was the way, the truth, the light in men, and the life, and there is no salvation by any other name but by him. And none know the blood of Christ which cleanseth, and the offering for the sins of the whole world, but with the light which cometh from Christ Jesus, who is sufficient, who is the salvation to the ends of the earth; so he is the only means without any other help. And as the anointing in people doth teach people, they shall continue in Christ: and as they 'walk in the light as he is in the light, they shall have fellowship with the Father,' *from* whence all helps come; and Christ will dwell in man, and *walk in man*, and what need have they any more helps?

P. He saith, 'It is an error to say, we are justified by that which Christ doth in us,' &c. See page 9.

A. Contrary to the apostle, who saith, 'We are justified by faith in his blood;' and the faith is in the heart, and the blood is in the heart that purifies it, and held in a pure conscience. And the word of faith is within. Rom. x. And faith gives victory over the world, and that which gives victory, justifies. And Christ is within, who is justification, and sanctification, and condemnation; each of these is found within; and thou art in the error, and not fit to talk of these things, which thou understandest not.

P. Again he saith, 'It is an error (if not damnable) to say Christ is the means, and that there is no other means of salvation,' &c. See page 13.

A. And Christ saith, 'No man cometh unto the Father but by me;' and he *is* able to save to the utmost. And 'he shall be my salvation to the ends of the earth,' saith the Lord. And saith the apostle, 'God is in Christ reconciling the world unto himself.' And 'he that hath the son of God hath life,' and the Father and the son are one, and there is no salvation in any other.

P. He saith, 'That Christ gives light to no man under that name but believers,' &c. See page 13.

A. Contrary to John, who saith, he doth enlighten 'every man that comes into the world,' that all might believe through the light. And contrary to Christ's own words, who bid them believe in the light while they had it; and he that did not believe was condemned already; and he that did believe, had the witness in himself.

P. He saith, 'It flatly contradicts the whole scripture, to say, that the *light* wherewith Christ hath enlightened every man, &c. will save,' &c. See page 14.

A. God saith, 'I will give him for a covenant, for a light to the Gentiles, and new covenant to the house of Israel and Judah; and he shall be my salvation to the ends of the earth;' and such believing in it are saved, and not believing are condemned.

P. The wise heathen philosophers had a greater measure of light in

them (which is the first Adam) than I can think any men have now,' &c. See page 15.

A. Which shows that he knows nothing of Christ the second Adam, the quickening spirit. And he knows nothing of a new creature; for they 'who are in Christ are new creatures. Nor of Christ the covenant of God, of light, of life, of peace, who was glorified with the Father before the world began, which is beyond the first Adam, and he hath set forth himself not to be as high as his heathen philosophers. But many witness Christ in them in this age, as in the days of the apostles, which is above the heathen philosophers.

P. The light which every man that cometh into the world is enlightened withal, Christ, he saith, 'This is the light of nature and of reason.' And saith, 'It is a damnable doctrine to deny all external means of salvation,' &c. See page 16.

A. The apostle saith, 'We look not at things which are seen, but at things which are not seen. For the things that are seen are temporal, but the things that are not seen are eternal;' and that which is to salvation is eternal, and is not external.

P. He saith, 'What word did Paul and Barnabas preach in the synagogues, but the prophets?' &c. See page 19.

A. Nay, they preached Christ the end of the prophets.

P. He calls that 'a monstrous opinion, to compare them to the heathen, who had not known there had been a God but by the scriptures, and have no more knowledge but by it,' &c. page 20.

A. The Pharisees had scriptures (and heathen men may get scriptures) but knew not the true God; for none know the true God but by the spirit of God, (and the son of God reveals the Father,) though they may have all the scriptures: and the light that shines in the heart gives the knowledge of him. And this the apostle spoke to them that had the scriptures. And who are of faith, are of Abraham, and in the knowledge of him that knew God before the scripture was written.

P. And he saith, 'That the law and the testimony, are Moses and the prophets,' &c. See page 21.

A. Contrary to the rest of the priests, who say, they are 'the Old and New Testament; and he and the rest of the priests are contrary to the apostle, who saith, the law and testimony are the light, and spirit of prophecy. Many may have the Old and New Testament, yet deny the light and spirit of prophecy, as priests and professors do now, who say prophecy is ceased. Here they deny the practice of the church, where edification, learning, and comforting are, 'prophesying all one by one.' Such they prison and persecute; and they are not like to own prophecy, when they deny the light, which doth enlighten every man

that comes into the world, which is the end of prophecy. And none own Christ, who own not prophecy. A prophet is a seer, and they that deny prophets are all blind, and in the dark, and are such as have ravened from the spirit of God, and have killed the prophets.

P. He saith, 'The prophets are more certain than any other revelation.' See page 21.

A. Was not the son of God revealed, the end of the prophets? Did not God reveal him which came 'in the volume of the book, to do the will of God?' And so they that had the prophets, and the law, and types, and shadows, knew not the son of God that was revealed, that was their end, spoken of in the prophets and epistles, and who is now revealed.

P. He saith, 'The patriarchs and prophets were justified by conceiving Christ without,' &c. See page 24.

A. Now the patriarchs and prophets had the spirit that gave them an evidence of him, and by faith they saw him, which is beyond a conceiving, by which they were justified.

P. He saith, 'Justification by works, and inherent grace we call Christ,' &c. See page 25.

A. We say Christ is the end, the substance, and who believes in him hath ceased from his own works; he is the end of gifts and graces, and man's own inheriting; and no one knows justification, but who receives the grace that brings salvation.

P. He saith, 'This justification by a righteousness within us, is man's grand idol, and Christ's arch-enemy,' &c. See page 25.

A. 'We are justified by faith in Christ Jesus,' and that is in us, in the heart. This he calls an idol, and Christ's enemy, which he is the author of. So the doctrine this man teacheth is contrary to the apostle, in the error from the apostles; and faith it is that purifies the heart, by which we are justified, and not by works, which throws down all idols, and the enemies of Christ, which thou art one; and none own justification but who witness justification within, faith in the heart; and Christ being within, there is justification.

P. He saith, 'We miserably wrest the scripture,' because we say, 'he that respecteth persons commits sin,' &c.

A. Now let all read that in James the apostle, how that he that respects persons commits sin, and is convinced by the law as a transgressor; so he teaches men to transgress the commands of God, contrary to the apostles, who taught men to keep them..

P. He saith, 'Popery and vain philosophy are the foundation of the Quakers' religion,' &c. See page 30.

A. Their foundation is the light of Christ, 'which lighteth every man that cometh into the world,' which was before Popery or philoso-

phy was, which you are in, as your books, naming of days, and colleges, and steeple-houses, make it appear.

P. He saith, 'And to believe, or think our justification is by something wrought in us, is that antichrist whose name is mystery, Babylon the great, the mother of harlots,' &c. See page 32.

A. The apostle saith, 'We are justified by the faith of Christ Jesus.' Gal. 2. And faith purifies the heart, and is a 'mystery held in a pure conscience.' This justification is by the faith of Christ within, and this thou calls antichrist, and mystery Babylon, who art there thyself, that art out of this faith that purifies the heart: for all the holy men of God were justified by their faith, and the faith is in the heart. And thy belief that is without thee, and faith in Christ, is like unto the Jews', who stood against him when he was come. True faith gives victory over mystical Babylon and the world, in which faith men please God, in which is unity.

Ralph Hall's book, called 'The Quakers' Principles Quaking.'

His principles in it follow, and are turned upon himself, whose works are for the fire, and to be burned.

P. He saith, 'It is delusion to give up to the light within to be the judge, &c. and calls it 'an obscure kind of chymistry,' &c.

A. The apostle commands to judge themselves; which they cannot do but with the light, by which they may see themselves.

P. He saith, 'Doth the light of nature (as he calls it) give liberty to women to teach?' and calls it 'gross and palpable darkness,' &c.

A. Contrary to the apostles' doctrine, and the mind of God, and the prophets, who said, God would 'pour out his spirit upon all flesh: and his sons and daughters should prophesy.' So he is in the darkness, a limiter of the Holy One, and a quencher of the spirit, and this is above the light of nature.

P. He saith 'The Quakers blame every thing; and convince of nothing,' &c.

A. Are ye not all, you hirelings, convinced of your covetousness? of your respecting men's persons for advantage? of your teaching for filthy lucre, and for your gain from your quarters? and of your love of money? Are not ye all convinced? Have not the Quakers convinced you all of those things, and of your pride, and ambition? And have you not been corrected by, and reproved for this by Quakers and scripture?

P. He saith, 'The spirit of light will be judged by the scripture, keeping to the scriptures,' &c.

A. Which is contrary to the scriptures, and the apostles' doctrine. But he is like the Jews, who had the scriptures, yet judged the spirit of light. But the spirit of light owns scriptures, and the scripture doth not judge spiritual light, and they are not one against the other, but are in unity.

P. And whereas he saith, 'Noah's ark was a true figure of the church of God, so Noah's dove is a clear emblem of such as through affection of new and unknown paths, stray from the church of God,' &c. See page 1.

A. Now you having strayed from the church of God, are the false prophets which Christ said should come, Matt. 24. and John saw were come; and the whole world are gone after you. And ye have brought the nation to be water, and your tongues are waters, and your multitudes waters, and your peoples waters; on this account are the doves flying abroad; and the Quakers found no rest for the soles of their feet amongst you. For there is nothing but waters among you, the doves find you all waters, not to set the soles of their feet upon. But according to the eternal counsel and promise of God, that the waters should be abated and dried up, they have found the ark of the testimony, and the opening of the seals, and the tabernacle in heaven, and the people of God begin to inhabit; and the kings of the earth shall not pass: and that which you call your church hath been waters.

P. And whereas he brings the sayings of scripture, that speak of prophets, and pastors, &c. and names places of scripture to oppose Christ's command, which saith, 'Be ye not of men called master,' &c. See page. 7.

A. Which is to no purpose but to manifest himself a transgressor that abides not in the doctrine of Christ, that hath not the Father and the son.

P. And he saith the prophecy of Malachi is upon us, who saith, 'Cursed be the deceiver, who doth not bring in his tithes and offerings,' &c. See page 9.

A. We say the priesthood is changed, and the offerings are denied, and he that holdeth them up is under the curse.

P. He saith, 'To take the scriptures as ye speak, brings in all absurdity, as when the apostle saith the priesthood is changed, the commandment is disannulled that took tithes.' Then he saith, 'he would prove that none had faith, to take the scripture as it is spoken: for if they had it' (saith he) 'as a grain of mustard seed, then they should remove mountains, and heal the sick,' &c. See page 10.

A. Now by this he hath showed his ignorance; for Christ's words

and the prophets,' are true as they speak, and the things they speak of; the fruits of the faith that they speak of are known, and the fulfilling of the promise. And that which the apostle speaks of, Heb. 7. is that the priesthood is changed, and the law disannulled also, and that another priesthood is come in, not after the order of Aaron, but after the order of Melchisedeck; without father, without mother, without beginning of days, or end of life. You run into all absurdities, that give your meaning to scriptures, and by private interpretations have brought the world on heaps about the scriptures. And who are in the faith, are in the healing of the sick, and removing mountains, and you who are out of the faith have brought whole nations into sickness, mountains, and rough places.

P. He saith, 'The priest's work is changed in point of administration only; but in respect of the order, the priesthood is not changed,' &c. See page 11.

A. Contrary to the apostle, who said Christ came after another order, and not after the order of Aaron; but came after the order of Melchisedeck. So the order, and all things pertaining to it, fall, which Ralph Hall saith do not.

P. He saith, 'The matter is not changed in any one of the ceremonies, only the manner of administration,' &c. See page 11.

A. The first covenant could make nothing perfect, saith the apostle. The matter and the manner of all that pertained to the first priesthood changed: the matter and the manner fell down when the life came in, the second covenant, through which the new and living way was felt, whereby we enter in unto God, by the blood and life of Jesus Christ, and the offering; and not by the first priesthood, first covenant, tithes, offerings, and sacrifices. So matter and manner all fell; and Christ came out of another tribe, that is, of Judah. And not after the order of Aaron, but after the order of Melchisedeck, and so after another matter.

P. And thou brings that concerning 'Jacob's paying a tenth to the service of the house of God: and why may not ye have tenths for the maintenance of the house of God,' to wit the steeple-house, which was the Papist's mass-house. Now see what a suitable measure thou hast, &c. See page 16.

A. There was a time when the ark was maintained, and the tabernacle, and the temple, and the storchouse, and tithes; and there is a time when all these things are utterly denied. So thou art a man that dost not divide thy work aright, but a workman that may be ashamed of thy work. Look on thy book, who art crying up tithes and priests. And thou sayst the order of Aaron is not changed in the substance, contrary to the apostle, and yet pleads the order of Melchisedeck, and so

art in confusion. And as for the order of Melchisedeck, ye are as short of that, as of Christ in whom Melchisedeck ends.

P. He saith, 'The best of God's people have sin enough to be repented of, and to be humbled for,' &c. See page 19.

A. Contrary to John who saith, 'He that is born of God doth not commit sin: neither can he, because the seed of God remaineth in him; and he keepeth himself that the evil one toucheth him not.' And they were not to 'lay again the foundation of repentance from dead works.' And saith the apostle, 'How can we that are dead unto sin, live any longer therein?' So thou art ignorant of the saints' state; for sin exalts and doth not humble, for that which brings down sin humbles.

P. He saith, 'he knows not one in the nation that sues at the law those that will not put into their mouths,' &c. And again he saith, 'if they should not sue at the law such as do not give them maintenance, they would sin in doing so: for it were to uphold covetous minds,' &c. See page 19.

A. Now this proves your covetous desires. And the courts throughout the nation will witness against thee; for most of the suits that are in the nation for one particular thing, are those of the priests against the parishioners, because for conscience sake they cannot put in their mouths. Therefore are they worrying of them like wolves, and destroying them for their dishonest gain, which they do no work for. And did not the ministers of God, the apostles, rebuke such as went to law before the unjust, one among another? And they bid them set up the least in the church to judge such things, and told them they should 'judge the world, yea angels;' and not to go to law one with another about such things. Then where art thou and thy generation, that say it is a sin if they do not go to law? if the ministers do not sue for outward things? Let the least in the church judge thee and them. How unlike the apostles you are, who kept the gospel without charge, and coveted no man's silver or gold, who preached the gospel, the end of the law, and brought people from under it. And you bring people into your inventions, but the day is come that you are seen, and the night is past to many, and you can deceive none but those who are in the night; the judgment is gone over your heads, the judge of the world is come.

P. He saith, 'Abraham's faith was imputed to him for righteousness: and doubtless Job was a perfect man in God's account, and Christ's righteousness is imputed to us,' &c.

A. Yet thou sayst, 'none do good, no not one,' and bringest that scripture in Rom. comparing them that were in the faith, with them that were gone astray both Jews and Gentiles. See page 21. Now let all try and judge thee here, and see thy false measure. Art thou a man fit to

speak of the saints and their faith, who puttest them that be astray, Jews and Gentiles, among them that believe, making no difference between the precious and the vile? so thou art not a man capable of true reason.

P. He saith, 'God's furnace is the grave, where all the remainder of corruption shall be consumed,' &c. See page 22.

A. Now what differs this from the Papists who hold a purgatory? And the saints witnessed, and said, 'now they were washed, now they were cleansed,' &c. while they were upon earth. And they were sanctified through the obedience of the spirit, and they were justified, and sat in heavenly places, on this side the grave, while they were upon earth, and were made free from sin, and were perfect.

P. He saith, 'that Paul disclaimed perfection in himself,' &c. page 23.

A. Paul said, 'As many of us as are perfect be thus minded.' (He wrongs Paul's words.) And again he saith, 'We speak wisdom among them that are perfect.'

P. He saith, 'If a man were free from sin, he would be free from temporal punishment and afflictions,' &c. See page 23.

A. Christ was free from sin, and the saints, and yet he and they were not free from temporal punishment and affliction. And so here he doth not divide the word aright.

P. He saith, 'If we attain to perfection here, we should attain to a rest here,' and brings the apostle's words, 'doubtless there remains a rest to the people of God,' &c. See page 24.

A. The apostle saith there, 'He that doth believe hath entered into his rest.' And so he doth not divide the word aright, to know what state and condition it was spoken to. And the apostle said, they (the ministers of Christ) were perfect, and 'he hath perfected for ever them that are sanctified.' And so thou art not a sanctified one, and hast denied the offering that hath perfected for ever them that are sanctified, and so hast denied the covenant that blots out sin and transgression; and 'the blood of Christ cleanseth from all sin.'

P. But he saith, 'That doth not follow, that he that is dead to sin, is freed from sin.' See page 24.

A. Thus he is contrary to the apostle, who saith, 'He that is dead to sin is freed from sin, and can live no longer therein.'

P. He saith, 'The law of God is a standing rule to the world's end,' &c. And thou that sayst the law is a standing rule, hast denied Christ the end of it. See page 25.

A. But the scripture and Christ say, the law must be fulfilled. Christ is the everlasting covenant in the heart and in the mind, the end of the law, who was before the scripture was written, glorified with the Father before the world began. Many have the scriptures, and yet are from

the law of God written in the heart, and neglect that which brings into covenant with God, by which the scriptures are fulfilled. So here again thou dost not divide the word aright, and bringest not people into that which doth fulfil scripture.

P. He saith, 'Because this light doth not lead us to close with God's ordinances, the sacraments, he looks upon it as a delusion of satan,' page 26.

A. The scriptures mention no such word; and the light was before your invented sacraments were, and cannot join with them, but condemns them, but it owns the scripture and the ordinances of God.

Richard Baxter's book called, 'A second sheet to the ministry, justifying our call against the Quakers,' &c. His principles follow.

Because the children of God cannot satisfy his ungodly lusts, therefore he is complaining to the magistrates. So he is one of the complainers and murmurers.

P. He saith, 'that Timothy was not to hold fast that which he had immediately received from God, but that which he had received from Paul,' &c. See page 5.

A. In this thou art contrary to the apostle, who bid 'stir up the gift that was in him, and keep the faith,' (which Christ was the author of,) and that would not contradict the apostle's words who was in the faith: and that which Timothy received from God, he was to hold fast, in which he had unity with the apostle.

P. He saith, 'The holy ghost is to help us in keeping that which is committed to us, and not to reveal more.' See page 4.

A. Timothy could not know doctrine but by revelation, and doing the will of Christ. How art thou exalted, that wouldst put lies upon the apostle, and limit the Holy One, and set bounds to the just, and be a teacher of the holy ghost, what it must not reveal! how art thou exalted in this above all that is called God, and blasphemously sittest in the temple of God! Thou wouldst be a teacher of the holy ghost, who must be the teacher, and tell what it must reveal, and what it must not reveal! Thou must be stopped for thy presumption. If ye have nothing but what the holy ghost hath given forth, the form of words, the church of Rome hath the same, and all the false prophets upon earth; and antichrists, seducers, and devils get the scriptures given forth from the holy ghost, and hold these words in the unrighteousness, and resist the holy ghost, and say it must reveal no more. These come under the judgment of the Almighty; God's decree is against them.

But the spirit, the holy ghost 'leadeth into all truth,' and doth reveal; and the apostle bids the saints wait for the revelation of Jesus. And the grace was brought by the revelation of Jesus, and the secrets are revealed to them that fear God, and the 'spirit reveals the things of God,' but thou sayst it reveals no more; which shows thou dost not know the scriptures, nor God, nor the spirit.

P. Whereas thou sayst, 'ye have the scriptures of the prophets and apostles, and Christ's words, and so are not to look for new prophets, and that would be a question to the church, and that would show mutability in Christ.' See page 6.

A. In this thou hast showed thyself of what generation thou art; for there hath been the mother of harlots, that hath drunk the blood of the prophets, martyrs, and saints. And such as drink the blood have the form, and get the sheep's clothing, but cry 'prophecy is ceased, and revelation from heaven is ceased,' only they have a standing rule, the scriptures without; and so here they have their clothing, the sheep's clothing, but ravened from the spirit, and so have denied the church in which there is prophecy, and the spirit of God; for where that is, there is prophecy amongst sons and daughters, but not amongst you apostates.

P. He finds 'fault with a man that will not believe except he see, as instance, a man will not believe they are ministers of Christ, except they work miracles, &c. And will not believe there is a parliament, or Holland, or France, or Spain, except he have been in them,' &c. See page 6 and 7.

A. Thou and thy wits are compassed, for revelations and prophecies are now spoken forth and witnessed, and thou canst not believe, because thou dost not see; and thou art finding fault with others that do not believe because they do not see. Thou art seen and disapproved, and so now in that thou judgest others, thou art judged thyself, who art blind and out of the life. And many may see there is a Holland, and other countries, though they have not seen them with an outward eye. And we believe the ministers of Christ, though they do not work miracles; but that you are apostatized from them we do believe and see.

P. He saith, 'The saints were not to forsake the assembling of themselves together, as the manner of some was,' &c. See page 8.

A. That was in the time of the apostles, before the apostacy. But since the apostacy, the beast, false prophets, and murderers of the saints are got up, and assemble themselves together, and deceive the nations, and are breaking the saints' meetings, that keep the testimony of Jesus and the spirit of prophecy, and overcome by the blood of the Lamb and the testimony of Jesus. Christ is the rock, and his church doth continue: but they that Christ said should come are come, the false prophets that should get the sheep's clothing. And John saw

they were come, who went forth from them, and made war against the saints and the Lamb; but the saints and the Lamb shall get the victory. And we are come to the assembly of the saints, to that which was before you were apostatized; for your assemblies have forsaken the saints, your fruits declare it.

P. He saith, 'Because they have the people's consent, and the magistrates' allowance, therefore that is true ordination,' &c. See page 11.

A. Balaam had the people's consent, and the heathenish magistrates' allowance, when he should have cursed the children of Israel, and so this is no proof of ordination. And the chief priests had the people's consent; and many of the magistrates turned against Christ. So this is no ordination for ministers of Christ. And the beast and the false prophet shall rise against the Lamb and the saints, and yet they shall have sheep's clothing; this is no proof of their ordination from God, but all this proves it from man. But they who have their ordination from God, are not owned either by people or magistrates, in their wills; but by those who fear God, and are come to the spirit of God, they are owned by that to which they minister; and they never went to the magistrates for their allowance. And here again you are apostates from the apostles, and in the steps of the false prophets, whose ordination is by the consent of the people, and your allowance from the magistrates, who are from the allowance of Christ that he gives to his ministers, and the ordination of the apostles, that was not from man, nor by man.

P. Thou bids us 'mark the canon of the holy ghost in Timothy.' See page 11.

A. There is no such word as canon in Timothy; and thou tells us of a Catholic church, and we cannot find any such word in scripture; but we perceive of whom thou hast learned these words, and what centre and stock thou comest of, the pope, and not the apostles.

P. He saith, 'they have an uninterrupted succession drawn from the apostles,' &c. See page 13.

A. Your succession is from the pope, apostatized from the apostles, for ye are out of the apostles' doctrine, and in all your whole worship corrected and reproved by scripture. Did the apostles set up a temple? set up tithes? set up your schools and colleges? Is not the pope the author of all these? Are not ye his successors?

P. Thou sayst, 'ye are the ministers of Christ, because ye have the scriptures and books,' and such like, 'and that you are not usurpers of the authority,' &c. See page 16.

A. Now there is not one of you all, that ever durst say, ye have heard God's voice immediately from heaven, or Christ's voice, or have

the same spirit the prophets, and apostles, and Christ had, or immediate revelations from heaven as they had. So then you are in another ordination than they were in, and usurpers into the ministry, and intruders into those things you never saw. And cannot any one be as good a pastor or minister as you, seeing all your teaching is but from books and other men's writings? Why may not others learn the same books and writings, and so come to be teachers and pastors as well as you, seeing you have nothing but from books and writings, and old authors? Why may not all that read those be pastors and teachers, and so then where would be the hearers? And so with the life are you all judged, the spirit of God which gave forth scriptures, which was before your old books and authors were.

Thomas Higginson's book, called, 'The Testimony of the true Jesus.' His principles follow.

P. He saith, 'The word is not righteousness without the flesh,' &c. See page 3.

A. The word is righteous itself, and the flesh righteous as it became.

P. He saith, 'Men are presented perfect to God, and without spot, before any work done, or good whatsoever,' &c. page 3.

A. There is none doth the work of God but who believes; and he that believes overcomes the world, and his works are wrought in God, and he hath the word of reconciliation in him. And by this doctrine of thine all the world is presented perfect to God; for he is the offering for the whole world. But those that believe are partakers, and those that do not believe are condemned. Yet I say, the Lord helps the unbelief of many, 'who is the saviour of all men, especially of them that believe;' and men are not presented to God while they do evil, and before they are sanctified and holy.

P. He saith, 'The invisible things of God, and the eternal power and glory of God, may be known by that of God in every man, but not his good pleasure or purpose of grace,' &c. See page 4.

A. Is the glory seen and known, the godhead known, the invisible things of God, and the eternal power, and not the good pleasure of God, nor his purpose of grace? Doth not the godhead dwell in Christ, and his fulness, bodily? And is not Christ the power of God? And doth not he that knows God, and his glory, and his eternal power and god-

head, know the son? Consider that; 'For he that hath known the son, hath known the Father also,' and grace, and the purpose of God.

P. He saith, 'Man may know God, and his eternal power, and godhead, and glory, and yet know nothing of the mystery of Christ, nor can that (which thou sayst shows these things) lead unto the mystery of the knowledge of Christ,' &c. See page 4.

A. Where the eternal power and godhead is known, his power, his glory, and the invisible things of God, there is something of Christ known, the mystery. For 'there is none knows the Father but the son, and he to whom the son reveals him.' And he that knows the Father knows the son.

P. He saith, 'To say that Christ is within man, is to worship angels, and not to hold the head Christ,' &c. See page 5.

A. None come to witness Christ the head, but who witness him in them, that the angels must worship, that died and suffered at Jerusalem; and they that worship him in them, worship not the angels; and they that are not worshipping him in them, are worshipping men, devils, or angels.

P. He saith, 'It is a bewitching of the mind, to preach Christ within the saints,' &c.

A. Did not the same apostle that spoke to the Colossians, of 'worshipping of angels, not holding the head,' preach Christ in them? And he told them of 'intruding into things they never saw.' Did not he say, 'Christ in you the hope of glory, whom we preach, warning every man, that we may present every man perfect in Christ Jesus?' How contrary to the apostles and Christ Jesus dost thou divide the word, that callest this doctrine bewitching? And thou that preachest another doctrine contrary to his, art accurst.

P. He saith, 'To say the light in every one (wherewith Christ Jesus hath enlightened them that come into the world) is the way to Christ and the Father, and is the sure word of prophecy which people are to take heed unto, this is to deny the person of Christ, as the object of faith, and the scriptures as the rule of faith, and faith itself,' &c. See page 8.

A. In this thou hast showed thy ignorance; for none know the person of Christ but with the light that comes from him: none know the mediator, none know the author of their faith, but with the light that comes from Christ: and none know the scriptures of truth but with the light. And Christ is the rule of faith, and author of it, and the giver; and many may have the scriptures and not faith. So in this thou dividest not the word aright, but art incapable of dividing the word. And that is the sure word of prophecy that shines in a dark

place, which people are to take heed unto, 'till the day dawn and the day star arise in their hearts.'

P. He saith, 'To say that redemption and righteousness are wrought within, is to bring Christ down from above out of heaven, or raise him from the dead, and to make the blood of Christ as another man's,' &c. See page 9.

A. Now Christ is not known to be the justification, but as he is known within, and redemption out of Adam's state in the fall. For 'he that believes hath the witness in himself,' and 'ceaseth from his own works, as God did from his, and enters into his rest.' The world may profess Christ without them; but if he be not within them, they are reprobates, and shall fall short of justification and redemption. And if they have not the son of God, they have not life; and many will say, Lord, but do not the thing that he commands. And one of thy generation of professors that wrote against the Quakers, said, 'that the blood of Christ was corruptible,' (and so it was like the blood of another man,) and thou sayst it is not. Now we say, that blood which cleanseth from all sin is incorruptible; and they that witness Christ in them, and justification and redemption, need not say, 'Who shall raise Christ from the dead, or fetch him from above,' as thou sayst.

P. He saith, 'Obedience to the spirit within, and Christ a worker and a lawgiver in their conscience, and a worker of it in their persons, but not as a saviour: and what of God is felt or wrought in them, that they believe. While the unspeakable righteousness, operation of life in Christ reserved, with faith, liberty, joy and peace, &c. are hid from their eyes,' &c. See page 10.

A. Now can any be obedient to the spirit within, and to Christ a worker, and a lawgiver, and feel the work of God in themselves, and yet the unspeakable righteousness, and the operation of life hid in Christ, and faith, and liberty, joy and peace be hid from their eyes? Can a man know all these things, and yet not know Christ to be a saviour? Here thou art judged, and thy knowledge; for he that knows these things, knows a saviour; and let the righteous, whose eyes are open, judge how thou divides the word.

P. He saith, 'Faith holds things as true in Christ, though hid from sense and feeling,' &c. See page 11.

A. How cometh the just to live then, if there be not a feeling in his faith? And how then cometh he to have the victory over the world? And how doth faith purify, if there be not a feeling? And how is it held in a pure conscience, if there be not a feeling? And how cometh he to have access to God through faith? And doth not the scripture speak of them that were in the faith, felt and handled the word of life?

And was this without the faith of God's elect, or of sense? Therefore in this thou mayst see how incapable thou art to divide the word.

P. He saith, 'They that put spiritual working for the grace of Christ, destroy Christ Jesus.' See page 11.

A. They do not destroy Christ Jesus, that put spiritual working for the grace of Christ, for the works of the spirit do not destroy Christ; for where the works of the spirit are, there is the grace of Christ Jesus; and none own Christ, but who are in the works of the spirit, and his graces; and they destroy Christ, and deny him, that are out of the works of the spirit, and his graces are spiritual workings.

P. He saith, 'The sight of the Godhead without faith in Christ, is the foundation of all false worships,' &c. See same page.

A. Can any have a sight of the Godhead, and not see Christ and have faith in Christ? And who have faith in Christ, do they not see that the fulness of the Godhead dwells in him? And were not their minds turned from that of God in them (which declared the invisible things of him from the creation, even his eternal power and godhead) whom the apostle found fault with? Let all examine and judge, and read the scripture, Rom. i. and try.

P. He saith, 'Obedience to Christ within is a sentence of the law, not of grace, and denying Christ, overwhelming the afflicted in sorrow without hope, and turning the feet of the lame out of the way.' And bids beware of such doctrine, &c. See page 12.

A. *If so*, people must beware of the doctrine of the apostle who told them to whom he preached, 'Christ was in them except they were reprobates.' And Christ was within them 'the hope of glory.' They turn people out of the way who keep them reprobates, without hope, and it is a denying of Christ, not to preach Christ within, and a keeping people under the law, which Christ is the end of. And where Christ within is, there is obedience, which is the end of the law, and there is grace.

P. He saith, 'The justification and redemption by obeying the light within, appears to his understanding to be a mystery of iniquity,' &c. See page 13.

A. Thy understanding must come to nought, for he that believeth is justified from all things, and comes not into condemnation, and he hath the witness in himself. And that lets him see his redeemer, his mediator, and saviour, the light, which, walking in, he is cleansed from all sin, and so no mystery of iniquity, for the mystery of iniquity is out of the light: none sees justification and redemption but with the light within, which comes from Christ who hath enlightened him.

P. He saith, 'The ministration of grace cannot be known by the

light which Christ hath enlightened every man that cometh into the world withal,' &c. See page 14.

A. Contrary to John, who saith, 'As many as receiveth him, to them he gives power to become the sons of God;' and no one knows the ministration of grace, but by the light which comes from Christ the covenant of grace.

P. He saith, 'None can know the mystery of God in Christ with the light in them,' &c. See page 14.

A. Which is contrary to scripture, 'I will give him for a covenant, for a light to the Gentiles, he shall be my salvation to the ends of the earth,' saith the Lord. So as this was the salvation, it gives the knowledge of the mystery of salvation; the light that shines in the heart gives 'the light of the knowledge of the glory of God in the face of Christ Jesus,' who is the mystery that shines in the heart of them that believe in it; and them that do not, are condemned with the light. And so they are reproved with the spirit of truth, which leads the disciples into all truth, which spirit the world cannot receive, for they do not receive the light, and so are not like to receive the spirit of truth.

P. He saith, 'The light of Christ (in natural man) knows nothing of the spirit,' &c. And 'the scripture was the image of Christ without,' &c. See page 14.

A. Scriptures without are writings, and endure not for ever, but the power, Christ the power of God, endures for ever. And whoever is in the light, cometh to know Christ in the spirit, him who is the life. And it leads the natural man from his natural state, that believes in it; for all by nature are the children of wrath: those who believe in it, it leads from the nature, and from the wrath, and these are made free from the wrath to come; and they that believe not in the light are reproved by the spirit, and that which reproves them is manifest to them, and so they know it.

P. He saith, 'To affirm the light in the conscience (which we say is the light of Christ) to be the way or guide to Christ, whereto only we should attend, is a darksome, fleshly, and most legal principle,' and calls it 'the grave wherein Christ is buried,' &c. See page 15.

A. This is contrary to Christ's doctrine, who saith, 'He that believes in the light shall not walk in darkness, but have the light of life.' And he that does believe in the light, hath entered into his rest and come to the sabbath, out of the grave, out of the legal, and out of the fleshly, and out of condemnation. And none come to the son Christ, but they who come to the light which comes from him, who hath enlightened them with it.

P. And again he saith, 'To say the light in every man is Christ the redeemer, is a two-fold error,' &c. See same page.

A. Contrary to John, who saith, 'This is the true light which doth enlighten every man that cometh into the world.' And 'he was in the world, and the world knew him not.' So he shows himself to be one of the stock of the world, that know not him that was and is in them, the light of the world. He that believeth in the light hath the light of life, and he that receiveth the light, receiveth Christ the redeemer. And he that receiveth Christ, receiveth his spirit. And he that receiveth not the light that he is enlightened withal, receiveth not his redeemer, but hates him: it is his condemnation, and he is in the error.

P. He saith, 'The light within was not given for righteousness, neither could it reveal or give life,' &c. See page 16.

A. Contrary to Christ, who saith, 'He that believes in the light shall have the light of life.' So thou art unskilful in the word and doctrine of Christ; and Christ within is given for righteousness; who reveals the Father and gives life, and they that have not Christ the light within, are reprobates.

P. He saith, 'The light within knows nothing of the precious gospel mystery.' See page 16.

A. Contrary to the apostle, who said the light that shined in their hearts should 'give the knowledge of the glory of God in the face of Christ Jesus;' and the light within comes from the mystery, and is of *the mystery itself*, and lets see the precious mystery which none knows but with the light within. And so the God of the world hath blinded thy mind, and thou hast showed thyself that thou art of them that hate the light, and come not to it; for he that comes to it, comes to the mystery, for the least light of Christ in man is of the mystery, and comes from the mystery.

P. He saith, 'It is an error to say Christ came to redeem Israel from the law without, to establish the work within and law in the conscience, in obedience unto which men come to be redeemed,' &c. See page 16.

A. Contrary to the apostle, who preached the redemption, and established the law in the heart; and Christ is within, who redeems men from under the law, who is the end of it; and the word of faith is in the heart; and they that have not this are in the error, though they may talk of Christ.

P. He saith, 'It is the divinity of sophisters, and a blotting out of the glory of the grace of Christ, to set forth Christ as a lawgiver, and worker in us,' &c. See page 17.

A. But I say, none know him as a mediator and a lawgiver, nor an offering, nor his blood that cleanseth them, but as they know him

working in them, and their divinity is in the sophistry that know not the glory of the grace of Christ working in them.

P. He saith, 'A man shall not see himself dead and buried with Christ, and raised up with Christ, by any work or obedience to Christ within,' &c. See page 18.

A. 'He that believes hath the witness in himself;' and there is the work within, and that is the work of God: and faith is wrought within. And this is contrary to self, for it gives victory over it, and teacheth to deny self. So see how thou confounds thyself; and 'he that believes is past from death to life,' and 'they that are dead with Christ seek those things that are from above.'

P. He saith again, 'The light within is the spirit of the world,' &c. See page 18.

A. Contrary to John's doctrine, who saith, 'he was in the world, and the world knew him not;' neither do your worldly spirits know him now, as the world's spirit knew him not then; and the world hates the light, and darkness cannot comprehend it, though it shines in darkness. And here thou art meddling with things that are too heavy for thee, and the corner-stone falls atop of thee, and the light that enlighteneth every one that cometh into the world, was before the spirit of the world was.

P. He saith, 'That they that affirm the light in every man that condemns for sin, to be Christ the redeemer, have set up an idol,' &c. See page 19.

A. Doth not Christ say, 'I am the light of the world,' which is 'the true light, that lighteth every man that cometh into the world,' who is the redeemer and the salvation to the ends of the earth? And he that receiveth it receiveth Christ. And is not this it that brings off from all idols? And are not they setting up idols, that are from the light? And doth not Christ the light come to condemn sin in the flesh? And is that the idol? How dare thou say so! He was manifest in the flesh, to condemn sin in the flesh; and he saith, 'I am the light,' and that is not an idol.

P. He saith, 'Christ comes not down in spirit into our persons to redeem, but to manifest the redemption;' and saith, 'he cometh the second time without sin unto salvation,' &c. See page 21.

A. The apostle bids them 'work out their salvation with fear and trembling.' And Christ brings not peace on earth, but a sword, and judgment, and comes to make blind, who is the redemption, and makes it manifest by his spirit, and whose light doth condemn him that hates it, because he will not have that which manifests salvation. And whosoever knoweth redemption, knoweth it to be manifest in him from Christ.

P. He saith, 'They who had the light within, and pierced into the invisible things, and eternal power and godhead, had but the wisdom of this world,' &c. page 23.

A. And so he would make the light of Christ the wisdom of this world; which light cometh from Christ the wisdom of God. The wisdom of the world, cannot pierce into the eternal power and godhead.

P. He saith, 'The light within denies all things that God hath done for us in Christ, which hath no glory, but spreads a veil over,' &c. page 25.

A. None know what God hath done for us, nor see the glory in Christ, but by the light which comes from him, 'who works all both in us and for us, according to his good will and pleasure,' and brings not to deny what God worketh in us. And they nullify it that are against his light, and are against his glorious person; for the light that is within lets see his glory.

P. He saith, 'Obedience to the light within is another atonement, and a denying the atonement of Christ,' and calls it 'a mystery of iniquity.' See page 28.

A. None know the atonement of Christ but by the light within, and all are in the mystery of iniquity that are out of the light which cometh from Christ, the covenant of God to Jews and Gentiles; and that 'gives them the light of the knowledge of the glory of God in the face of Christ Jesus.' Mark! he saith, the light is that which gives the knowledge; and the light within doth not set up another atonement; but they that deny the light within set up another atonement than Christ.

P. He saith, 'To obey the law within,' (which we say is the law of the spirit of life, which makes free from sin and death,) in this, he saith, 'we agree with the Papists and Pagans.' See page 30.

A. Now in this thou mayst see where thou art, out of the apostles' doctrine. And neither thou, nor the Papists, nor Pagans own us in this, that we should be made free from the law of sin and death while we are upon the earth. And here the blood of Jesus is witnessed, and the atonement, and the Father and the son; and this is all seen with the light within.

P. He saith, 'he began by faith to behold the love, joy, and redemption prepared for him, before any evil or good was done by him,' &c. page 37.

A. Dost not thou say, thou beheld it by faith? And now is not the work good to behold by faith? And doth not that give victory over the evil? And doth not that do good that beholds by faith? And so what is not of faith is sin.

P. He saith, 'He is in heavenly places, and yet in the shadow of death with the earthly.' See page 38.

A. He that is in heavenly places is in Christ Jesus, is a new creature: and 'he that believeth in the light, shall not abide in darkness;' so comes out of shadows. And he that believeth, abideth not in condemnation, and so comes out of the shadow of death, though they have sat in the shadow of death before belief, and comes out of the earth. So thou hast proved thyself not a true believer, who comes out of the shadow and death.

P. He saith, 'To purify the members, as reckoning it our redemption, our righteousness, all such purity is sin, blindness, and idolatry,' page 40.

A. The apostle calls Christ our redemption, and our sanctification, and our righteousness; and so we can truly say 'Christ is ours,' and are no idolaters. And they that cannot say Christ is their sanctification, redemption, righteousness, and mortification, are in idolatry and sin.

P. He saith, 'The way to attain the spirit of Christ, is not by waiting on the light within,' &c. See page 52.

A. Christ saith, 'Believe in the light, that ye may be children of the light;' and he that is a child of the light cometh to the birth born of the spirit. And Christ doth enlighten every one that cometh into the world; and 'as many as received him, he gave them power to become the sons of God.' And none hear faith, but who hear the light within, which is Christ within, who is the author of it, by which the spirit is received.

P. He saith, 'That doctrine or spirit that calls to the light within, doth but build up the worship of the world,' &c. page 53.

A. Contrary to the apostle, who said, the light that 'shined in their hearts' would give them 'the light of the knowledge of God in the face of Christ Jesus.' And Christ saith, 'they that worship God, must worship him in truth.' And he is the light, and he is the truth, that enlighteth every man that comes into the world, and this throws down all the worship of the world. And I say, none come out of the worships of the world, and the doctrines of the world, but who come to the light wherewith Christ hath enlightened every man, &c. that shines in the darkness, and the darkness comprehends it not.

P. He saith, 'To believe in God as the light within men, redeeming from sin, is to deny the witness of the son, and have neither son nor Father,' &c. page 54.

A. I say, none own the witness of the son, but who own the light which comes from the son, with which they are enlightened; nor none know the Father nor the son, nor receive them, but who receive the light which Christ the son hath enlightened them withal, nor know God to be a saviour but by the light within.

P. He saith, 'They that seek for righteousness by obedience to the

light within, differ nothing from the Jews, but only in the copies of the law,' &c. See page 56.

A. None see the obedience of Christ the second Adam, the end of the law, and copies of it, but with the light within, which comes from Christ Jesus, that brings in righteousness, and ends sin and transgression, who is the end of the righteous law, with which light man sees the weakness and unprofitableness of it, and the types and the shadows of it, which Christ is known in the light within, who ends it.

P. He saith, 'To rest in hope that I am saved from sin and wrath by the blood of Christ the head, and while conscience condemns for sin, this is to hope against hope,' &c. See page 57.

A. Such as are saved from the wrath by Christ the head, and his blood, they are saved from their sins. And then they that are saved from their sins, how can conscience condemn, and the wrath come upon them for sin; and they that are saved from the wrath, are saved from their sins. But where conscience doth condemn for sin, there is wrath; and such cannot witness a cleansing, nor salvation wrought out, nor a being saved from sin, but are in the false hope, and not in the true hope which goes against hope, for the true hope is Christ within.

P. Thou speaks of 'Christ's working and giving an example,' &c. page 67.

A. Yet thou and the rest are offended at those people that are called Quakers, who say Christ was their example. And so ye can allow what ye speak yourselves; but if another speak the same words, it is an offence to you.

P. He saith, 'Such as preach redemption by the light in every man, are not of God,' &c. See page 70.

A. The redemption is of Christ the light, that doth enlighten every man that cometh into the world; and every man that cometh into the world that seeth his redemption, it is by the light, which he that doth enlighten every man that cometh into the world hath enlightened him with, which is Christ the redeemer, the saviour, the second Adam, the way to the Father, who shall make every tongue to confess him to the glory of God; but thou that hatest the light art condemned.

P. He saith, 'Not the light in every man, but the words of the prophets and apostles, is that which leads to the Lord Jesus,' &c. See page 82.

A. Many may have the words of the prophets and apostles, but none come to that which leads to the Lord Jesus, but who come into the light and life that the prophets and apostles were in, which Christ Jesus is the end of, 'who doth enlighten every man that cometh into the world.' Therefore every man that cometh into the world must come to the light which Christ hath enlightened him withal, before he

come to the end of the prophets and the apostles, Christ Jesus, the Lord of life and glory.

P. He saith, 'The scriptures are the image of Christ; and he that seeks for God out of the humanity of Christ, he shall lose both God and himself,' &c. See page 82.

A. The scriptures are writings, and the writings will not endure for ever; and the image of Christ is the image of God. And all who are in the life that gave forth scriptures, are in the image of Christ, which was before scripture was; and all that have the scriptures out of the life that gave them forth, they have not the image. And he that is out of the truth may have the scriptures; but all are out of the image, who are out of the truth; but who are in the truth, are in the image. And 'God was in Christ, reconciling the world unto himself.' And 'who knows the son, knows the Father.' And he that hath found the son, hath found the Father also. And he that seeks after God out of Christ, shall never find him.

And as for the rest of thy lies and slanders in thy book, and unsavoury expressions, which are not worthy of mentioning, upon thy own head they will come one day, and thy words shall be thy burthen.

Jeremiah Ives' book, called 'Innocency above Impudency, or the strength of Righteousness exalted above the Quakers' weakness and wickedness.' His principles follow.

P. He saith, 'It is a rare thing to see any of the seed of the devil grown up to that degree of impudence, to charge a man, that he hath done that which he never did do,' &c.

A. The seed of the devil always said that which was not true, so not a rare thing to find them; for the devil and his seed are out of the truth, and when he speaks a lie, he speaks of himself, and so speaks a thing that is not, and there thou art.

P. He saith, 'The apostle in his catalogue of the evils of the times,' &c. Page 1.

A. Is it not better to call the scripture a declaration, (as they call themselves,) than to call them a catalogue? And some of you will say it is a history, and some a catalogue; and again ye will say, it is the word of God, whereas the scriptures of truth are words, and God is the word; and thou art in the evil time, out of the good, and thy time and day are evil.

P. He saith, 'The Quakers give that name (as quaking,) to them-

selves, and others do not give it them as a nick name,' &c. See page 2.

A. The first that ever I heard them called Quakers, and that name given to them, was by one Gervase Bennet in Darby, a persecutor, called a justice of peace: though many years before the power of the Lord was witnessed, yet I never heard them have that name of Quakers given, before that corrupt justice gave it them, and misnamed them so, and in scorn called them so, and thou art one of his scholars. But quaking and trembling we own, though they in scorn call us so; and the salvation wrought out with fear and trembling we witness.

P. He saith, 'The devil speaks truth sometimes,' &c. Page 2.

A. Christ saith, 'He was a liar from the beginning; and when he speaks a lie, he speaks of himself,' and hath no truth in him; and so he cannot speak truth as it is in him. And the greatest professors upon the earth are in the situation of the devil that speaketh the words of truth, but not as being in it, as Christ said to the Jews, 'they were of their father the devil,' they spoke of themselves. So they that speak the scriptures but not by the spirit that they did that spake them forth, they speak of themselves, as the devil doth that abode not in the truth, 'but was a liar from the beginning.' And thus the truth comprehended it. For it is one thing to speak the truth in the truth, and to be in it, (for he speaks not of himself, but the truth in him;) but it is *another thing to* speak of themselves, and there thou art.

P. He chargeth us, 'whether ever any gave worse words to us than we did to others,' &c. page 9.

A. To speak truth is not to give bad words, to tell a Cain, he is a Cain, an Esau, he is an Esau, an Ishmael, he is an Ishmael, or a wolf, he is a wolf; and to tell evil beasts they are evil beasts, that are worse than the common beasts. And to say, the greedy dogs that can never have enough, are worse than the common dogs that are biting and tearing; and are worse than the common beasts that feed in peace, and eat their meat in peace. Now to speak such words and names as these to them that are not so, is to give bad names, and wrong names. But the spirit that gave forth the scriptures, gave such names to such as were found in those steps. It gives to see now, and the whole nation may witness, that Friends may answer to his challenge; the jails and courts show the greediness of such, and their persecution, and their malice against the lambs; and so the saints in the spirit give them their proper names, according to their properties, among which names thou art found.

P. He saith, 'Much of the scriptures may be understood without the spirit,' &c. page 12.

A. The scriptures were given forth from the spirit of God, and they are the things of God, and the words of God, and they are not known nor understood, but by the spirit of God, for there is a spiritual understanding. Neither can they understand any of the scripture of truth which cannot be broken, but by the spirit of God within that gave them forth, which is of God of whom they were learned.

P. He saith, 'Christ was not a minister of the circumcision,' &c. See page 14.

A. The apostle said, they were 'circumcised with a circumcision made without hands, in putting off the body of the sins of the flesh;' they were circumcised with the spirit. But who was the minister of this circumcision? For the apostle saith, it was the circumcision of Christ. Col. ii. 11. And again the apostle said, 'We are the circumcision, that worship God in spirit, and have no confidence in the flesh.'

P. He saith, 'What man in his right wits would say a wilderness was a city,' &c. page 14.

A. When the people have transgressed the law of God, they are erred from his ways, they are become a wilderness, and bear the fruit of brambles and briars, not seeing any way to get out, till the Lord's mercy be manifested to them; which is further than the law of justice. And thou hast not seen thy wits' end yet, nor seen the wilderness in thy heart fenced, though a city; and the children of Israel were called a wilderness, in transgression, though in cities.

P. He saith, 'he can tell things to come without the spirit of God.' And that 'the Pharisees could tell by the skies what should be the weather, and what the days should bring forth, and this without the spirit of God,' &c. page 15.

A. That which gives to understand the creation, and the altering and changing of the creation, either in weather or days, is the wisdom of God; and his spirit, by which all things were made, knows these things in the truth; who counts the stars, and numbers them in their kind; who 'sets the sun to rule the day, and the moon to rule the night.' Now who understands these things aright, it is by the spirit of wisdom; and there may be a wilful rejecting, and a having these things in the form, yet not a knowing them in truth, and so Christ calls these hypocrites. And a man may know things by the spirit, and go into error from the spirit, and then hold them in his memory.

P. He saith, 'Every man that cometh into the world hath not the light of Christ in him,' &c. page 16.

A. 'This is the true light that doth enlighten every man that cometh into the world;' and it 'shines in the darkness, and the darkness com-

prehends it not.' Now this light reproves where it is come to; where men hate it because their deeds are evil, it is their condemnation. And so, is not that which reproves them, in them; which makes manifest the heart? and are not those that quench the spirit, the wicked? and those that are led by the spirit, are not those the good? And are not here both good and bad? Thou art that darkness that John speaks of, that cannot comprehend the light which shines in darkness, like the Pharisees.

P. He saith, 'There may be a light to convince people of sin, and yet not within them.'

A. There is no people convinced of sin, but they are convinced within themselves, and with the light within them; and it is the light that makes manifest to a man when he is convinced: it answers to something, and reaches to something in their particulars, though the words be spoken without them from the light.

P. 'That every man in the world should not have his sins pardoned,' &c. page 17.

A. Christ gave himself, his body, for the life of the world;' he was the offering for the sins of the whole world, and paid the debt, and made satisfaction, and doth 'enlighten every man that comes into the world, that all through him might believe;' and he that doth not believe in the offering is condemned already.

P. He saith, 'It is an error to say that every man hath a light within him, to teach him to worship God,' &c. page 18.

A. Every man that cometh into the world has a light from Christ Jesus the truth; being in the light which Christ Jesus the truth hath enlightened him withal, and walking in it, he shall worship God aright in the truth, and come into that the devil is out of, and worship God in the spirit. But none worship God aright but they who are in the light which Christ hath enlightened every man with that cometh into the world; for who is in the light, is in the truth, for it is truth; and all other worships out of the light are as the devil is, and there thou art, condemned with the light.

P. He saith, 'that the error he chargeth us with, is, to say that the light which doth enlighten every man that cometh into the world, is within every man,' &c. page 19.

A. In which he shows his ignorance of the scriptures: 'I will give *him for a covenant* of light to the Gentiles,' a leader unto them; 'and a new covenant to the house of Israel and Judah,' and this covenant was written in their hearts. And as I said before, the light shines in darkness, and the darkness comprehends it not: and where the light shines out of darkness, it shines in the heart. He that hates the light

is enlightened, and he that loves it; and it reproves the evil deeds of him that hates it.

P. He saith, 'It is miserable darkness to direct people to the light within them,' &c. page 26.

A. Which was the apostle's doctrine; he was sent to turn people from the darkness to the light. And he told people, that the light that shined in their hearts would 'give them the light of the knowledge of the glory of God in the face of Christ Jesus!' And Christ bade them 'walk in the light, and believe in it:' and they are in miserable darkness that do not.

P. He saith, 'It is a known error, to say, that a man was in hell, and in heaven,' &c. See page 21.

A. In this he shows his ignorance of scripture; for it gives testimony of men that witnessed that they had been in hell, in the nethermost hell; and witnessed again they were in heaven, and 'sat in heavenly places in Christ Jesus;' and such were in heaven as are spoken of in the Revelations.

P. 'It is an error to say they have perfection, and they themselves not perfect, &c. And to say they have communion with the body and blood of Christ at the Gentiles' table,' &c. page 23.

A. There are many of the servants and children of God, whose meat and drink are the body and blood of Christ, who come among the Gentiles and their tables, to witness against them; yet nevertheless they have communion with the body and blood of Christ. And many may witness Christ the perfection, in words, though they are not in it, as the whole world do; yet who are in Christ, are in the spirit, and are perfect. So that it is one thing to be in the thing, and another thing to have sight of the thing, and another thing to profess the thing without the sight. Yet I say, the sight that seeth Christ is perfect, and sees perfection; and the faith is perfect, whereby he cometh to the knowledge of the son of God, and to the measure of the stature of the fulness of Christ.

P. He saith, 'The writings of the scriptures may be burned, but the word of God contained in them cannot be burned,' &c. page 34.

A. If he had said, the word that it speaks of, or testifies of, he had spoken properly, like scripture: but to say the word is contained in the writing, while the writing saith it testifies of Christ the word, is not to speak properly. And here is a proof to thee, that the Quakers are sent of God, who speak to thee of the scriptures rightly, as they are.

P. He saith, 'It is a lie, to say every man hath the light of Christ,' &c. page 44.

A. Contrary to John, who saith, 'Every man that cometh into the world is enlightened.' And 'as many as receiveth him, to them he

gives power to become the sons of God? And 'he that believes in the light, shall not abide in darkness, but shall have the light of life,' and so it is sufficient. And 'he that doth not believe, is condemned already;' and he hath it to believe in, or to condemn him.

P. He saith, 'Thousands stumble because they have no light in them,' &c. page 44.

A. They are such as hate it, and do not receive it which hath enlightened them, and not walking in it, it is their condemnation; and it shineth in the darkness, and the darkness comprehends it not: and so they are in darkness, and here is the unregenerate state.

P. He saith, 'The Pharisees were far enough from having the kingdom of heaven within,' &c. page 45.

A. Contrary to Christ's words, who said, it was within them.

P. He saith, 'It is a notion to say, the light of Christ is in every one,' &c. page 47.

A. Which is contrary to John's doctrine. It is not a strange thing to the saints for these priests and teachers to question the light that doth enlighten every man that cometh into the world; for the Jews, priests, and Levites stumbled at it in the days of John, and it set them all in an uproar as it does you; and they examined and questioned John, and he said, 'This is the true light that lighteth every man that cometh into the world, that all men through him might believe.'

P. He saith, 'None were ever baptized into the name of the Father, son, and holy ghost, that were not baptized with water,' &c. See page 52.

A. Where was Matthew, or Mark, or Luke, or John baptized? and many more whom the apostle said, he thanked God he had not baptized, &c. although he had begotten many? Baptizing is making disciples to the Lord Jesus, and baptizing them into his name, that is, his power. And he told the saints they were baptized with one spirit, into one body, and said that he thanked God he had baptized but a few: [viz. with water.] But he told of the spirit's baptism, and brought the saints off from things that were seen; and water is seen and its baptism. And as for all thy rabble from thy contentious spirit, and thy railings, and unsavoury expressions, they will turn home upon thyself; and thy own words will be thy burthen; and the witness in thy conscience will answer in the day of thy judgment.

Francis Harris' book, called 'Queries to the Quakers,' &c. His principles follow.

P. Thou sayst, 'Do not these people that pretend to the light, stumble at noon day as in the night, and there is no gospel light, we mean of the revealed and written gospel light, in them?' &c. See page 9.

A. The gospel light is that which doth enlighten every man that cometh into the world: and they who hate it neglect the gospel light, and receive not the power from God which is the gospel; for the gospel light is Christ Jesus, that doth enlighten every man that cometh into the world. And they that walk in this light stumble not; they stumble that are out of the light, which light is the way to the Father. And many may have the written words, yet be out of the gospel light, and the power of God which is the gospel, (as Rom. i.) which brings people where the sheep lie down at noon day.

P. He saith, 'What did Christ mean when he bid people search the scriptures, or Peter when he called the scriptures the sure word of prophecy, the light shining in the dark place? And yet scripture without is a dead letter,' &c. See page 12.

A. And yet they call it the light, and the word, which is 'a dead letter.' Christ bids the professors of scripture to search it, that thought to have had life in it, not that they should find life in it, but that they should search it, and see how it testified of him who was the life; that was his end. And those that were come to Christ the life, were come to him the scriptures testified of, as John i.: 'We have found him of whom Moses and the prophets wrote.' And those were they that were come from John; the others were they that stuck in John, and came not to the life, but went to the scriptures to have had life in the scriptures, and came not to him the scriptures testified of, but persecuted him. And Peter means as he speaks; he tells them of the sure word of prophecy,' and bids them take heed to it, 'as unto a light that shines in a dark place, until the day dawn, and the day star arise in their hearts.' He doth not say, 'this is the scriptures without;' which thou sayst, are 'a dead letter.' How can that which is dead, shine?

P. He saith, 'Doth not this draw people to gross idolatry; to bid people take heed to the light in you, which you call the pure light of God; not the light of nature? And whether you do not delude people, by saying there is a pure light of God and Christ in every man and woman by nature,' &c. See page 14. 17.

A. The light which enlightens every man, &c. leads from all idolatry: for all that are out of the light, that enlightens every man that comes

into the world, are in the idolatry. And every man that comes into the light which he is enlightened with, is in that which was before any natural lights were: and the natural lights are the sun, the moon, and the stars. And they delude and deceive people that say, the light which enlighteneth every man that cometh into the world is a natural light, and they keep people in idolatry; and so shut up the kingdom against men, and go not in themselves, nor suffer others; for all idolatry is out of the light.

P. He saith, 'To be carried up to the power, and to the spirit which resembles fire, whether this be not antichrist like a Lamb; to call fire from heaven to come down in the sight of men? And whether the power be from God or from satan, that brings people into a trembling and shaking like Belshazzar,' &c. See page 20, 21.

A. That power was not of satan that broke down the head of gold and the breasts of silver, neither was that power of satan that made Belshazzar to shake and quake: and that power all must know, before the Most High rules in the kingdoms of men. And to be carried up by the power and spirit of God, is not antichrist, nor is as the beast which, with his lying wonders, caused fire to come down from heaven, for the power, the spirit of God fathoms all such things; and saw those were the spirits that were erred from the apostles, and the life they lived in, that did so.

P. He saith, 'The most righteous man falls seven times a day, the scripture tells us.' See page 22.

A. The scripture doth not speak any such thing as 'seven times a day,' but it saith, 'the just man falleth seven times, and riseth again, but the wicked fall into mischief.'

P. He saith, 'such as have fasted till their neighbours who lived nigh them have not known them; they have been as though they had been come out of the jaws of death: whether this be not as the Pharisees, and an occasion to satan?' &c. See page 24.

A. What would ye have said to David in his days, when he fasted till he might number his bones, and was a stranger to all his acquaintance? was this as hypocrites fast? And because some now, by the same power, are moved of the Lord so to do, is this like the Pharisees that appear to do so? Have not all ministers and teachers showed their ignorance of the scriptures, and the life that gave them forth, and to be such as cannot divide the word aright, nor speak a word in season? But they are rather such as burthen and oppress the just, whereby the poor groan and cry; not distinguishing between the fasting of the servants of God, and those that appeared to fast. So in this you show that you put no difference between the precious and the vile, and are not able to judge of things that differ; so are judged with that which doth

put a difference in things that differ. And David was a wonder to his neighbours.

Francis Higginson's book, called 'A Brief Relation of the Religion of the Northern Quakers.' His principles follow.

P. He saith in his epistle, 'The great number that are fallen away from the word of God.'

A. The falling away from the word of God was before the apostles' decease, and the world is since gone after you and them that are fallen away; and so you put the letter for the word, the scriptures which are words, and so run into all opinions and sects. But now are people coming to the light, and so to the word Christ Jesus, him by whom the world was made; from you apostates, to the word and the apostles, are we come.

P. Again he saith, 'I do not detest Popery itself more heartily than I do your religion, Quakers,' &c.

A. I do believe thee, for Popery itself is thy stock: the tithes, the universities, the steeple-houses, mass-houses. So I know thou must be a friend to Popery, and detest us before thou canst Popery; the kingdom would otherwise be divided against itself, and then it were not like to stand. But Popery and you have come up in the apostacy since the days of the apostles, and so with the power of God ye are denied.

P. He again saith, 'Beware of false prophets; for there shall arise false prophets, and false Christs, and if it were possible, they should deceive the very elect.' Matt. vii. and Matt. xxiv.

A. Christ said they should come, and that they should be 'inwardly ravening wolves,' but would be clothed with the sheep's clothing; he told his disciples this, and before the disciples' decease they saw that they were come, the false prophets and the antichrists, as in 1 John ii. 4. which went from them. And in the Revelations he saith, 'all the world went after them:' all 'the world wandered after the beast,' and the false prophets. And the beast had power over all nations, and kindreds, and tongues, and peoples. And the beast and false prophet made war against the saints, and overcame them. And so you false prophets and antichrists have had the sheep's clothing, but have been the wolves, ravening and devouring the lambs. Ye could not have deceived, if ye had not had the sheep's clothing upon you: and so the beast hath his names, which hath had power over all nations, kindreds, and tongues. So the beast and whore have been upon your tongues, (which makes

you orthodox men,) which John calls waters: here have been the beast and his names, who have had power over all nations. And all nations have drunk of the cup of the mother of harlots, the great whore; the inhabitants of the earth are drunk with the wine of her fornication; and the kings of the earth have committed fornication with her; and she sits upon the waters, and the waters are peoples, and tongues, and nations, and multitudes. You have told the poor people long, that the false prophets are but now come, and the antichrists are but now come, and bid them come to Matt. vii. and Matt. xxiv. and so have showed your ignorance of the scriptures, which say they were before the apostles' decease, as in the first epistle of John; they went forth from the apostles; these were the false prophets, antichrists, and false spirits, which Christ said should come, and the world since has gone after them. Now doth your ignorance of the scriptures appear, and that your are not men able to divide the word aright. The discerning now is risen among people, that they begin to see and know who divides the word aright. And to bid people go to Matt. vii. and Matt. xxiv. and say false prophets should come, all this hath been but for pretence. Now we see you to be one with those John spoke of when he said, 'they were come, and all that dwelt upon the earth went after them.' Ye have had the form of godliness, but the power hath been denied; and so you have burst into names, and heaps, and sects. But now are the vials, and thunders, and plagues, and trumpets sounding and going forth, and the seven woes going out: and now are the kings of the earth, and false prophets, and antichrists, and the mother of harlots, and the beast, and his names and horns, gathering together, with the old deceiver the devil, to battle against the Lamb, and the saints of the Lamb. But the Lamb and the saints have got the victory, and the rivers of living waters are opening to all that thirst. Sing and rejoice, let us give glory to God, for now is the marriage of the Lamb come.

P. Again thou makes a great pudder, 'that any one should witness he is equal with God,' &c. page 2.

A. In a catechism of the assembly of the priests (called divines) which they put forth to the nation, they have laid down, (for young children, and old men and all to learn,) 'that the holy ghost and the son are equal in power and glory with the Father.' Yet if any come to witness the son revealed in them, or come to witness the holy ghost in them, as they that gave forth scriptures; or witness the mind of Christ, and witness that which is equal with the Father, that equality which you speak of, you priests destroy that which you have put forth to the nation, and cry out 'horrid blasphemy.' And thus ye confound that which you have set up, and kill that which ye have begotten.

P. He saith, 'I shall mention their errors. 1. They hold their

speakings are a declaration of the word Christ in them. 2. That the letter of scripture is carnal. 3. That Jesus Christ is come in their flesh, that he is in them as man. 4. And that the scriptures are not the written word of God. 5. That the soul is a part of God, or a divine essence. 6. That they enjoy God here, and Christ here. 7. And attain to a state of perfection. 8. That sprinkling of infants is a mark of the beast. 9. And our church, and worship, and temple, are idols' temples, and beast-houses. 10. And not to be called of men master. 11. And the not speaking to a single person in the plural number,' &c. These he calls errors.

A. All your temples set up (imitating the temple Solomon built) since the days of the apostles, are idols, for God never commanded them. And have not the Papists had them? And have they not been mass-houses, and beast-houses, and are they not such? Is God worshipped in temples made with hands? Is not he worshipped in the spirit and in the truth? And the scriptures are words of the prophets, and apostles, and Christ; they are words, and so called in the scripture; they are not called the written word, but words, and Christ, the word, cometh to fulfil them. And all you that do not speak from Christ the word in you, if your declaration be not from it, you are the spirits gone out into the world, apostatized from the spirit that was in the prophets, Christ, and the apostles. The letter is written in paper and ink. Now paper and ink are not spiritual, but that which it speaks of is spiritual. And 'thou' to one, and 'you' to one, makes it appear that neither thou nor you ever learned your accidence yet, neither are perfect in the bible: for neither the bible nor accidence teacheth to speak any such language as 'you' to a particular. Therefore, ye are pitiful men to go to instruct the nations, and cannot endure sound, righteous words, nor simplicity of speech, but stumble at it. And again, 'God will dwell in you, and walk in you,' and 'your bodies are temples of the holy ghost.' And 'Christ is in you except you be reprobates,' saith the apostle. And again, 'God breathed into man the breath of life, and he became a living soul.' For that which came out from God was the cause that man became alive, a living soul, and is not this of God? And God hath all souls in his hand, and Christ is the bishop of the soul; and is not that of God which comes out from God? Is not that of his being (who hath the soul in his hand) and so divine? And is not Christ in man? And doth not Christ say they must eat his flesh? And how can any eat Christ's flesh, if his flesh be not in them. And doth not the scripture say, that he was manifest in the apostles' flesh? And how can ye call him Christ in man, without the man be there? And as for sprinkling infants, it is a thing which the scripture doth not hold forth, but has been got up since the days of the apostles, it is not witnessed by scripture, but is a tradition of men, an invention of men; and

then all may see if it be not a mark of that beastly spirit that is erred from the apostles, and out of the power! And Christ saith, 'Be not ye called of men master; for ye have one master, even Christ, and ye are all brethren.' So thou and you that oppose the commands of Christ, and teach men to practice the contrary, are antichrists, and show yourselves in the spirit of error, from Christ's spirit. Now let all read and see if this man divides the word aright to people?

P. He saith, 'They have an unction, need not that any man teach them, and wait for the spirit to come down upon them, by inspiration, and give them utterance.' And saith, 'they sit silent, and not a whisper among them. And they do not own David's psalms to be sung.' See page 12, 13, these are errors, saith he.

A. Is it not the apostle's doctrine, that they need no man to teach them but as the same anointing teacheth them that abide in it? And were not they seducers that drew people from it? 1 John ii. And did not the apostles wait for the receiving the holy ghost, the comforter, the spirit of truth? And did not the holy men of God speak as they were moved by the holy ghost? and so the gospel and the things of God, were revealed to them. What they had heard, and seen, and had revealed to them, they spoke as the spirit gave them utterance; and prayed for a door of utterance; and others were to pray that they might have a door of utterance given to them, when they were to preach. And to sing David's psalms without David's spirit, is not to sing with the understanding. Now, in all these things, have ye not showed and made manifest that your spirits are the false spirits gone out into the world, from the apostles' spirit, and the holy men's spirit that spoke forth the scriptures as they were moved, and waited for the spirit, which led them into all truth, and revealed to them the things of God? So you that are out of this revelation, and preach against this, you have preached up your spirits, out from the apostles; and declared your folly to all the nation. And then because they 'wait in silence, and not a whisper among them;' is not that agreeable to the apostles' doctrine, and the prophets'? Is there not a 'learning in silence?' And was not whispering forbidden by the apostle? And do such things as these offend thee? Thou hast showed thy spirit.

P. He saith, 'They meet in the night, and make the object of their teaching, ministers and tithes; and the pure light that is in every man that cometh into the world. And for any man to know what is in another, by looking at him, or upon him, or discern his soul,' this he suspects 'to be an evil eye.' And 'that the learned men, and ministers, and physicians are in the power of satan,' &c. pages 16, 17, 18.

A. Here again ye have made manifest your power, who are gone forth from the apostles, into the mystery of iniquity, which hath long

are gone out into the world. And Luke saith the tongues of Hebrew, Greek, and Latin, were set up over Christ by Pilate who crucified him. And John saith the beast had power over all tongues, and that the whore sits upon the tongues, and that the tongues are waters. What! hath the beast sat upon our tongues? upon our orthodox men, our schools, and colleges? and doth the whore sit on our tongues, upon the original, and upon our tools and shops? and are these set above Christ? It is not unlike but that the beast may have power over all these. The earth was of one language before they built Babel, and when they imagined to build Babel, God confounded them into many languages. But the life is risen, Christ Jesus, which was before Babel was, and before Pilate was that set the many languages upon him; the life is risen over them and you all, which life, Christ, breaks to pieces both your shops and tools of human learning: and so your glory is marred, and your pride is stained. The life is risen, Christ the life is risen over you. The merchants and the tradesmen rage, who have long had your shops. Sing and rejoice over them, ye saints!

P. He saith, 'The apostle said, the last times would be perilous, there should be false accusers, and fierce despisers of them that are good.' Again he saith, 'a Turk or an Indian will deny the light within him.' Again, 'Christ is in heaven with his carnal body.' See page 43. 45. 48.

A. Christ's body is a glorified body, and the scripture nowhere says, that Christ's body is a carnal body in heaven.

Again, the perilous times came before the apostles' decease, they saw them that were 'false accusers, and fierce despisers of them that were good;' they that 'had the form of godliness, but denied the power,' that were 'lovers of themselves and covetous,' and these were crept in before the apostles' decease; and since the days of the apostles the world has gone after them. So that covetous, heady, and fierce despisers have ruled; they have been like Jannes and Jambres, who withstood Moses, when the children of Israel were to come out of Egypt. And so do you withstand the truth, who are covetous and high-minded, heady, 'fierce despisers of them that are good, having a form of godliness, but denying the power thereof,' which are to be turned away from; so you keep people in spiritual Egypt and Sodom. Are ye not all covetous, and lovers of yourselves? And do not you all deny the light 'that lighteth every man that cometh into the world,' 'Christ the power of God,' and so keep people under your teaching all their life time, laden with their sin and divers lusts while they are upon the earth, telling them that there is no perfection here? That ministry that tosseth people up and down with your slights, and wiles,

and windy doctrine, never makes them able to come to the knowledge of the truth; which truth is the light that doth 'enlighten every man that cometh into the world.' Are not ye 'fierce despisers of them that are good?' Hath not all the blood of the martyrs and saints, which hath been shed since the days of the apostles, been by the stock that you are in, who are the false spirits, erred from the true spirit that the prophets and apostles were in, and gone out into the world from them? And ye confess ye have not the same infallible spirit that the prophets, Christ, and the apostles had: this Eaton the pastor admits. But neither the Indians nor Turks will deny the light, that convinceth them of sin; for to the Turks and Indians was the covenant promised, as well as to the Jews, for they are heathen. And thus your ignorance appears, both of the scriptures of truth and ministers of God, and with them you are judged.

P. Priest Coale saith, 'The light which he is justified by is a created light,' page 56.

A. Neither the scriptures of truth which the saints declared, nor Christ, ever held forth a created light as justifying; for the saints are justified by Christ the light, by whom all things were created. That light was not created, that was the saints' justification.

P. He saith, 'Who are washed from their sins by the blood of Christ, and made priests unto God; and in this sense, if they themselves do not once become priests, they will become companions of devils for ever.' See page 56.

A. They that become priests to God, and are washed by the blood of Jesus Christ, are come out of the devil's power and overcome him by the blood of the Lamb, and own the light to be their justification, which thou denies.

P. He tells us of 'Paul's mediate call, and that his extraordinary call of itself had not been sufficient.'

A. The scripture tells us no such thing as Paul's mediate call; and Paul declares himself a minister 'not of man, nor by man, but by the will of God,' and that was sufficient; which call you are out of since his days, who are called by men.

P. He saith, 'Christ doth not forbid simply to be called of men master,' &c. page 62.

A. It was Christ's command plainly to his disciples, 'Be not ye of men called master, for ye have one master, even Christ.' And thus thou stands against Christ's doctrine and commands, and so art a transgressor, and an antichrist.

P. He saith, 'Christ's human nature,' &c.

A. Where doth the scripture speak of human? where is the word human written? tell us that we may search for it. Now, we do not deny that Christ, according to the flesh, was of Abraham, but deny the

word human. Christ's nature is not human, which is earthly, for that is the first Adam.

P. Priest Coale saith, 'his justification is not done within him, but without him in the court of heaven.'

A. Reprobates may talk of justification. Did not Christ work justification without them upon the earth for mankind, and brought righteousness? And where Christ is made manifest within, is not their justification wrought there from heaven, within? Where faith is witnessed within, doth not that justify? And none know justification in truth, but where it is wrought within. See pages 77, 78.

P. Again priest Coale saith, 'the life that he lives is a created life.'

A. So thou hast showed thyself a natural, not a spiritual man, nor a son of God led by the spirit of God, nor in the faith; and dost not live by faith, nor in the spirit, so hast manifested vain glory.

P. He calls 'trembling and quaking the shaking of the soul.'

A. The power of the Lord God cometh to shake down that nature which prisons the soul, and set it free. And as for all thy other complaints, revilings, railings, and lies, they will turn upon thyself, and will be hard for thee to bear: and thou shalt cry out with Cain, when thou feelest the burthen; who are out of Christ's steps, who is 'the light that lighteth every man that cometh into the world.' As in the day of thy judgment thou shalt witness, and the witness in thy conscience shall answer.

Francis Fullwood's book, called, 'A True Relation of a Dispute.' His principles follow.

P. He saith, 'The scriptures are able to make wise unto salvation.' Again, 'the son in whom eternal life is, is only found in scripture, and they are they that testify of him, and therefore eternal life is found in scripture.'

A. Many had the scriptures, but stood against the son of God. Scriptures signify writings. The son of God is not writings. And many may have the scriptures, and not have the son of God, and so not eternal life. For the devil hath scripture, but hath not eternal life; 'For he that envyeth his brother, hath not eternal life abiding in him.' So who have eternal life, they have that which the scripture speaks of, it testifies of Christ the life, of the spirit; they are the words given forth by the spirit of God, and so are to be fulfilled by the same spirit again. And the scriptures 'are able to make wise unto salvation

through faith in Christ Jesus.' For they were not wise unto salvation, who had the scripture without the faith.

P. He saith, 'We attain our gospel another way than Paul did.' And 'it is blasphemy to tell us that what ye deliver is by revelation from heaven,' &c.

A. You, who are apostates from the apostles, have received your gospel another way than Paul did, I do believe. And is it not blasphemy for you to speak and preach that which ye have not received from heaven? and so you have brought yourselves under the curse, and showed yourselves ministers of another gospel. For whosoever receiveth the gospel, which is called 'the power of God,' it is immediate, and by immediate revelation from God. And so your gospel which is of men and after men, is another, not the power of God received from God; for whosoever receiveth the gospel, the power of God, must receive it immediately, for the power of God is immediate; and that is the glad tidings to poor souls, that sets the soul free.

P. He saith, 'We claim tithes not by the law of God, but by the law of the land, and tithes seem to be Christ's wages, and Melchisedeck still liveth to receive tithes in Christ,' &c.

A. Christ is come, and the everlasting priesthood; he ends the commandment that gave tithes, and the priests that took them; they end in him who is after the order of Melchisedeck that received tithes of Abraham, of whom Christ came according to the flesh. And Christ doth not any where give his disciples an order to set up another law in the nations, to give them tithes, the tithes of men's estates; so you are none of the order of Melchisedeck, but are of the order of them which Christ said should come, who are inwardly ravened, which John saw were come, and went forth from them, the false spirits that went forth into the world, into the earth; and so ye have set up tithes, temples, schools, and priests by the pope's authority. Had ye not your 'spiritual courts' not long since? And was not the pope the first author of your tithes? And are not you of that order, and far off from that spirit that leads after the order of Melchisedeck? For none come to the priesthood after the order of Melchisedeck, but who come to the spirit of Christ, and these are 'kings and priests to God for ever.' So ye have received your tithes after the order of that spirit that went forth from the apostles into the world, into the earth, that has had the sheep's clothing, but ravened and devoured the lambs, and worried the sheep, the ministers, prophets, and saints. So all that are of the royal priesthood, after the order of Melchisedeck, will see your order to be come of the pope's stock; for the apostles and Christ did not set up tithes.

P. He saith, 'Baptism comes in, in the room of circumcision, and it

is called the circumcision of Christ.' Again he saith, 'that thee and thou is a custom. So if any man be contentious, we have no such custom in the church of God.'

A. Circumcision is no where said to be a type of sprinkling infants; and sprinkling infants is no where said to be the circumcision of Christ. But the circumcision without, was a type of the circumcision within; and that the apostle witnessed the fulfilling of in the spirit, and so denies the outward. And the baptism of John was a type of that within. And 'you' to a particular, is your custom, and the scripture doth not declare to us, that that custom was in the church of God. But the apostle bid them 'keep to the form of sound words, that could not be condemned.' Now 'you' to a particular is not a sound word, as they can tell that have read but the bible or accidence. And no heathenish customs come into the church of God, that will spot or wrinkle it, nor does any thing come into it (that is the pillar and ground of truth) that will be condemned.

P. And he tells us of a word trinity: and saith, 'The only ordinary way to know Jesus Christ, is outward revelation; and to attain to the knowledge of Christ is, by the scriptures; and that he may be a minister of Christ, though he be partly out of Christ's doctrine, and though he be called of men master.' He saith, 'The scripture tells us plainly, that baptism is a christian's circumcision.' Again, 'He that saith, that light which is in every man is sufficient to discover and lead men to Christ, is under the darkness of his own fancy, having so far left the true light, the word of God.'

A. The light in every man, which Christ hath enlightened him withal, loving it and walking in it, is sufficient to discover Christ and salvation; and they that are out of that, are in the darkness and fancy. And as for the word trinity, that comes from the old stock, the pope; the scripture teacheth us no such word. And none can know Christ by the scriptures; they testify of him, but none can know Christ but by revelation. Flesh and blood had not revealed it to Peter: and the son was revealed in the apostle. And none that deny revelation can preach Christ in truth; and they that are ministers of Christ, are in his doctrine. For when they are out of his doctrine and his commands, then they are wrong ministers; for they minister not for Christ, but preach themselves, and are antichrists and transgressors. And the scripture no where says, that 'baptism is a christian's circumcision,' as sprinkling infants; but circumcision in the spirit, and baptism in the spirit are all one, in which the outward ends.

And as for all thy other silly expressions published to the nation, it had been better thou hadst kept silent, and all of you, than to have published your shame to the nation. But your folly you must bring forth,

to make it manifest to all men, whose eyes are opening. Are not you in the devil's snare, who are out of the discerning? For you cannot tell what to bring people into. Alack for you! who are hung about with rags, and are not covered with the spirit of the Lord, but are all from that which we are in, and so have kept people in darkness, and not turned them to the light, being all ravened from it, and so think there is life in the scriptures, which testify of the life! So, I say, search them, and see if they do not testify of the life. And all your words that ye have spoken that have not been from the life, shall be your burthen; the witness in thee shall answer it.

Thomas Weld, Richard Prideaux, Samuel Hammond, William Coale, and William Durant, ministers in Newcastle. Their book, called 'The Perfect Pharisee.' Their principles follow.

P. They say, 'if they shall say that every man hath the knowledge of Christ by special revelation, and that immediate by the spirit, they say that which is quite contrary to the common knowledge of thousands.'

A. All that ever come to know Christ, (you and all the people upon the earth,) it must be by revelation; for no man knows Christ but by revelation. And all that ever own Christ, they must own 'the light that doth enlighten every man that cometh into the world' to be the covenant of God; which light men are to believe in; which not believing in, they are reprobated. And I do believe you, that neither you nor thousands and thousands who have had the sheep's clothing upon their backs, and so have covered the wolf with it, ever knew 'the revelation of the son of God;' and as none know the son of God until he be revealed, so they have not the knowledge of him. The scriptures testify of him, but they that had the scriptures knew him not, only those who were in the light, and in the covenant. So ye have all discovered yourselves to be in the apostacy from the apostles' spirit; and all to be the false spirits gone out into the world, for means, for maintenance, and are all puffed up in your pride. And that makes all your doctrine to be so dry and so barren, there being no revelation among you, nor any immediate speaking from God and Christ, but feeding people with the husk, with the outside. You have here proved yourselves to be but the wolf in the sheep's clothing, inwardly ravened from the spirit: (but with it ye are comprehended:) if it had not been so, you would never have published your folly to the nation. But the spirit of love,

and humility, and meekness, (which bears all things,) comes to be known by the spirit.

P. 'For people to be led with a light within, this is to make the scriptures useless.'

A. No; this lets all see the scriptures in their place, and the fulfilling of them; which were given forth to be believed, practised, read, and fulfilled, not for men to make a trade of them, and call people from the light within, with which they should see the scriptures. And none come into covenant with God, with their hearts and minds, that they need say one to another, 'know the Lord,' that they may be always living under man's teaching.

P. 'How clear (say they) the scripture is, that faith cometh by hearing, and not by minding the light within.'

A. Doth any man know Christ but by the light within? And is not Christ the word? Can any see without the light, the word? Doth it not make manifest? Nay, doth it not give 'the light of the knowledge of the glory of God in the face of Christ Jesus?' (read 2 Cor. iv. 1.) from whom faith comes; and so faith comes by minding the light within, Christ, the author of it, and brings to look at him, and hear him.

P. 'And multitudes were converted by those fair epistles written by the spirit.'

A. None are converted but who are in the spirit that gave forth those epistles, though they may have all the epistles: for that baptizeth, and circumciseth, and in that is the fellowship and unity. Your convertings, and the Papists, have been by the epistles, out of the life, since the days of the apostles, and so made proselytes, Pharisee-like. People, as I said before, may get the sheep's clothing, that ye have long been covered with, but inwardly have been ravening wolves, as your fruits have declared, and the northern part of the nation may manifest. The witness in all your consciences shall answer for me, and let you see that your own words are your burden; and a heavy cry will come upon you when ye feel it, who now are fat, and full; but a day of reckoning is coming, and inquisition is made for the blood that hath been shed, of all the prophets, martyrs, and saints since the days of the apostles, and the prisoning, and the persecuting by you and your offspring got up since the days of the apostles, the false spirits that went out into the world, that are now standing against the 'light which doth enlighten every man that cometh into the world.' A mark that you are inwardly ravened, and that you are the antichrists and false prophets! You are not like to own the light in every man, who are ravened from it, and are turned against them that walk in the light, and keep the testimony of Jesus. Here is the beast and the false pro-

phet that make war against the saints, and overcome them for a time; but the lamb and the saints must have the victory. And you about Newcastle, ministers and teachers, are like a heap or dunghill, sogged and mudded; but come to the witness, else eternally you will be condemned.

P. They say, 'Blessed are they that hear the word, and keep it; which is a word spoken and written, not the eternal word. It is a notion of the word of God, to call the word of God a declaration. And the holy scriptures are able to make men wise unto salvation. To the law and testimony.'

A. To the law and to the testimony. 'The law is light,' saith Solomon: and 'the testimony of Jesus is the spirit of prophecy.' And many may have the old and new testament, and yet be out of the light, and out of the testimony, as you are, and so out of the spirit of prophecy. For Isaiah had the testimony, before Matthew, Mark, Luke, and John, and the revelations were written, and bid them come to the law and to the testimony; and you that do not speak according to that rule, it is because you hate the light in you. And Luke calls the scriptures a declaration, who was a minister of the word; and the scriptures are the words of God, and the words of Christ, and so not the word, but the words which the word Christ fulfils. So ye are men not able to divide the word aright, nor to speak a word in season to the wearied, but lead the halt, and lame, and blind out of the way; who for so doing must find misery.

Again, they that hear the word of God, hear that which lives and endures for ever; and this word is eternal, which lives and endures for ever, which they have within them; and with that they see that the words, and letters, and writings, or outward tables may be broken, but still the word remains. Who would think that the ministers of Newcastle should say, 'that the scriptures are able to make men wise unto salvation,' and leave out 'faith!' You are no more made wise than the Pharisees were with the scriptures without faith. They were not made wise unto salvation by the scriptures without the faith, neither are you. But who are in the faith, they are made wise to salvation through the scriptures, and come to Christ the end of them; for it gives to see the scriptures, and in it (in the faith) is the unity, which scribes, and Pharisees, and apostates are out of.

P. 'That since the time of the apostles the call is mediate, and that the officers and elders of the church are to be ordained by a mediate way; the power without the person, government without governor, is a mere fancy.'

A. Christ said, false spirits should come, that inwardly ravened; they went forth from the apostles, into the world, and the world hath run after them. They can speak no otherwise but of a mediate call,

and their elders and members are made mediately; and so have all erred from the power and spirit of God, and this is since the days of the apostles. For all elders and officers of the church of God, are made immediately by the spirit; for the church is spiritual; else how should they see the things that are immediate, or behave themselves in the church of the living God, which is the pillar and ground of truth, the church which is in God the Father of our Lord Jesus Christ? The power of God rules and orders people when there is no outward government. Nay, it strikes down the government of men, and governors, as in the days of Daniel and Pharaoh, and in many other places of scripture is mentioned; the power of God strikes down government and governors who are out of it, and this is the power that is honoured, which strikes down false governors and government, and this is not a fancy, as you ignorantly say.

P. And ye say, 'Christ doth not forbid to be called of men master in the expression of civil honour; and we will warrant a pulpit from the scripture—Ezra's example.' And ye say, 'they that stand praying in the synagogues are reproached as antichrist,' &c.

A. They that pray for money, and preach for money, and get up a pulpit, and plead Ezra's example, they might have pleaded that the Pharisees' had the chiefest seat! They are ignorant of Christ, the light, the life, and the power; who came to put an end to Ezra, and the pulpit both; who preached up and down the mountains and wilderness, and denied the Pharisees' praying, and all that are got up there without the power. And that is antichrist that is got up in the long robe, and praying for money, and pleads Ezra's pulpit; and saith 'it is a civil honour to be called of men master,' and so slights and transgresses Christ's commands, and calls it civil respect: these, I say, are they that have gotten the sheep's clothing upon their backs, but are inwardly ravened from the spirit of God, and deceive the world. But now their hypocrisy cannot be hid, but must come to light, and be published upon the house top; and the light must be given to the whole house, and not put under the bushel; and the children of light shall shine, that men shall come to glorify their Father which is in heaven. And you antichrists in the apostacy have got up in Ezra's pulpit, which comes to an end.

P. They say, 'It is a civil respect to say "you" to one.' Again, 'Christ laid down the very reason why his disciples should take neither gold nor scrip, but wholly depend upon the means due unto them for preaching,' &c.

A. When saw we the Newcastle priests go out in this manner, without gold or scrip, and wholly depending on the preaching of the gospel? Or when saw we any of them called ministers of England do

so?—go without a scrip, depending only upon preaching the gospel? Nay, are not their petitions for maintenance, flying up and down the nation to the magistrates, enough to shame both magistrates, and church, and themselves too, if they had any shame! (for it seems that their flock and vineyards will not maintain them!) enough to shame all the people that ever they have preached to, and make them turn their backs on them. For they cannot say that they have lived upon the gospel, but they have lived upon the state, and what they have got by ravening. He that lives upon the gospel gets a flock and gets a vineyard, but ye are found in the pope's maintenance, tithes and offerings from men, and not in the maintenance which Christ allowed to his disciples, whom he is with to the end of the world. Now these are state's ministers made by man; and so have their allowance put in and taken out by men. So being out of the allowance of Christ, which he gives to his disciples, you may see ye are out of their steps; and will appear to all sober people to be in the apostacy, ravened from the spirit of the living God, and the power the apostles were in. Paul said, 'Have not I power to eat and to drink;' not great sums of money, stipends, and glebelands, and tithes, set forth by the magistrates. And the apostles often would not use their power to eat, though they had power. And never did any of the prophets or apostles preach to people by an hour-glass, nor had they, when any spoke within the term of their hour-glass, a law to prison them; that is the beast that doth so, that quencheth the spirit, and is not the ministry of Christ. And do not many of you shake the glass, and think the time long? And you could not tell when to give over, and would run all into confusion but for a glass. And is not this carnal glass your limit? See how ye can preach without it, and tell well when ye have done without a sickness in your spirits, which must have a carnal glass to limit them: which shows man hath not power over his own spirit. The power of God knows when to speak, and when to keep silent. And so all your preaching is by the glass, which is a limit of your earthly spirits, who have gone from the spirit the apostles were in, and preached by; but that which ye study out of old authors, the sheep's clothing, ye sell yearly by the glass. Is that your measure? The priest's measure that he measures out to people! Look in any steeple-house almost and see if the priest have not a measure, or it may be, measures a day. Do not call this the weakness of the people; for many people are ashamed of these things, that you should give them but two glasses a week. Now would it not be more honourable so lay by your glass, and come into the spirit, and preach by the spirit, and to speak as it moves and gives utterance, and quench it not in any? that so all may learn, and all may be comforted in your church. And 'you' to one, is not a form of

sound words; so not civil, but to be condemned, and shows you have not learned your accidence nor grammar.

P. 'Such as tremble at the word of God, and work out their salvation with fear and trembling, are judged to be notorious, bringing back to the covenant of works.'

A. Nay the power of God, that works out salvation with fear and trembling, brings off from the covenant of works, and brings above all the powers of wickedness; and so that is what brings the people of God to be persecuted, and hated, living in the power and seed of God. And no one knows salvation but who knows fear and trembling.

P. 'It is a delusion for one to witness an immediate call, and others to witness with them that they are so called.'

A. Were not the apostles and saints written in one another's hearts, and one another's epistles there? and were they not called immediately, and did they not witness one another as it is now?

P. And ye say, 'Some of them go naked. And another came and said, he had a call immediately from heaven to take away the priest's hour glass.' And speak of 'their mean apparel.' And 'the forsaking the world, though they neglect their families. And they run up and down in places and streets, or steeple-houses to vent their doctrine,' &c.

A. These are the marks they give to us, and to prove us according to the title of their book, 'perfect Pharisees.' The apostles preached as they went up and down, in towns, markets, and synagogues; and they were not Pharisees, but those were that held up synagogues, and tithes, and temple, and priests; so ye have the mark of 'the perfect Pharisee.' The name is entered into your bowels, and hearts. And as for any being moved of the Lord to take away your glass from you, by the eternal power it is owned: and to take away your limit, your carnal limit to your earthly spirits, that are gone out into the world from the apostles, from the spirit. And if any have been moved of the Lord, to put off their clothes, it has been as a sign among you, to show you you are naked and want the covering of the spirit. And as for any going in mean apparel, and forsaking the world, and coming off from costly attire; was not this the apostles' doctrine? Are ye like the apostles, the messengers of Christ, or the messengers of satan, crying up the world, and its glory, and costly attire? And who are come to forsake the world, are come out of the sinful neglect of their families, into the wisdom of God that preserves the creation, and is not destructive. And as ye are speaking of perfection, so far as men are perfect, they are perfect in glory, and 'changed from glory to glory,' and witness perfection upon earth, and see an end of it, as David did, who had outstripped all his teachers. But among all yours, that are kept under your teaching, there is no talk of perfection, so you fall short

of coming to see the end of it. And the one offering, and the blood of Christ, and the new covenant, perfect, blot out, and cleanse from all sin.

And as for all the rest of your unsavoury and hard expressions in your book, judgments and sorrow ye will feel for them; and in the day you are judged the witness in you shall answer.

Thomas Pollard, a member of the church about Litchfield, in his book which he calls, 'The Holy Scripture clearing itself from Scandals.' His principles follow.

P. He saith, 'It is a cavil to say "thee" and "thou" to a single person.'

A. Which shows that he never learned accidence nor bible; it is the language that the saints spoke one to another.

P. He saith, 'It is wickedness to call the letter of the scripture, and what is gotten from the scripture, brain knowledge,' page 4.

A. The letter is paper and ink, and the letters are carnal, and what is gotten from it without the spirit, is brain knowledge. But the scripture, the thing it speaks of, is spiritual, the word is spirit, &c.

P. He saith, 'The Lord never said to you as he said to David, that you are "after his heart," or any of your way, or that ever went in your way; and do not destroy all by your doctrine,' page 7.

A. No; David had outstripped all his teachers; so have we, many of us, who have trembled as David did, witnessing the new covenant, Christ Jesus, in which we need not say 'Know the Lord.' And who witnesseth this, witnesseth the tabernacle of David built. Again, our doctrine destroys but men's transgressions, and doth not destroy 'the smoking flax, and bruised reed;' and we can say we are after his heart, and God hath said we are after his heart.

P. He saith, 'And that people may find rest to their souls, take the law and testimony.' See page 9.

A. Many that have the scriptures, deny the light that doth enlighten every man that cometh into the world, and say, prophecy is ceased; so then they may say the spirit is ceased, it is all one: for 'the law is light,' saith Solomon, and 'the testimony of Jesus is the spirit of prophecy.' Now the world cries, the law and testimony are the Old and New Testament; but many may have these, and yet deny the law and testimony, which is the light and spirit of prophecy; for the law and testimony were in the days of Isaiah, before Matthew, Mark, Luke,

and John, and the epistles and revelations were written. And so they that are not according to the law and the testimony, are out of the light and spirit, in the darkness, though they have all the scriptures, which the law and testimony own in their places. And many may have the scriptures given forth from the spirit of God, and yet cannot have the comfort and rest to their souls, till they come to Christ that the scriptures testify of.

P. He saith, 'Try the spirits whether they be of God, for many false prophets are gone out into the world,' page 11. And 'satan transforming himself into an angel of light; and false apostles and ministers of unrighteousness transforming themselves as the ministers of righteousness.' And he saith, 'If they bring another gospel and doctrine than what is preached, receive them not into your houses, nor bid them God speed.'

A. That which ye now tell people is the gospel, which ye preach, are the four books of Matthew, Mark, Luke, and John, &c. As instance priest Shaw of Aldingham in Lancashire who said so; contrary to the scripture, which saith, 'the gospel is the power of God.' And many may have the four books of Matthew, Mark, Luke, and John, &c. the form, but deny the power, and so deny the gospel, which is the power of God. And so they that deny the power have put the four books for it; and they that have not the Father and the son are not to be received into their houses, as saith the apostle John; for they come in the form, and deny the light, as you do: but he that hath the son and the Father, he is in the power, the substance of the form.

Again, the devil 'transformed himself as an angel of light' before the apostles' decease, and false apostles, devil's messengers, and ministers of unrighteousness were got up before the apostles' decease. And the 'false prophets' were 'gone out into the world,' and the false spirits, before the apostles' decease, as in John; and since the days of the apostles they have led the world after them, have been received into houses, and corrupted the whole earth, of whom you have been. Therefore the apostles brought the saints then to the 'anointing within them,' and to the 'light that shined in their hearts,' which would give them 'the light of the knowledge of the glory of God in the face of Christ Jesus,' which light you bring from. And now since the days of the apostles have ye been carried away, swallowed up by such as have not the Father and the son; and are the false spirits that went forth into the world, and the false prophets, and satan, who hath 'transformed himself as an angel of light,' and the ministers of unrighteousness, and false apostles, who confess they have not the same spirit as the prophets, Christ, and apostles had, so are erred from them, and are the false spirits, false prophets, and false apostles; who have been destroying since the

days of the apostles. For the false apostles, satan's ministers, 'transforming themselves as angels of light,' these went all out from the spirit that the prophets, Christ, and the apostles were in. So these were the spirits that were to be tried by them that had the anointing in them; you, who now are tried by them that are come to the anointing in them, are seen to be gone out from the apostles.

P. He saith, 'You put out the eyes of poor souls by bidding them to hearken to the light within,' &c. page 14.

A. The eye that sees the soul is the light which cometh from Christ the *bishop* of it; and no one knows the eye of the soul, but who comes to the light within that opens it, which cometh from Christ the saviour of it, which gives him 'the light of the knowledge of the glory of God in the face of Christ,' 2 Cor. iv. and lets him see his saviour.

P. He saith, 'I affirm that no man can have salvation by virtue of his obedience,' &c. page 17.

A. He that believes is saved; he hath salvation; he that doth not 'is condemned already.' And no man hath salvation but by believing, and where believing is, there is obedience to the gospel. They that obey it not are condemned, and neglect their salvation.

P. He saith, 'They lay in wait to deceive, who call the breaking of bread carnal,' page 18.

A. We cannot say that the outward bread is spiritual, the bread which *perisheth* is carnal; and we say Christ is the bread which is spiritual, and they deceive people who say outward bread is spiritual, and not carnal.

P. He saith, 'How should we have known sin, to be sin; and righteousness to be righteousness, and a Christ that died at Jerusalem, but by the scriptures? and saith, 'nay we could not have known these things,' page 21.

A. That which makes sin manifest is light: and they that had scriptures knew not Christ that died at Jerusalem, but crucified him. And David and Joshua saw his sufferings, and saw that Judas should betray him. And they that had scriptures knew not sin from righteousness, they knew not the sin of unbelief; they knew not Christ's righteousness, and knew not the way to the Father, but turned against the light, the truth, which makes manifest sin as you do, and as the Pharisees did.

P. To say, 'The officers of the church are invisible, is plainly of the Father the devil,' page 24.

A. The holy ghost made the officers of the church overseers, and that made the officers, the overseers, to be invisible: for they saw with an invisible eye; and so they were in the spirit, which is invisible, and not in the flesh, else they could not be overseers in the church of God; and you are the visible, apostatized from them.

P. He saith, 'That which is contained in the Bible is spirit and life,' page 25.

A. That which the Bible declares of, is spirit and life, which is Christ, which you are ignorant of that have the letter and deny the light, and so say life is contained in the letter.

P. He saith, 'The scripture is able to make men wise unto salvation,' &c. page 25.

A. Through faith it is: for the Pharisees and chief priests had scriptures, yet were not wise unto salvation, neither are you who deny the light of Christ. And the seducers and evil men that the apostles saw coming in, who should wax worse and worse, and have overgrown the world with hardness, prejudice, and wickedness, have had the scriptures, but have not been made wise unto salvation. They have had the scriptures without the faith in Christ Jesus, and so out of unity.

P. He saith, 'Paul spoke of some men that should be punished with everlasting destruction from the presence of the Lord and his glory, that obey not the gospel of our Lord Jesus Christ.' See page 36.

A. Who obey the gospel obey the power of God, and come to the substance, the end of all the scriptures; and obey the light which Christ hath enlightened them withal. And such as disobey the power, disobey the gospel; and so you have brought judgment upon yourselves who get all the form, and put the form for the gospel. From the presence of the glorious God and his power, doth the power punish them who disobey it, which power is the gospel. And those were coming up before the apostles' decease who have led into disobedience since the apostles' decease; but now are by the power of the Lord made manifest.

P. He saith, 'Christ left us an example, who is our example,' &c. page 32.

A. And yet ye are offended at others who say he is their example, and would have none to own his light: so he is not your example that deny the light Christ, but he that is out of the light is your example.

P. He saith, 'For a perfection in glory to be attained to, on this side the grave, I utterly disown,' page 43.

A. Where glory is in the least degree, it is in perfection, and who have not glory, and do not attain to glory on this side the grave, are in a sad condition; for the saints rejoiced with joy unspeakable and full of glory, and they witnessed the hope of glory within them while they were upon earth, and of that hope they were to give a reason that was in them, and they saw the glory of God, and the Father, and so came to be changed from glory to glory, till they were come into the image of God. And the apostle saw, before his decease, such as would not endure sound doctrine; such as were given to fables, and had the itch-

ing ears, and heaped to themselves teachers, and those forsook the faith. Such have reigned and now reign since the days of the apostles: wherefore none among them come to see the glory of God, and to 'need no man to teach them;' and that they need not say 'know the Lord. None come into the everlasting covenant, into the power out of the form, and none come to know all things by the anointing in them; but they are all on heaps about their heaps of teachers, and itching ears, and so cannot endure the sound doctrine, that any should come into the covenant of God; that they need not say 'know the Lord.' That is the sound doctrine, to come into the covenant of God, Christ Jesus, the substance of all the prophets, glorified before the world began; to learn of him who is the way to the Father, the truth, and the life. And the heaps of teachers are all erred from him and the apostles, and so from the true teacher Christ Jesus, who saith 'learn of me.' And here people would destroy one another about their teachers, but Christ teaches otherwise, to love their enemies: and so men are following their imaginations, and not the Lord, reprobates concerning the faith in which is the unity, and there you are.

P. He saith, 'Paul did not commit the church to the light within them: for he told them, deceivers should come,' &c. See page 39.

A. When deceivers and false prophets were come among the church of the Corinthians, Paul told the Corinthians that the light that shined in their hearts would give them the light of the knowledge of the glory of God in the face of Christ Jesus; and so here thou showest thy ignorance of the scriptures, and of the church, and of Paul's doctrine, whose work was to bring them to the light within them, when the deceivers were got up, and so committed the church to the light within them, and told them that that would give them the knowledge, &c. So they that drew people from the light within, are the false spirits that the apostle speaks of, that went out into the world before the apostles' decease, who led the world after them, by whom the way of truth came to be evil spoken of. For the apostle told them, that the light that shined in their hearts would give them the knowledge of the glory of God in the face of Christ Jesus, and not their teachers without them, as you do, who bring them from the light within them, and so act contrary to the apostles.

P. He saith, 'To bring people to the light within, is despising the word.' Again, 'The light that is in a man, is not able to lead him to happiness,' &c. See page 50.

A. No man cometh to happiness but who cometh to the light within, which cometh from Christ, the happiness of all mankind, the redeemer, the restorer of mankind out of the fall, out of the first Adam's state to God, into the second Adam's state, who is the covenant of

God with men, in which they have peace. So in this light stands every man's happiness, and he that hath the happiness, hath Christ the light within him, and the peace with God. And the light within, which cometh from Christ the word, is not against the word, nor scriptures, which are the words, but it owns them, and with them hath unity; and no one sees the word but with the light within. And as for all the rest of thy unsavoury expressions, and childish speeches, they are not worth mentioning. And thou hadst better have let silence cover thee, than to have published thy nakedness to the nation: for thy words will be thy burthen; in the time of thy necessity, the witness shall answer in thee.

Ralph Farmer's book, called 'Satan Enthroned in his Chair,' &c. His principles follow.

Which is a title suitable to himself, who is discovered by the children of the day to be satan's seeds-man, as to the nation he hath declared. But them that are in the truth, love, and peace, he doth not touch.

P. He saith, 'We do not pretend to infallibility as you do, which is lying, and hypocritical,' &c.

A. We do believe you, that in the infallible spirit of God you are not, but in the false fallible spirit gone out into the world, that went forth from the apostles, who had the spirit of Christ. And so how can you be ministers of the spirit, and not of the letter, if ye be not infallible? for who are in the spirit, are in that which is infallible. This I say, none are ministers of the spirit, nor in the spirit, nor have the spirit of Christ, nor the holy ghost, nor the spirit of the Father speaking in them, but who have that which is infallible, and are in that which is infallible. And they are in the lying spirit and hypocrisy that are out of it, as are all the false spirits that are gone out into the world. So ye do well to confess that ye have not the infallible spirit; ye are not infallible, and so no ministers of the spirit. And how can they but delude people that are not infallible, and are none of Christ's, which have not the spirit which is infallible, and are not ministers of the gospel, which is the power of God, which is infallible?

P. He saith, 'We are foretold, that false teachers that shall bring upon themselves swift destruction, and evil men and seducers which wax worse and worse, deceiving and being deceived, should come. And there should come false Christs and seducing spirits, and the doc-

trine of devils, seeking lies in hypocrisy, such as deceive the hearts of the simple with their feigned speeches,' &c. See pages 39, 40.

A. Hast not thou here brought forth thy ignorance of the scriptures, which say the seducers, and the false Christs, and the false apostles, the doctrine of devils, and the feigned words, and fair speeches, which deceived the hearts of people, came up before the apostles' decease? And dost not thou in this show thy spirit to be that spirit that went out into the world, not able to divide the word aright? But art telling people they are now come, when the apostles saw they were come before their decease; among whom, since the days of the apostles, all the confusion hath been; and you that deny the light are in distraction. And yet ye that be not infallible, in the infallible spirit, but fallible, are crying to people, they are come but now, and so grow worse and worse. And thou and the priests of Newcastle, and many of the rest of you, are crying against such as say 'Christ is their example:' and yet many of you have published to the nation in print, that 'Christ is an example,' and the men are respected who speak them and not the words simply as they are in themselves; and that is partiality and respecting of persons, not the truth itself.

P. He saith, 'If we will but acknowledge their ministry and church according to Christ, he will write a recantation.' See page 53.

A. Your church and your ministry have made themselves manifest not to be agreeable to the prophets, Christ, and the apostles; for you say you are not infallible, and have not the infallible spirit; and you say you never heard the voice of God immediately from heaven, which the prophets, Christ, and the apostles did. And how can you be ministers of the spirit, who are not in the infallible spirit, but the false spirit gone out into the world? You are such as are ravened from the spirit of God, and only have the sheep's clothing, and so cannot gather to the church in God, but make the nations like waters. And you must recant before ever you come into the ministry of God, which the prophets, Christ, and the apostles were in, and to their church, and to own 'the light that doth enlighten every one that cometh into the world.'

P. He saith, 'The wise men of the east came to Christ by a star,' &c. page 64.

A. You say, 'The scriptures bring to Christ:' but the Jews had the scriptures, and came not to him, nor knew him, who were out of the spirit that gave them forth; and so are you by your confession, and so not come to him.

P. He saith, 'A man is not justified by that which is within him,' &c. page 65.

A. We are justified by faith, which is a mystery held in a pure con-

science, that purifies the heart, and this is within. And here again thou hast showed thy spirit to be that that went into the world, which was reprobated concerning the faith held in a pure conscience, without which men are not justified. And so ye are broke into heaps, into sects, and opinions, who are out of this faith which is a mystery held in a pure conscience, by which people have access unto God, through which faith they are justified, in which is unity; and it gives victory over sin, which you plead for while you be upon the earth.

As for all the rest of thy stuff in thy book, it will be thy own garment, and a heavy load and a burthen thou wilt feel it, whose nakedness might have been covered by thy silence, but thy spirit must be tried. I say, the Lord forgive thee, for a heavy charge is come upon thee, and you: for instead of seeking the peace of all men, you have made yourselves manifest to be neither ministers, nor fathers, nor elders, nor sober christians, but wolves, that tear and rend to pieces. Indeed, the ragged righteousness of men, the world's clothing which hangs on your back, ye may have; but the elect, and the saints, and the Lamb's clothing, the righteousness of the saints, ye cannot touch, but the lambs are lain down in the fold.

Magnus Byne's book, called, 'The Scornful Quakers Answered.' His principles follow.

P. He saith, 'Beware of false prophets that come to you in sheep's clothing, but inwardly are ravening wolves. Believe not every spirit, but try the spirits whether they be of God, because many false spirits are gone out into the world.'

A. Must thou show thy ignorance of the letter? so much a man unlike to divide the word aright? For Christ saith, false prophets should come, and antichrists, that should be inwardly ravening wolves, that had the sheep's clothing; these John saw were come before the apostles' decease; which went forth from them, and all the world went after them. And they could not have deceived the world, if the wolf had not had the sheep's clothing upon him. You may read in the Revelations, how they ravened and devoured, and drunk the blood of the martyrs, saints, and prophets; and so you that are crying to the world, 'they are come but now,' are the deceivers of the world, as you may read Matt. vii. and 1 John ii. 4. Revel. chap. xiii. xiv. xvii. xviii. and are not dividing the word aright. For now are people come from them, and coming to Christ the rock, the foundation of God, and to that spirit which you have ravened from; which stands sure, before the world

was made, out of the waters. For the nations are as waters, and the false spirits, the false prophets, and the mother of harlots have ruled, and with the sheep's clothing have deceived the nations; but now the Lamb and the saints shall rule: for ye have confessed that ye have not the infallible spirit, as the prophets, Christ, and the apostles had: so we say you are ravened from it, and only have the sheep's clothing. The prophets, Christ, and the apostles, had an infallible spirit, out of which the false prophets, antichrists, devils, and deceivers always were; and the mother of harlots, and Babylon, though they might get the sheep's clothing.

P. He saith, 'It is filthy blasphemy to say, the spirit of Christ that dwells in the son, dwells in man, and he must be infallible, and he must be perfect, and sinless:' and saith, 'Let them alone to their father the devil,' &c. See his epistle to the reader.

A. 'He that hath not the spirit of Christ is none of his;' and who hath the spirit of Christ hath that which is infallible, and this is out of the spirit the devil is in. And they that were not in the spirit, and are not in the spirit that dwells in the son, though they have all the scriptures, are in the spirit of blasphemy, that will blaspheme against the son: and there thou art. And the false spirits that are in the world are on heaps about the son's, the prophets', and apostles' words, out of the infallible spirit of those that gave them forth, who were perfect and *sinless*, as *in* Rom. vi. they 'were made free from sin.' The apostle said they were perfect, and he 'spoke wisdom among them that were perfect.' And this you deny who are ravened from the spirit of God, and the one offering which 'perfects for ever them that are sanctified;' and so are the unsanctified.

P. He saith, 'There are many ways to Sion.'

A. There is but one way to God, out of the fall, into the paradise, to the tree of life, out of the condemnation, and that is Christ the light, the covenant of God. Now with the light the way to the Father is seen. In the first Adam are many ways, fighting about their ways, and destroying one another about their ways; but Christ the light, the way to the Father, teacheth otherwise, to love enemies and to do good to them, and to overcome evil with good,' and 'heap coals of fire upon their heads;' which way is but one, which you who deny the light are out of, in the many ways, and names, horns, and heads, and images, which is the beast's number, ravened from the spirit of God, and from the one way, Christ the light, in which is unity.

P. He saith, 'The scripture may be understood by the help of tongues,' page 12.

A. All scripture was given forth by inspiration; and so without the same inspiration it is not understood again. Pilate had the tongues, and

yet did not understand the scripture, nor Christ the substance of it. And these your tongues, you have set up since the apostacy, ye raveners from the spirit.

P. He saith, 'Tithes is not his infirmity, the Lord hath given him tithes: and he doth take them as the Lord giving him maintenance, and it is his liberty.'

A. Tithes to the first priesthood were allotted by God; but Christ, the second priesthood, ended that priesthood and tithes, and the priests that took them, made by God's law, and disannuled the commandment that gave them. And Christ is come, the everlasting priesthood, not after the order of Aaron, but after the order of Melchisedeck, the similitude, in whom the similitude ends, Christ the end, the substance, the end of war. So thou that takest tithes art (out of the substance of Melchisedeck and the first priesthood that took tithes) in the transgression, and in the imitation, and the veil is over thy heart, and thy liberty is bondage, in the unsanctified state. But the sanctification is in the son of God, who ends types and similitudes. And he it is that sanctifies, and who preacheth the gospel, lives of the gospel. And the pope hath given thee thy tithes by his command, and not by the command of the Lord, for Christ and his apostles established them not.

P. He saith, 'that the scriptures are the sure word of God: and that the scriptures are a precious light,' page 17. Again he saith, 'The son of God is the first principle of the pure religion.'

A. The fulness of the godhead dwells in the son, and he is in the Father, and he is the author of the first principle, and the end of the law, for he is all and in all; for many have something from him, yet cannot say he is come; but he that hath him, hath life eternal, hath the substance, the end of things. And the scripture declares and testifies of the light, which is Christ; but many may have the scriptures, and stand against the light, 'for they are they that testify of me,' the light. So Christ is the precious light, and the scriptures are the words of God; but Christ the word was before they were given forth, the word in whom these words of God end. So thou mayst see thy ignorance.

P. He saith, 'While we stay in Sodom, we crucify the Lord of glory. And Christ is buried in us,' &c.

A. And John Bunyan, a teacher there, fights against him; and thus they are not only against the truth, but one against another. But he must know the suffering of Christ in the spiritual Sodom in him, and see the seed that suffers there, before it reign, and he reign with Christ in glory.

P. He saith, 'It comprehends our suffering in the flesh after his example.' Page 21.

A. At this do the priests of Newcastle, and John Bunyan, and many

others of the teachers of the nation, rage; and here you are one against another; but Christ said, 'why persecutest thou me?' And he was in prison, and it is your work to put him in prison.

P. He saith, 'he hath the tithes of two parishes; and it is the old man that minds the earthly things,' page 23. Again he saith, 'And those that take tithes are not antichrist. And the scripture is a choice vessel of the Lord's sanctuary,' and 'it is the letter and the history,' &c. page 25.

A. Well may people be all in confusion, when ye say the scripture is a history, a declaration, the letter, a vessel, the choice vessel of the Lord's sanctuary, a light, and yet the word of God! Now is not this to break people to pieces? The scriptures of truth are the words of God, and they are called a declaration, and a treatise. And the choice vessels were those that gave them forth, vessels of mercy, and of honour. And they that take tithes, and pay them, are out of the substance, Christ, who is the end of tithes; for he is the sum of tithes, and all other figures that pertained to the first priesthood, first covenant, and of all similitudes. So thou taking tithes of two parishes, hast the mark of the old man. For the apostles preached up and down in many synagogues where the priest were, yet they did not seek for the tithes that belonged to them that pertained to the first priesthood. They preached the gospel, and lived of the gospel, and said, 'they were evil beasts, that minded earthly things;' of whose spirit ye are found, judged by the word, which is Christ.

P. He saith, 'He is called of men master through man's courtesy,' and calls them, 'blind and sinful, and in error, that speak against it.' Again, 'it is not oppression in him to take tithes of two parishes,' &c. page 28. 30.

A. Here under the wo of Christ art thou come; who said, 'Wo unto them that were called of men master;' and said to his disciples, 'It shall not be so among you, for ye have all one master, which is Christ,' and they abode in his doctrine. And we do not read of Mr. Paul, Mr. Peter, Timothy, or Titus, or Mr. James or John; but among you, the apostates, we read of such titles. And you set up that which Christ, (him by whom the world was made, before it was made,) came to fulfil and end, in the world, which typed him forth, Christ the way to the Father out of the world. And tithes in the first priesthood are not the way, they are oppressors that cry them up, and builders up of that which Christ ended, so transgressors; not having the son nor the Father. And they bring not the glad tidings, for the jails may witness in the nation, that glad tidings are not brought; and the courts, and the oppressed parishes, in which ye take treble damages of many people

that ye do not work for, and cast into prison; and so this is not the gospel, this is not the glad tidings.

P. He saith, 'I find not this power of binding kings with chains, and nobles with fetters of iron, which is the honour of the saints; this scripture I find not fulfilled,' &c. page 35. Again he saith, 'A saint may be found in that which is sinful, though this man (the Quaker) will not allow of sin.' Again, 'The people of God are more than conquerors in the Lord, which gives them rest and peace in the midst of their wars.' Again, 'Hope keeps the soul groaning and waiting all the while in the earthly tabernacle,' &c.

A. I know the power, and spirit, and sword of the saints that executes the judgments, to bind, and chain, and fetter kings and nobles; thou art out of it, but it is now among the saints; and that scripture is fulfilled, yea in England, among the saints. And such as are more than conquerors, see the end of wars, and that which causeth wars. He that is a conqueror may be in the war; but he that is more than a conqueror, is in that which takes away the occasion of wars, and is come to that which was before wars were. And he that hath this hope, (which is Christ,) hath that which purifies himself, even as he is pure, and comes to witness the kingdom of God that stands in joy, peace, and righteousness, and so is not always groaning in the earth, under the earthly tabernacle, while he is upon the earth, but comes to know the body of sin put off, and a being made free from the body of sin. And a saint is not sinful, neither do the saints ever allow or approve of sin; he that allows and approves of that is out of the sanctified state.

P. 'Notwithstanding thy passing the first and second resurrection, (as thou sayst,) there remains a torment for thee at the last day, and wo,' page 42.

A. They are blessed that have part in the first resurrection, the second death hath no power over them; but are made free from wrath that is to come, and are passed from death to life, and are translated into the kingdom of the son of God, and are in unity with the son of God and the Father both; and so thou utterest forth lies.

P. He saith, 'To declare against such as are called of men master, is a matter of his faith.'

A. They had not faith that were called of men master, whom Christ cried wo against; nor the Jews; neither have you who break his commands.

P. He saith, 'The spirit that declares in the letter, keeps me from vanity, frees me from the law of sin and condemnation.'

A. The spirit that was in the saints that gave forth the letter, freed them from the law of sin and condemnation, and kept them from vanity. The spirit is not in the letter, for many may have that, and

not the spirit: and all are in sin and vanity, and are not freed from the law of condemnation, but who are in the spirit.

P. He saith, 'They are to feed the people, who are ordained over a particular place, over which the holy ghost hath made them overseers; and they are covetous wretches and worldings that keep back their tithes. And no more wages he receives than what the gospel allows. And he is a thief that keeps back the hire from the labourer, and the Lord gives man tithes as a portion in the earth,' &c. See pages 57, 58, 59, 60.

A. The holy ghost made the apostles and elders overseers of the church. But you have been made overseers by men, by the pope, by your schools and colleges. So thus you deceive the people, by telling them the holy ghost made you overseers. For ye say ye have not the same infallible spirit as the prophets, Christ, and the apostles had, as witness Samuel Eaton in his book, and divers others. Tithes were allotted by God to the priests and Levites, and people in the first covenant and priesthood, and they were robbers that kept them back; but Christ is come, the everlasting covenant, who ends the first covenant, tithes, and priesthood, and blots out the ordinances. Therefore they that are covetous, will take them by violence from the people. But they that are come to the gospel allowance, 'freely ye have received, freely give,' what they set before them, of that they are to eat, preach the gospel, and live of the gospel. These triumph and trample upon the first priesthood, types, figures, and shadows; see that the priesthood is changed, the ordinances blotted out, the commandment disannuled that gave them; witness the one offering for the sin of the whole world, and are of the royal priesthood. Such as these cannot pay tithes; covetous persons and worldlings may take them, that are apostatized from the apostles, by whom the true seed is oppressed; who went forth from the apostles by a usurped authority, under whom you are sheltered for your tithes, which were set up by the pope's authority. But now you are seen and judged by them who are come to the apostles that you went from.

P. He saith, 'The Lord hath given tithes for the maintenance of the ministry of this nation.' Again he saith, 'This light within is turned into utter darkness,' pages 62. 65.

A. It has been the Pope and the apostates from the apostles that have given tithes; from the spirit that the apostles were in they are ravened that take them, for the apostles took none. Their fruits in the nation declare it; if they will not give the priests tithes, how they cast them into prisons, and dungeons, until death! Christ's maintenance the apostles witnessed; freely they had received, and they gave again freely; and he that 'preached the gospel lived of the gospel,' and coveted no man's silver, goods, nor apparel. But do not ye covet men's silver and goods,

when ye take treble damages of them, and cast them into prison? Is not this the work of the ministry of the nation? Is not the overflowing scourge of the Almighty gone over you? and the rod and the lash come upon you all?

Again, the light within hath led to the light of life, and leads to the light of life, out of utter darkness, in which those and thy generation are seen that stand against the light. So all you apostates are whelmed under in the apostacy since the days of the apostles, who are out of the allowance of Christ, his wages and maintenance, the giving freely, which shows they have not received of God, but buy and sell, yea and after great rates too; and so are the merchants that John speaks of in the Revelations: and this cumbers the creation, yea, nations; ye bring not the glad tidings to them, but burthen them: ye are seen and felt.

P. He saith, 'away with your bodily, fleshly, literal trembling and quivering.' See page 70.

A. Habakkuk's lips quivered, David's flesh trembled, Daniel trembled, Paul trembled, David's bones quaked; and that man the Lord regards who trembles at his word, though cast out by thee and thy generation in this age, as in the days of Isaiah. So thou and thy generation, who say 'away with trembling of the flesh and body,' say, away with the power of God that throws down that which defiles the flesh. Before sin is condemned in the flesh, and the powers of darkness wrought out of it, you must know trembling; thou and all thy generation, before the devil be dispossessed of your earthly tabernacles, you must know trembling; and thou and thy generation have showed your ignorance of the mighty power of God, the 'salvation that is wrought out with fear and trembling.' And of that power that in all ages threw down the nature that captivated the seed of God, and defiled the flesh, and darkened the understanding, the sense, and reason, and warred against the soul, ye have showed your ignorance of that power whereby the body, soul, and spirit come to be sanctified. And before this be so, ye must know a bodily trembling and shaking; but he cries, 'away with it' before ever he came to it, lest he should be tormented before his time; who is one of them who ever were against the holy men of God. But the power of the Lord God has overtaken thee, and with that are ye comprehended, and ye are in the press, and your cluster is full, and the sickle is gone out.

P. He saith, 'The priesthood is changed, but not the tithes abolished by the coming of any substance; and he that keeps back the tithes of God, hath preferred his mammon before his God, and is guilty of the sin of Ananias: and denying to pay tithes is weakening the bands of the ministers: and God in wisdom hath provided by an outward law, in the absence of the inward, for the maintenance of the ministry by tithes or other maintenance, and so they own a tribute unto God; and so they

must pay tribute, and custom to whom custom is due.' Again he saith, 'custom, tribute, tithes, &c. love will teach these things are due, therefore covet not another's portion.'

A. When the apostle had spoken of tithes, before the law, to Melchisedeck like unto the son of God; and spoken of tithes to the priesthood made by a law that had a command to take them; he said the priesthood was changed, the law was changed, the command was disannuled that gave tithes, the son of God was come, the end of the similitude and likeness before the law. 'Now,' saith he, 'of the things (tithes were things before the law and in the law) which we have spoken, this is the sum: Christ a minister of the sanctuary, and of the true tabernacle which God hath pitched and not man.' So there is the sum of the things, and the substance; and the plenteous redemption, that leads men out of the earth, that brings them to lay down all at the feet of the apostles, which is beyond tenths which were due to the service of the Lord. Here the earth comes to be known to be the Lord's, is given up, and man redeemed out of it. Of this glorious gospel are ye all ignorant. And so tithes are not to be compared with Ananias, and not to be viewed as a tribute, but as a custom which has got up since the days of the apostles, in the apostacy, the nations having drunk the whore's cup, and kings and queens, that had gone out of the power of Christ which the apostles were in, into the beast's power, have made schools to make their ministers, and have made laws to set up tenths. So this custom of the sin hath taken away the sense of it, that people have been so hardened that they have torn people, spoiled their goods, and cast them into prison, and taken treble damages, and kept them in prison, and haled them before courts and sessions, assizes, and benches. Which is not like the ministers of Christ; for the law is changed of God that gave tenths, and since that was changed the law is in the heart, and a new covenant. And since the apostacy men have got the sheep's clothing, ravened from the spirit, wolves, whose fruits declare it; who have deceived nations, and the world, and have got up a law from man, and a command from man, the pope being the author. The law and command of God are changed that gave tithes, and they have got up the law and command of man to take them, and the law of God and his command are denied, as spoken by the apostle, Heb. vii. But all that are in the wisdom of God see over these things, and feel over them, and judge you all, and execute judgment, and are in the power and authority to execute judgment, and convince all, and are in the honour of saints. So your ministry, if tithes fall, is weakened; but the ministry of Christ came in when tithes fell, and that ministry fell that held up tithes, and that priesthood during which the priests' lips were to preserve the people's knowledge. So by the fall of that minis-

try that took tithes, the ministry of Christ came in. The rise of this ministry is since the days of the apostles in the apostacy, that is made by kings, bishops, popes, schools, and colleges. Tithes falling, the hands of this ministry that takes tithes, thou sayst, is weakened; it is not, therefore, the power of God that strengthens the hand, but the earthly.

Now I say, in the fall of the maintenance, which weakens this ministry, ye have showed what ye are covered withal, and in the fall of this is the rise of the Lamb and his ministry, the preaching of the everlasting gospel; and the everlasting gospel shall be preached to them that dwell on the earth, which is the power of God: and though the devil, and the beast, and the false prophets, and the kings of the earth do make war against the saints and the Lamb, yet the saints and the Lamb shall get the victory.

P. He saith, 'Christ without the church doth not comprehend all the elect; and we are not elected, though we receive Christ, because we are elected in him,' &c. page 80.

A. Thou art meddling with things too weighty for thee, Christ is the elect whom God upholds, and the election obtains it, (the victory,) and Christ knows his, and said he had other sheep, and he knew all the elect. And he is the wisdom of the Father, the light, the life, and the power of God, the offering, the sacrifice for the whole world, the redemption of mankind. And who receive him, and are in him, are the elect, and out of their own works, and have possessed him, and his image and glory; are come to the throne of grace; he is in all and over all, the salvation to the ends of the earth, and they who are elected receive Christ, and are in him.

P. He saith, 'Thy denial of sin, and satan, and antichrist, to be where they are in power and part, is the old trick of the evil one,' &c. page 83.

A. They who are come into the Lamb's power, are come out of the power of the beast, sin, and satan; into the city, the paradise of God, where no unclean thing enters, but the tree of life is the food; and they are atop of sin, satan, and antichrist, and all thy tricks; and witness against all sin.

P. He saith, 'When the dissolution comes, he bids farewell to all the saints of God,' page 94. Again, 'If we say we have no sin, we deceive ourselves, and the truth is not in us: if we say we have not sinned, we make him a liar,' page 89.

A. The saints are in Christ and God; and at the dissolving of the earthly, or sin, they do not bid all the saints farewell; for then they come into unity with them, with the elect. And John shows there was a time to see they had sinned, and a time to see they had sin, and a time to confess it and forsake it, and a time to witness the blood of

Jesus Christ to cleanse from all sin, a time to witness the birth of God born, which doth not commit sin, and the seed of God remaining in them, that the wicked one could not touch them.

P. He saith, 'The saints are neither in the fulness of the godhead, nor part: away with this blasphemy that saith this,' &c. page 92.

A. The work of the ministry was to bring people to the knowledge of the son of God, to a perfect man, to the unity of the faith, to the measure and stature of the fulness of Christ, and Christ will dwell in the saints, and God will dwell in them. And thou sayst they have no part of the fulness of the godhead; but John saith, 'Of his fulness have we all received;' in whom dwells the godhead bodily. And ye are all in the blasphemy that are out of this part of the fulness.

P. He saith, 'The Quakers know a man whether he be a saint or a devil, as soon as they see him, or hear him speak, or act, and they are beyond all our forefathers. And the apostle saith, "What man knoweth the things of a man, saving the spirit of a man that is in him," so ye are not as Christ in this respect.' And thou sayst 'thou art as Christ in this present world: and no man can be without sin in this house of clay.' And sayst, 'I was shapen in iniquity, and in sin my mother conceived me; and my flesh is sin's freehold,' &c. pages 94,95.

A. Here thou hast showed that the Quakers have a spirit given to them beyond all the forefathers (which we do witness) since the days of the apostles, in the apostacy. And they that are in the power and the life of truth, can discern who are saints, who are devils, and who are apostates, without ever speaking a word. And the natural man knows not the things that are in another man; but with the spirit within him may know what is in himself: but the spiritual man searcheth all things, yea the deep things of God. Here thou hast made no distinction betwixt the spiritual and natural. And as Christ 'is, so are we in this present world;' and where Christ is manifest, he destroys sin in the flesh; here they come to be as he is, they come to be above clay and mortal, and fading, and so the flesh, which thou calls sin's freehold, comes to be put off, and the body of it, and they come to be made free from the law by the body of Christ. And the creature comes into the liberty of the sons of God. And this the saints witnessed while they were on earth. And as thou wast born in iniquity, thou showest thou wast born in the unregeneration; there were some sanctified from the womb, there are some children clean, who are believers. He that can receive it, let him. So thou art an ignorant man, not able to divide the word aright, nor canst minister unto the people, not knowing the condition they are in, unless they tell thee, and so art apostatized from the apostles, and not one of the ministers of the spirit, that minister to the spirit; for could not the apostles preach and speak

to the Jews and Gentiles, unless they came and told them what condition they were in? or did all the Jews and Gentiles come and tell the apostles what condition they were in before they preached to them?

P. He saith, 'The light in man is imperfect, a weak, faint light,' page 97. Again, 'The light in the Gentiles is called a natural light,' page 88.

A. The light that every man hath that cometh into the world, is not an imperfect light, a weak, nor faint light, nor a natural light; but they who are weak, go from it, and faint, and hate it, and despise it, as Esau, and run into the earth. But those who believe it, have the light of life; and who receive it, become the sons of God. And the light in the Gentiles, which brought them to do the law, was spiritual, not natural; whom the apostle sets up to be the circumcision, and the Jew inward; and throws out the Jew outward, and circumcision both. And this brings to have 'praise of God,' which the Jews had not in the outward, and makes the Jew no Jew, and their circumcision no circumcision, and judges them, and all professors upon the earth that are from that that doth the law in their heart, and the Jew inward. And you are from that, who stand against the light of Christ that doth enlighten, &c.

P. He saith, 'if any hypocrite reign, his power is of God: and saints are to yield to the power, and it must be honoured, and have obedience from the saints,' page 101. 'And so they that call them corrupt magistrates, are the filthy dreamers that Jude speaks of,' page 102.

A. Such as are turned into corruption, and are hypocrites, are gone from the higher power, which the soul should be subject to, and it is gone over them; and so for the Lord's sake the saints cannot be subject to that power, but to the power that brings down the hypocrisy, and the corruptions in magistrates; and as they come to be clothed with the power of God, they are able to put a difference betwixt the precious and the vile; and that the saints own; those are a praise to them that do well. The Jews of old time, that feared God, that lived in the law of God, could not obey the heathen magistrates, bow to their gods, nor to their commands, nor their power or authority. Nor could the apostles bow to the authority of the Jews, to their ordinances which Christ came to put an end to, nor the power that held them up, nor that among the Gentiles, held up by the magistrates. For Christ was come to reign, who had all power in heaven and earth given to him. And since the days of the apostles the saints cannot bow to that which the pope, and kings, and queens set up in the apostacy, though they call it a supreme power that commands the things. But who are in the power of God, it destroys that which defiles the flesh, and the evil speaker, and that is the dignity which the saints own and live in, and speak not

evil of, but they who do so transgress the spirit of God, and go from it, and are such as Jude speaks of. Therefore have the martyrs, saints, and prophets suffered, since the days of the apostles, by the beast, the false prophets, and the great whore, which have been in the power of the devil that went out of truth: and that the saints were not subject to. But now Christ is come to reign, and the Lamb and the saints shall have the victory; and the higher power is owned, that is higher than all the transgressors upon earth, that reaches to the soul, and the transgressed principle of God in every man upon the earth; for the beast's power hath set up your tithes, temples, and colleges, and compelled men to worship it, which the saints could not do, and therefore have suffered by it, who have worshipped God in the spirit and truth, that the devil is out of; and such were in the higher power.

P. He saith, 'There is a kind of infiniteness in the soul; and it cannot be infiniteness in itself,' page 103.

A. Is not the soul without beginning, coming from God, returning into God again, who hath it in his hand, which hand goes against him that does evil, which throws down that which wars against it? And Christ the power of God, the bishop of the soul, which brings it up into God, and which came out from him, hath this a beginning or ending? And is not this infinite in itself, and more than all the world?

P. He saith, 'The soul is a creature; and yet it is a noble power, and an essence, and is the appetite, fancy,' &c. Again he saith, 'he knows that the soul is a spiritual thing, and cannot be divided into parts and powers, as being one single entire essence,' page 107.

A. The soul is in the death in transgression, so man's spirit is not sanctified while the soul is in death. And fancy, appetite, anger, pleasure, &c. which thou sayst 'are taken for the soul usually, and called the soul,' are they that war against it: thus thou divides the soul, which is one, into parts, and art ignorant of it, and yet thou hast said it cannot be divided! So thou art in confusion in Babylon. The soul being living, and the spirit sanctified, that diligent hearkening is come to where the counsel of God is stood in, his voice heard, his hand felt, that the soul comes up into, that comes from God; that is living and immortal, and gives a creature its feeling, and sensibleness to divine things: and so the covenant of God comes to be received wherein the soul lives to the bishop of it, which is immortal, and then that birth of the new creature is known, whereby the spirit of man is sanctified, and the God of the spirits of all flesh is known. Now where the power and life guides up to God the Father of life, that works down and directs the mind up to God, the immortal to the immortal, whereby light springs, Christ is known, and the soul praiseth God the saviour, who, in its low estate, hath regarded and reached down to it. Now where

the light is hated, and that of God within transgressed, (that doth pertain to the righteous law of God, and answers it,) the spirit of man is not sanctified; and man's understanding being darkened, the higher power is denied, the soul comes into death, transgressing of the law is known, the witness is buried which should guide the mind, whereby the soul should live in the diligent hearkening. Hereby man comes to be defiled, and his spirit, and body, and mind, whereby he glorifies not God in his body, and soul, and spirit, and glorifies not the God of the spirits of all flesh. Hereby he comes to be an alien and a stranger to the life of God, and his ways and covenant. And thou sayst 'The soul is a spiritual thing, and yet a creature, an appetite, and fancy.' Every man that cometh into the world, though they be in the first Adam, have a light from Christ the second Adam, the bishop of their souls. So every one being turned to the light which Christ the second Adam hath enlightened them withal, they shall see the bishop of their souls, Christ the power of God, which is immortal, and brings the immortal soul into the immortal God. Christ is their sanctification, who sanctifies their spirits, and bodies, and brings the soul up into God, from whom it came, whereby they come to be one soul. For in the lusts of the world, and the affections of it, is the war against it, and there are the powers of wickedness. The soul must be in the higher power, higher than the flesh, which stains the man, spirit and body, and the powers of wickedness. So the light being turned to, man receiveth the spirit of God, which sanctifies him, the spirit of sanctification in Christ Jesus the sanctification and redemption. So every man that cometh into the world has a light from Christ Jesus, the way out of the fall, the second Adam, and receiving the light he receives his redemption and sanctification, whereby his spirit, body, and soul are sanctified.

P. He saith, 'The binding of satan shall not be by a personal reign of Christ in a body.' He saith, 'The Quaker denies the light written in Scripture:' and saith, 'When ye pretend most love to Christ within, and light within, ye deny the Lord that bought you; and the high talk of a light within, goes out for ever into utter darkness.'

A. Who own the 'light within,' and 'Christ within,' and are come into it, own the Lord that bought them, Christ, and no other; and they that receive not this within, are reprobates, without him, yet talk of him as the devils, false prophets, and deceivers. And they that go from the light within, go into utter darkness, and stumble, and do not know whither they go, and want the garments, the Lamb's clothing. And so, 'he that believes in the light within, hath the witness in himself,' abides not in the darkness, nor in the condemnation, but hath the light of life. And the light within that 'shines in the heart, gives the light of the knowledge of the glory of God in the face of Christ Jesus.'

And who know satan bound, and the false prophet, antichrist, beast, and mother of harlots taken and cast into the fire, know Christ to reign, and know his bodily presence; they know his flesh, and are of his flesh and of his bone, and his spirit, and mind, and power, who hath all power in heaven and earth given to him; they are over the devil, over the antichrists, false prophets, beast, and mother of harlots, reign above their power, triumph, and tread upon their power; and this is known by the light within. And now doth Christ reign in his saints, and the paradise of God is known, and Eden, where all things are sanctified, and blessed, and good; where there is no curse, but blessing. And he that went out of this, earthly Adam, transgressed and disobeyed, which brought the death upon all his posterity. But who are come in through the obedience of another, the second Adam, Christ Jesus, who became the curse, and took away the curse, who is the sanctification, and brings the blessing and redemption, (by and through whom are many entered into the paradise of God,) have the right to the tree of life. And they are not come into this who are yet in the disobedience. The unbeliever, liar, reviler, whoremonger, and adulterer, hate the light, in the disobedience, and cannot touch the tree of life, for the sword turns every way upon them.

And as for all thy hard expressions and revilings in thy book, they come from the disobedience, over which the sword is that keeps it in awe, over whom goes the higher power, and that cannot touch nor taste of the tree of life in the paradise of God, in the Ancient of days. Thou shalt feel my words to be truth.

Robert Simpson, Robert Parnell, John Andrews, Thomas Ewen, Bryan Hanson, and Richard Moon, in their book called, 'The Church of Christ in Bristol recovering her veil.' Their principles follow.

It is a true word to you: you are recovering the veil more than the life and substance, that takes away all veils, as your principles in your book make manifest.

P. You say, 'Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. And also of your own selves shall men arise speaking perverse things, and draw many disciples after them. And they went out from us: it is manifest they are not of us.' 1 John ii,&c.

A. You have brought these words to show your ignorance; for the apostles saw such as should 'depart from the faith,' and the false pro-

phets and antichrists, that Christ said should come, John saw were come, and went forth from them before the apostles' decease. They went forth from the church, and departed from the faith, in which faith the church had unity, and this they apostatized from; they have had the sheep's clothing, and so got up an imagined church with a veil on it, in the apostacy. And these were they that drew disciples after them, who caused 'the way of truth to be evil spoken of;' and the 'seducing spirits, and the doctrine of devils,' have been up since the days of the apostles, which they saw come in before their decease; and such 'went from the faith, in which is the unity.' And thus they are in the enmity, destroying, persecuting, and prisoning one another about religion, church, doctrine, and scriptures, and Christ's, the prophets', and apostles' words; which shows they are out of unity with God, and with the scriptures, and there you are; and out of the faith that 'works by love,' by which they should heap coals of fire on the heads of all the adversaries. And so this is the dawning of the day, the ending of the night of apostacy; you who are of the skirts of the great whore are seen, as you have manifested yourselves by the tale you have told to the world in your book, who style yourselves, 'the Church of Christ,' which is made up by the letter. How want ye the life the saints lived in, that gave forth the scriptures! Oh! ye want the covering of the spirit of the Lord God. And now being departed from the faith, ye are the false spirits and false prophets that Christ said should come, 'that would get the sheep's clothing, but be inwardly ravening wolves, whose fruits should declare them;' which John saw were come, which went forth from them, which led the world after them; and the false apostles, and satan's ministers and messengers, which the apostle saw come up before his decease. These, since the days of the apostles, have been the guides and leaders of the world, and teachers, and gatherers of people into names, into heads, into horns, whereby one hath been against another; they have gathered people out of peoples, and brought people to a head, and not to Christ, and yet all have professed themselves Christians. So they have had the sheep's clothing, but inwardly ravened from the spirit of God, and so have been wolves, tearing the lambs to pieces, yea, and many goats and beasts too sometimes, whose fruits have sufficiently declared them since the days of the apostles, and in this nation. And these have deceived the world, and have been the wrestlers against flesh and blood, strikers at the creature; such as have 'departed from the faith,' ravened from the spirit, gone forth from the apostles, had the sheep's clothing, have been the teachers and gatherers into sects, and names, and heaps; and every one will cry, 'his church,' 'his church,' and all against the light which comes from Christ, in which the church stands.

But now he is redeeming and recovering that which hath been lost, since the days of the apostles, in this night of the apostacy. The light is come, the night is gone, the Lamb and the saints are going on conquering, and to conquer. The throne of the Lamb is set up; and all those false prophets, beasts, antichrists, mother of harlots, great whore, and kings of the earth, and the devil, are making war against the Lamb and the saints.

Now are all the antichrists appearing, and are in arms, and rising against Christ and his light. The Lamb is on the white horse, who slays with his sword, 'which are the words of his mouth, and the Lamb and the saints shall have the victory.' Glory in the highest! and rejoice, ye holy prophets, over her.

P. They say, 'The mystical body may sometimes be subject to distempers, and humours, and wants.' See page 1.

A. Are you judges? Can you judge of the mystical body which the saints are baptized into? Are the humours, wants, and distempers in the body which the saints are baptized into? Are they not in your body? Do you in this divide the word aright? distinguish things in the ground, and speak aright of things? And yet ye would not be judged, and say, 'Judge not.' And is not mystical, spiritual?

P. You say, 'The scriptures are the word of God.'

A. The scripture itself saith, 'The word is God.' Christ's 'name is called the word of God,' and the scriptures are words, the words of God, the words of Christ, the declaration which the ministers of the word set forth; which words end in Christ the word, who fulfils them. And they are called the scriptures of truth which cannot be broken; and so ye do not speak as the church did that gave forth scripture. And the spirit of God was the rule in speaking forth the scriptures, which brings to know the right use of them again.

P. They say, 'To call that light in every man Christ, is to slight Christ's glorious person in heaven, and to nullify it.'

A. Have you not in this showed your ignorance? and to be those that went forth from the apostles, and so are hardened from the spirit they were in; who said, 'Christ is all in all,' which 'doth enlighten every man that cometh into the world?' And none see the person of Christ in heaven, but who are in the light that he hath enlightened them withal; yea, the covenant of light to the Gentiles and heathens as well as Jews, and so God is not a respecter of persons. And all that are from this light, are now making war against the Lamb and the saints, and the accuser of the brethren is cast out, and the light which enlightens every man who comes into the world, is Christ.

P. They say, 'It is a delusion for them that are in the light to see what men's inward states are before God.' See page 29.

A. Have ye given yourselves the name 'church of Christ,' and is there not a spirit of discerning among you? Have ye not manifested here that ye are harlotted from the church of Christ the apostles were of? And how can ye minister, or teach people, if ye do not discern their states, how they stand before God? How can you commend yourselves to every man's conscience in God's sight? How can ye present the souls of men to God, and see not how their states are in his sight? How come ye to have fellowship in the spirit? How can you, or any, minister to the state and condition that people are in, and see where they are, and not know how they stand in God's sight? In this how have you showed your ignorance of the scriptures, and the epistles written to the saints, which speak to the state and conditions the saints were in! Ye have a name, but how have ye declared yourselves dead from the life! How have ye stained your own glory, and marred your own beauty, and set yourselves out of the steps and paths of the church of Christ!

P. Simpson saith, 'If my heart deceive me not, I could wish that God would recover you out of the devil's snare.' See page 40. And ye speak of 'breaking of bread, and ordinances, and the Lord's supper, and baptism.' See page 35.

A. The prayers of the faithful that are in the spirit, are acceptable; but he that doubts, knows not his own heart, and prays without discerning, being out of that which purifies it. And for baptism, and ordinances, and the Lord's supper, and the bread that the saints broke, ye have all been ignorant of them in this night of apostacy since the days of the apostles. Paul told the Corinthians, 'what he had received of the Lord, he delivered unto them;' and 'as oft as they did eat that bread, and drink that cup, they did show forth the Lord's death till he came,' and they were to do it in remembrance of him. And afterwards the apostles wrote again to the said Corinthians, and told them, 'the light that shined in their hearts would give them the light of the knowledge of the glory of God in the face of Christ Jesus;' and said, 'while we look not at things that are seen, but at things that are not seen: for the things that are seen are temporal, (bread, wine, and water are seen,) but the things that are not seen are eternal.' And bids them examine themselves, and prove their own selves, and said, 'Know ye not that Christ Jesus is in you, except you be reprobates?'

P. He saith, 'He hath been a preacher of the gospel at Bristol and Wells, and he hath not need to seek a proof of any man.' See page 43. And he saith, 'I am no preacher, to bid every man turn to the light within him, neither did I ever read or hear, that any of the apostles or holy men of God preached such a gospel.' And they said of

Sarah Latchet, who had been one of them, and was excommunicated, 'it was fittest to send her to Bridewell.'

A. This was not the work of the ministers of the gospel, to wrestle with flesh and blood, which is yours. And they in the sight of God had witnesses, and they could seek them; which thou sayst thou needs not. And they turned people from the darkness to the light; and Christ bid them 'believe in the light while they had it, that they might become the children of the light.' And the apostle's doctrine was, 'that the light that shined in their hearts, would give them the light of the knowledge of the glory of God in the face of Christ Jesus,' and this thou never heardest of, as thou sayst. And thy gospel that is not this, and agrees not to the apostles,' is another, and so accursed. And the saints were one another's epistles written in one another's hearts, read and seen of all men. And thou hast been a bad preacher at Wells and Bristol, that knowest not the light.

P. They say, 'A man may be a christian, a believer, a converted soul, he may be in Christ, and yet not have received the spirit of sealing and establishing,' page 53.

A. This is like the rest of their doctrine, who, being out of it themselves, are not able to judge of the state of babes, believers, and converted souls who are in Christ. For they that are in Christ have the spirit; and they that are converted, are converted by the spirit. And he that believeth, cometh to be sealed with the spirit of promise.

P. They say, 'The light in every man is a notion,' and yet say 'they seek God by prayer, solemnly.' And 'they shut up the kingdom of heaven against men, that bid all men turn to the light within them, and from the believing on the person of Jesus Christ,' page 60.

A. None open the kingdom of heaven to all men, but who turn people to the light 'which Christ Jesus hath enlightened every man with that cometh into the world.' And none believe in Christ, but who believe in the light which Christ, the light, 'hath enlightened them with;' and such have the witness in themselves, and can set to their seals that God is true; and they see their sanctification, justification, and redemption. And none ever pray the acceptable prayer of the Lord, but who are in the light that cometh from Christ; and such call not the light 'a notion,' for all notions are among such as are out of the light, 'with which Christ doth enlighten every man that cometh into the world.' They are from the rock, the foundation, and sanctification, and see not Christ. And this is not to deny Christ, but receive him, and believe in him. And all upon the earth are antichrists, that deny the light 'that doth enlighten every man that cometh into the world,' and are from it.

P. And as for your speaking of judging, and 'not to judge before the time, until the Lord do come,' &c.

A. That was spoken to the Corinthians, and the apostle adds, 'who will bring to light the hidden things of darkness, and make manifest the counsels of the heart.' Now the same apostle said to the same Corinthians, 'that God would dwell in them, and walk in them,' and they were not to judge before the time until that he did come. And he told them 'the saints should judge the world,' and the world should be judged by them. Now where the Lord is come, such as have the son, and the Father, and bring this doctrine, they are to be received; and they know where sin and transgression are finished, and where it is standing. So if any man have an ear to hear this, and can receive it, let him.

And as for the rest of the things in your book, your silence might have covered your shame, 'for every man's words shall be his burden.' Therefore, he that hath the word of God, speaks that which shall be so, which now comes to be richly known, and is known among the saints and believers, the true church which is come out of the apostacy, since the days of the apostles, to that the apostles were in.

Jonathan Clapham, 'a labourer of the gospel,' as he saith, and William Jenkin: their book to the protector, called 'A discovery of the Quakers' doctrine.' Their principles, &c.

P. He saith, 'I dare not say that I am infallible, as the pope and the Quakers.' And 'the magistrate in this external politic kingdom is a mediator, though he is no officer nor magistrate in the spiritual kingdom of his church. And if this be received by magistrates, that they have nothing to do with the worship of God, Christ is little beholding to them. Then they may protect the worship of Mahomet, as well as Christ's.' And yet ye say, 'That the magistrate is the officer of Christ.' See his epistle to the protector.

A. How is it, then, if the magistrate be no officer of the church, that you make use of magistrates to prison, to persecute, to give you tithes, and to quench the spirit when any thing is revealed to 'another that sits by?' Were not the magistrates in all ages stirred up by the blind priests, prophets, and teachers, to persecute and prison such as they judged to be blasphemers? And so, did not all the saints in all ages suffer, not as for truth, but as for blasphemy; yea, by them that had the form, covered with the sheep's clothing?

Now the magistrate that is in the power of Christ, is beyond an

external kingdom, and sees over the kingdoms of the world; and as he is a help-governor for Christ, he is a member of the church, and knows who worship God, and who worship idols. And who worship God are in the power of God, in that which sees over all external kingdoms; that is the higher power which the soul must be subject to, and that is the true magistrate. And thou not being infallible, art not in the spirit, and so art not a minister, and art not able to judge of powers, nor magistrates, nor kingdoms, nor churches. For who is in the infallible, is in the spirit that Christ was in, and the apostles and prophets that gave forth scriptures. But we say, that thou, nor the pope, thy elder brother, (in the apostacy from the apostles,) are either of you infallible, nor in the infallible spirit that the apostles were in; but ye are both erred from it in the apostacy, as your fruits declare.

P. They say, 'The magistrates are to protect the church from the ravenous wolves; for ye are to stop the freedom of the Quakers in your dominions, and their license, and the Lord bless your highness.' See his epistle to the protector.

A. Before, thou saidst they were not officers in the spiritual church, and now wouldst thou have them to limit and quench the spirit? and to be your executioners, by telling them the Quakers seduce people? Ye have manifested your own spirits, that ye have not the spirit to resist their spirits, but are crying to the magistrates. And did John bid the saints call to the magistrates, to the outward powers of the earth, to try seducers, or did the saints so? And have not you manifested yourselves to be them that cry, 'help men!' against Christ and the saints? and cry to the mountains to cover you; crying to the magistrates, 'Help men of Israel! these are the men that will turn the world upside down,' and so go to the arm of flesh? Have not ye here showed your spirits to be them that should come, who were inwardly ravened, who John saw were come, and to be the wolves in sheep's clothing, and the blasphemers; such as you cannot tear, yourselves, you would have the magistrates to tear. But the Lord hath opened an understanding among many of them that they see you.

P. He saith, 'We dare not contest with the Quakers, they teach men, by minding the light in the conscience, to attain a moral righteousness, that is the highest; and as if they had accomplished it wholly now, and not to be fulfilled in another world.' See epistle to the protector.

A. We do believe that you are not able to resist the Quakers, who have appeared in that that cannot be shaken. Therefore, is it not a shame to you to say you are a church and ministers, and to say the magistrate is no officer in the spiritual church; and yet fly to the magistrate, and tell him you dare not contest with the Quakers, and

bless him if he will but stop them! Think ye not the magistrates will see you in these things? And the light which Christ, the righteousness of God, 'hath enlightened every man that cometh into the world, withal,' leads man to the end of the righteousness of the law, that comes to be fulfilled in all its righteousness whatsoever. And so the light is too heavy for thee, and too hard for thee; and it is the precious stone thou stumblest at. And things fulfilled in another world, the prophecies, the parables, the types, the figures, the shadows, the gifts, the revelations, the dispensations, these things were in this world manifested. And who comes to Christ, who is the end of all, comes into the power of the world that hath no end. What is there to fulfil there, in the world that hath no end. Things are to be fulfilled in this world, that hath an end. And thus thou hast showed thy ignorance.

P. He saith, 'The scripture is the word of God.' And saith, 'Christ is not properly the word, but figuratively,' page 3. 'And the scripture is in more proper sense, without figure, called the word of God.' He saith, 'Without the scripture we do not know how to worship God aright, and serve him, and therein attain to eternal life.'

Again they say, 'God is not pleased to use this way of immediate revelation now: neither indeed is it the work of God's holy spirit to discover things unto us now immediately,' page 5.

A. Christ's name is called 'the word of God' properly, and not figuratively, and more properly than the scripture, as in the Revelations. And the scriptures are the words of God, and words which Christ the word fulfils. So it is proper to call the scriptures the words of God, and proper to call Christ's name the word of God, and 'the word that became flesh,' that is proper scripture. And they that had not the scriptures, worshipped God, before the scriptures were written, as Abraham and Enoch, and others; and they attained to eternal life. And if people have all the scriptures, and not the spirit which was before they were given forth, they want the standing rule; they cannot know the scriptures; they cannot worship God aright; they cannot find eternal life; they have not unity with God; neither do any worship God aright, but they who are in the spirit that gave them forth. And we do believe you, that immediate revelations now by the holy spirit of God revealing things to you immediately, ye have not; and you say it is not the work of God's spirit now, nor the way of God now, &c. You that have ravened from the spirit of God inwardly, have been the wolves which Christ said should come, which John saw were come, after whom the world hath gone, and ye have burst into names, and heads, and horns, and sects. And the power was given to the beast, and the false prophets; and the great whore hath corrupted the earth. All nations

have drunk her cup of fornication, and the kings of the earth. So they have fled to the kings for help against the saints, and against the Lamb, but the Lamb and the saints shall have the victory. And so when you have been ravened from the spirit of God, it hath not been likely ye should attain to immediate revelation by the spirit of God. But now who are come to the Lamb, are come to that ye have ravened from, they witness immediate revelation. They are come to that the apostles were in, the spirit of Christ, the spirit of God; they witness immediate revelation. Who are come into the fear of God, the things of God are revealed unto them; who are come into the spirit of God, it reveals to them the deep things of God. So you that deny immediate revelation by God's holy spirit now, and discovering things to you immediately, you have showed your spirits to be the false spirits, unclean spirits that be in the earth, like the frogs that go out of the mouth of the beast and the false prophet, which was discovered by John, and revealed to John, discovered and made manifest; and now with the same holy spirit of God are all you apostates revealed and discovered to the children of the light, to the lambs and the saints, who witness the spirit of God which reveals the things of God to them, and immediate revelation. The false prophets, false apostles, false teachers, in their false prophecies and teachings, who had gotten the form, ever denied the power, and immediate revelation by God's holy spirit. And was it not they that cried to the powers of the earth for help against the saints in all ages, which were discovered and judged by the spirit of God, and must go into the fire.

P. He saith, 'The scriptures are able to make wise unto salvation, and they are a more sure word of prophecy than any voice we can hear from heaven,' page 6. 'And we will call them the word of God, whether the Quakers will or not, and we are to go to the law and testimony,' page 7.

A. And in this ye are contrary to the ministers of the word, who call the scriptures the words of God, and Christ the word; and call the scriptures a declaration and a treatise, which Christ the word came to fulfil. And the law and testimony, which you say is the Old and New Testament, many may have, and yet stand against 'the law' which 'is light,' as saith Solomon; and stand against 'the testimony of Jesus which is the spirit of prophecy,' and crucify them that are in the law and testimony, as witness the ravening wolves that have had the sheep's clothing, but inwardly ravened from the spirit; which Christ said should come, and John saw were come, went out from the apostles, whom the world have since gone after. And many may have the scripture, and stand against the voice from heaven, as the Jews did against him that spoke from

heaven, who was more sure; he that spoke from heaven, was the end of the scriptures, and comes to fulfil them. And the scriptures are not able 'to make wise unto salvation,' as you say, who leave out the faith; but through faith they are.

P. 'Let the Quakers show wherever Christ or the apostles bid people look to the light within them. And the Quakers say they write from the spirit of the Lord, and speak from God immediately and infallibly, as did the apostles, and doth not this bring them under the curse in the revelations?' page 8. 'And say the letter is a dead and killing letter,' these he calls 'wicked errors.' And 'to say the light within is sufficient, is an old Popish argument.'

A. The light which every man that cometh into the world is enlightened with, is the salvation to the ends of the earth, and sufficient; for he that believes in it shall have the light of life, and come to witness the law of God in his mind and in his heart; and the new covenant, in which he shall not need to say, 'Know the Lord.' And the letter of scripture, paper and ink, is a dead letter: and thou and you all that speak and write, and not from God immediately and infallibly, as the apostles did, and prophets, and Christ, but only have gotten the words, you are all under the curse, in another spirit, ravened from the spirit that was in the apostles, only have had the sheep's clothing, inwardly ravening wolves; so deceived the world and the nations, and have been held up by the powers of the world, the powers of the earth. And the kings of the earth have drunk the cup of fornication, and they were like to maintain that which they have drunk. And so power hath been given to the beast over all kindreds, tongues, and nations, and they should make war against the Lamb and the saints, and continue it till the words of God were fulfilled. And the apostles told the Corinthians, 'that light that shined in their hearts would give them the light of the knowledge of the glory of God in the face of Christ Jesus.' And so all people upon the earth that have gotten a knowledge, if the light that has shined in their hearts hath not given it them, what they know, they know naturally; in these things they corrupt themselves. And so thou and you that are ignorant of the apostles' doctrine, the light that gives people the knowledge, and the immediate infallible spirit that the apostles were in, and that the scriptures were given forth from, are, together with the pope, in another spirit than the apostles were in, comprehended by the spirit that gave forth scriptures.

P. 'And what a dreadful judgment is upon them that leave the scriptures to look to the light within them,' page 9. 'And many deceivers should come into the world that confess not Christ come in the flesh, receive them not into your houses.' And 'the man Christ is testified against by the light,' page 13. And he saith, 'They publicly deny

the resurrection of the dead body.' And saith, 'The sufferings of Christ in the flesh were but an example and a figure.

A. Christ ended all figures in suffering, and examples, and patterns; yet he is the saints' pattern and example, as the scripture witnesses, and there is no other example nor pattern to be heeded but Christ alone, which they are to learn of. But to say he is nothing but a figure, for that thou, and you all, will be judged: for he ended all figures and is the resurrection, and the life both. 'And thy dead body shall live with my dead body,' this is scripture. And they that said the resurrection was past in the days of the apostles, overthrew the faith of some. That which overthrew the faith, denying the resurrection, kept the seed in death, where it hath been in you all since the days of the apostles; for who are of faith, are of Abraham, of Christ according to the flesh; and so if the dead arise not, their preaching is vain, and their faith is vain. So I say, mortal must put on immortality, and corruption must put on incorruption. 'The first man was made a living soul, the second was made a quickening spirit; there are earthly bodies, and heavenly bodies,' and there is a resurrection of the just and unjust, the one to eternal life, the other to condemnation. And the judge is 'the man Christ Jesus,' to judge the quick and the dead, who both died and rose again, that he might be God of the dead and the living. And the light which every man hath that cometh into the world, doth not testify against Christ; and the light doth not bring to deny the scriptures, but to own them. And none own them aright, nor Christ, but who are in the light which cometh from him. And all that deny the light that doth enlighten every man, &c. are the wolves, and the false prophets, and antichrists, that have gotten the sheep's clothing; and such cannot be received into the houses of the saints, that are from the light which every man is enlightened withal. And none confess Christ come in the flesh, but who are in the light which Christ hath enlightened them with. And so now all professors, and teachers upon the earth, and kings of the earth, are ravened inwardly from the light which Christ enlightened them all with; standing against the light, and the Lamb, and the saints, that are in it; and are not to be received into the houses of the saints, neither to bid them God speed; for they are out from God that are out of the light which Christ the son hath enlightened them with.

P. And he saith, 'Christ hath a human reasonable soul.' Again, 'Christ, the eternal son of God, distinct from the Father eternally; before he was made flesh, his spirit was distinguished from the Father, and was the son from eternity; and not only when he was manifested by descending on Christ in the likeness of a dove, or by falling upon the apostles like cloven tongues,' &c. See page 17.

A. Christ saith he is in the Father, and the Father is in him, and he will send them the spirit of truth, the comforter, that proceeds from the Father and the son; and Christ saith, he was glorified with the Father before the world began; and yet ye say, the son is distinguished from the Father from eternity. And the son saith he is in the Father, and the Father is in him. And you say the spirit is distinguished from the Father and the son from eternity, and Christ saith it proceeds from him and the Father, and he is the God and father of the spirits of all flesh, and the substance of all things. And is not a human soul earthly? for you say that Christ had a human soul, and is not human earthly? and hath a human body, and is not a human body an earthly body? Is not his body of the seed of Abraham according to the flesh? and is not his body a glorified body? Was not the first man of the earth, earthly, and had a human body, the second man the Lord from heaven? And is not the soul immortal, which cometh out from God who is immortal, and goes into God again? and is not human, or earthly, mortal? And are there not three that bear record in heaven, the Father, the word, and the spirit, and are not they all one? How then are they distinct? And there are three that bear record in earth, the spirit, the water, and the blood, which agree in one. And Christ saith, 'I and my Father, are one;' and 'I in the Father, and the Father in me,' and he is in the saints, and so not distinct.

P. He saith, 'It is impudency in the Quakers to deny the word trinity, and three persons. And the church ever denied such as deny the doctrine of the trinity.' See pages 18, 19.

A. As for the word trinity, and three persons, we have not read it in the Bible, but in the common-prayer-book, or mass-book, which the pope was the author of. But as for unity we own it, and Christ being the brightness of the Father's glory, and the express image of his substance (of the Father) we own; that which agrees with the scriptures, and for that which the scripture speaks not, which men speak and teach for doctrine, their own words, that the scriptures speak not nor teach, such the scriptures shut out, and we deny.

P. He saith, 'That is the weak, ignorant, dark, and the wicked sect of the devil, that maintain an equality with God; the soul to be one being with God, or part of God.' And saith, 'The Quakers say, there is no scripture speaks of a human soul, and the soul is taken up into God, and God is all in all.'

A. The assembly, or synod of priests, put forth a catechism, and say that the holy ghost and the son are equal with the Father in power and glory: and this they put forth that people should learn it: then, if any come to witness the holy ghost, they come to witness that which is equal in power and glory with the Father? if any come to witness

the son of God revealed in them, (which he that hath not, hath not life,) do they not come to witness him who is equal in power and glory with the Father? This is your own catechism. And is it blasphemy to confess your own words, that ye have given people to learn? God breathed into man the breath of life, and he became a living soul; God, who hath all souls in his hand. And is not this [breath of life] that cometh out from God, which is in God's hand, part of God, of God, and from God, and goes to God again? which soul Christ is the bishop of. And dost not thou speak of a human soul, an earthly soul, and is earthly, immortal? cannot it die nor be killed? And is not that which came out from God, which God hath in his hand, taken up into God again, which Christ the power of God is the bishop of, is not this of God's being?* And doth not the scripture say, 'God is all and in all?' And how dost thou here divide the word of God aright, who showest so much ignorance of the letter of scripture?

P. He saith, 'It is a wretched doctrine to say men have not a human soul in them, and to say that the soul is a part of the divine essence.'

A. Is not that of God that came out from him? and is not the earthly and human of the ground? and is not that mortal? and is that which is immortal human? And dost thou say it is human, and is not that earthly? And where doth the scripture of the prophets, Christ or the apostles, tell people of a human soul; and of Christ having a human body in heaven? And doth not the apostle speak of his glorified body?

P. He saith, 'That God should dwell in his saints, and Christ inhabit in believers; how can this be? the heaven of heavens cannot contain him, how much less shall the strait heart of man?'

A. The scripture saith God will dwell in men, and walk in men, and Christ that fills heaven and earth 'is in you, except ye be reprobates;' and so, in this thou hast showed thyself one not able to divide the word aright. And the bodies of the saints are the temples of God, and God will dwell in them, and walk in them, and he will be their God, and they shall be his people.

P. He saith, 'Nor is it an essential indwelling of the divine nature in God's people,' &c.

A. Doth not the apostle say, the saints were made partakers of the divine nature? and that God dwells in the saints, and Christ is in

* "George Fox says: 'God breathed into man the breath of life, and he became a living soul; and is not this of God, of his being, &c. And is not this, that comes out from God, part of God?' G. F. intends that divine life, power, and virtue, by which Adam in soul and body came to live to God: not 'that the soul of man, as a mere creature, created capacity, is of God's own being and substance.'"

[*Wm. Penn's Works, vol. 2. pp. 521, 522.*

them, except they be reprobates? And do not the saints come to eat the flesh of Christ? And if they eat his flesh, is it not within them?

P. He saith, 'God dwells not in the saints as a personal union,' &c. See page 22.

A. How come the saints then to eat of his flesh, and to be of his flesh and bone? and to know God dwelling in them? and to have unity with the son and the Father? and to be of his body, which is the church, of which Christ is the head?

P. To say a man is justified and made righteous by God's putting righteousness into us, and by righteousness wrought in the creature, confounds justification and sanctification,' &c. See page 25.

A. The apostle brought people to the faith that was in their hearts, by which they were justified, for with the heart man believes unto righteousness, &c. And they were to believe in the light, that was, Christ. And the light that shined in their hearts gave the light of the knowledge of the glory of God in the face of Christ Jesus their saviour. Now justification by the works of the law, was, 'do this and live.' They were to circumcise the children; if they did not, they were to be cut off: and they were to keep the law. But the faith of Christ ended the works of the law: for it took away the nature that the law went upon. Now the Papists, and priests, are out of the works of the law, and the works of faith that works by love; for they are slaying one another about religion, though they pretend works, and this was ever out of the faith of Christ Jesus, to kill one another about religion. Now the apostles were in the works of faith, who neither prisoned nor persecuted any that were contrary minded, nor wrestled against flesh and blood, but against the power that captivated creatures. And so all this work about works doth show you and the Papists both to be out of the faith that works by love, where love should overcome all things, and bear all things. I do not measure priests and professors, nor Papists, by the works of the law which the apostle speaks of, which the false teachers were bringing people to in the days of the apostles. Neither do I compare or measure Papists, or priests, with the works of 'faith that works by love,' that becomes all to all, for the winning some of them. Papists, and priests, and professors will kill one another about their faith, which is not the faith that works by love; but contrary to the apostles' and Quakers' faith.

P. He saith, 'Our warfare cannot be expected to be over as long as we are in the body: and the best of saints do not live free from sin,' page 27.

A. The apostles said they were made free from sin, and that the blood of Jesus Christ the son of God cleanseth us from all sin; and such as witnessed the everlasting covenant of God, that blotted out their sins

and transgressions. And they witnessed the one offering that perfected for ever them that are sanctified. And the saints witnessed the kingdom of God, which stands in righteousness, peace, and joy in the holy ghost, and were new creatures, the old man being put off, and they were more than conquerors. So thou art ignorant of the scriptures, and it is the doctrine of devils to preach that men shall have sin, and be in a warfare so long as they are on earth; that is not the doctrine of Christ which brings people to the faith, which gives the victory, in which they have unity one with another, and please God.

P. He saith, 'To witness heaven within and hell within, and the resurrection, is the mystery of iniquity,' page 31.

A. Which shows thou never knew heaven in thyself, nor hell there, nor Christ the resurrection and the life, which they are blessed that are made partakers of the first resurrection, on them the second death shall have no power. And the scriptures do witness heaven within. And if Christ that was offered up, the resurrection and the life, be not within thee, thou art a reprobate.

P. He saith, 'We shall have incorruptible, powerful, glorious, and spiritual bodies;' and yet they say 'Christ is in heaven with a human body,' (which is earthly,) see page 34. Again 'the spirit can enter into heaven, while the body is upon the earth,' &c. And he saith, 'the fourth commandment commandeth the keeping of a seventh day: and he that breaketh the least commandment and teacheth men so to do, is least in the kingdom of heaven,' page 41.

A. Have not all the priests and teachers in England denied the Jews' sabbath, the seventh day? and do not you work on it? and do not you meet together on the first day of the week? and do not you all teach men to break the commandment there? And you keep markets and fairs on the seventh day, the Jews' sabbath; ye meet together on the first day of the week, which is the eighth day, and so not one in seven. And if the saints sat in heavenly places with Christ Jesus; and if the saints in heaven must have a glorious body, and Christ a human body, (which I say is earthly,) how doth this agree with scripture, that says Christ's is a glorious body? And is it an earthly body the saints eat, when they eat the flesh of Christ? And are not people in their first state, in the earthly, before they come to witness a spiritual body like unto his glorious body? How do you divide the word aright? And they that have the spirit of Christ, their spirits are in heaven, and they have unity with the Father.

P. 'We have no such immediate converse with God now, as to see him face to face,' page 42.

A. We do believe you have not, who are gone from the spirit that

the prophets and apostles were in, ravened from it since the days of the apostles in the apostacy, and so are not in the counsel of God; and are out of his teaching and instruction, and so far from having fellowship with God; for who have fellowship with him come to see him. And you are not of Abraham's seed who saw God face to face, but are of the Pharisees' stock, who never saw his shape, John v.

P. And you say, 'In the last days false prophets should arise, and show signs and wonders; and if it were possible they should deceive the elect. And the coming of the man of sin is after the working of satan, with all power, and signs, and lying wonders,' &c. page 44.

A. Christ said, the false prophets and antichrists should come, which John saw were come; yea, many antichrists were gone out into the world. And the apostle Paul saw the man of sin before his decease, the coming of him with the lying signs and wonders; which man of sin since the days of the apostles, in this night of apostacy, has ruled and reigned, with his lying signs and wonders; and these are not the true signs, but lying. And when they were ravened from the spirit of God they got the sheep's clothing while inwardly ravening wolves, 'which if it were possible, would deceive the very elect;' which went forth from the apostles in the apostacy; and since they have deceived the nations, the wolves, the inwardly raveners, though covered with the sheep's clothing. And here these things have been among you in the apostacy: and the apostates have reigned and ruled, and have had the dominion since the days of the apostles. But now with that which ye all have ravened from, are ye made manifest and comprehended. So this man of sin, with his lying signs and wonders, who ravened from the spirit of God, as the devil did, who went from the truth, is he that compels all his members to plead for the body of sin while they be upon earth, and so to keep them out of the faith of God's elect, that gives the victory over the world. And such he cannot deceive, nor any of his members, that are ravened from the spirit of God.

P. He saith, 'The Quakers' despising the fashions of the world, contemning the honours and pleasures thereof, and their sober carriage and deportment among men, and willingness to suffer;' all these he calls 'wickedness.' See pages 49, 50.

A. But it seemeth this practice of denying the fashions of the world, and contemning the honours and pleasures thereof, and their sober carriage, offends him and the world, and the rest of the priests and professors, and the denying the lusts which they are in.

P. He saith, 'The devil is not an adulterer,' page 51.

A. Did the devil abide in the truth? Did not he go out of it? And are not all that go out of the truth with him, adulterers, who begets his own image, and is the foundation of adultery?

P. He saith, 'The light that doth enlighten every man that cometh into the world, is a natural light, or law,' page 56.

A. Which light, Christ Jesus, is the end of the law, before any natural light was made or created; for all things that were made were made by him, and he doth 'enlighten every man that cometh into the world.'

P. He saith, 'the light will not bring men to salvation,' page 56.

A. The light which doth enlighten every man that cometh into the world, is Christ, the 'salvation to the ends of the earth.'

P. He saith again, 'The light is not sufficient to lead men to salvation,' page 60. 'And to witness sanctification within, and justification there, is to confound justification and sanctification. And grace and justification is a created thing, and the light within is mere darkness, which the Quakers speak of.' See page 61.

A. The light which every man that cometh into the world is enlightened with, comprehends all darkness, and leads out of it, and there is no occasion of stumbling in it; for, 'as many as receive him, to them he gives power to become the sons of God.' And the light is not darkness; but he that saith the light is darkness, is out of the light, in the darkness. And justification and sanctification being within, doth not confound it without, but it is the same that is within that is without. And grace is the gift of God, and sanctification both, Christ Jesus, who was before any creature was created, and the grace comes from the throne.

P. He saith, 'They are the unestablished people that are running after every way of error, that own the Quakers in these nations,' page 62.

A. In that the nation will witness against thee; for they that own the Quakers are known to have been the most knowing, seeking people that have been in the nations, and the most sincere people; and none come out of error, but who come to the Quakers' light which they follow, which is Christ.

P. He saith, 'That Christ hath a human created soul.' See page 63. Again, 'And the light in the conscience to be Christ is a false doctrine. And the Quakers seek to bring people from all other teaching but the light within them,' page 65.

A. The soul of Christ is witnessed: but to say it is human, earthly, and created, (when the scripture doth not teach us that doctrine,) we cannot believe nor own your words, but deny them. And Christ is the light in the conscience, which doth enlighten every man that cometh into the world, who was before any creature was; which he that receiveth comes to him to be his teacher, and feels him reign. And all men must come to the light which Christ hath enlightened them withal, who is the covenant of God, to feel the law written in their

of the faith unto a perfect man, unto the measure of the stature of the fulness of Christ! And this work ye have denied yourselves to be in; but how should it be otherwise with such that are as Jannes and Jambres? that have ravened from the spirit of God inwardly, that went forth from the apostles, that are covetous, that keep people 'always learning, and never able to come to the knowledge of the truth.' So you are they that keep people from the light that doth enlighten every man that cometh into the world, and keep them in spiritual Egypt, Sodom, and Gomorrah, where they are always learning, having the form of godliness, and never able to come to the knowledge of the truth; and this to you all will be a sad cup at last.

And as for all thy lies and slanders in thy book, which are not worth mentioning, they will come sadly upon thyself one day for the grievous lies thou hast uttered in it unto the nation; but thousands in the nation, that are not under the name of Quakers, know and see the contrary of what thou hast published; they will fall upon thy own self, and be thy own burthen. And then thou shalt say, when thou feelest thy own works burn, thou hadst better have been silent, and not have published forth thy folly, and made thy name to stink, and brought thy name upon record, who hath made lies thy refuge; but the hail is come, and coming, that will sweep them away.

William Thomas, called Minister of the Gospel of Ubley, his book called 'A Vindication of the Scriptures and Ministers.' His principles follow.

P. He saith, 'Christ directs to look for life in the scriptures, because they testify of him; and that the scriptures are the ground of faith, and the saints' rule.' And again, 'We are justified by Christ without us, and not within us.' See his epistle.

A. Many had the scriptures, and searched them, and found not life in them, for Christ is the life; and if men have all the scriptures, and have not Christ, they have not life. And so Christ did not say they should have life in the scriptures; but he saith, they thought to have life there, and that they testified of him, 'and they would not come to him that they might have life.' How ignorant art thou of the scriptures, and of Christ's words, to divide them in this manner! And Christ is the author of the faith. And many have scriptures, and have not the ground of faith, until they have Christ the author of it, and God the giver of it; 'which are able to make wise unto salvation,' through the faith which Christ is the author of. For Enoch, and Abel, &c.

had faith before the scriptures were written; and so before thy ground was. And the saints had a rule before the scriptures were written; for the spirit was their rule that led them into all truth, and to speak forth scriptures; that is the rule that mortifies, circumciseth, baptizeth, and leads into all truth. The word of God, that fulfils scriptures, leads into all truth; that is the truth that leads into all truth. Now the scriptures cannot lead into all truth, but they testify of that that doth. And if Christ be not within people, they are reprobates. And is a reprobate justified? And if Christ be within, is not the justification there, and redemption and sanctification witnessed, 'Christ the same yesterday, to-day, and for ever.'

P. He saith, 'We consider how few there are in the church that belongs to God.' See his epistle.

A. This is your own church, which is not the pillar and ground of truth. For who are in the church of Christ, the pillar and ground of truth, (where there is not a spot, or wrinkle, or blemish, nor any such thing,) they are those that belong to God; they are living stones, built up together a spiritual household; but from this thou art afar off.

P. He saith, 'We willingly acknowledge we are fallible men, that may be deceived; and to find infallible teachers is against experience. None pretend infallibility but the pope.' See page 9. He saith, 'The scriptures are the well and living fountain, from whence living waters have been drawn this hundred or thousand years,' page 8.

A. If every one that hath the scriptures hath the fountain, hath the devil the fountain? for he can bring scriptures; hath he the fountain and well of living waters? Nay, we say, God and Christ is the fountain of all good. And saith David, 'all the springs are in him.' And so, many may have the scriptures, and yet want the waters, want the fountain; who have had them since the days of the apostles, who have had them this many hundreds of years in the apostacy, the sheep's clothing, and have known no other fountain, but them, nor any other well. So all the leanness of souls hath been among people, because they have not known the fountain of whom they learned that gave forth scriptures. And we do believe you, that ye are fallible men, that say 'the scriptures are the well and fountain of living waters,' and you are not infallible. And it is contrary to your experience to be infallible. And we say the pope is not infallible neither, though he be your father, the ancient. Yet we say, he and you are apostatized from the infallible spirit that the apostles were in, to which we are come, with which ye are seen and judged, not to have the spirit of Christ Jesus, not to have the spirit of the prophets and apostles, not to be led by 'the spirit of truth into all truth,' not to be in the spirit not to speak as ye 'are moved of the holy ghost;' but to be such as are ravened from the spirit of God inwardly, and have gotten the sheep's

clothing, ye and the pope, and so have devoured nations for this many hundred years, so have all been like ravening wolves. For who witness these conditions that they were in that gave forth the scriptures, they witness infallibility, an infallible spirit, which is now possessed and witnessed among those called Quakers: 'glory to the highest for ever,' that your folly now should be made manifest; the morning is springing in, the night of apostacy is going. So I say, the devil, false prophets, antichrists, deceivers, beast, mother of harlots, none of these can witness an infallible spirit, nor the well nor fountain, but the letter; though they may get all the sheep's clothing, and come in likeness of a lamb or a sheep to deceive people. But being out of the spirit that Christ, the prophets and apostles were in, that gave forth scriptures, they are not infallible as they were, but with that they are all judged out; which will answer that which they are all gone from, where the key is known, and the well was and is, in believers.

P. 'And the scriptures is the rule; and the Quakers dream of the light to be their rule to walk by,' page 14.

A. The word of God which lives and endures for ever, (which came to the saints of old, which caused them to give forth scriptures, and to write them,) which fulfils all the words again, is the rule: which word was spoken to the saints before scripture was written: which lets all people see that declaration, and fulfils that declaration to them, Christ the leader of the people, the covenant of God, who is the light; and they are in the dreams that deny it.

P. He saith, 'But Christ, by his magistrates, hath appointed tithes a maintenance for his ministers,' page 21.

A. Since the days of the apostles the pope gave tithes; and other magistrates that followed him: and he hath had the tenths, the tithes, since this night of apostacy, and the reprobation hath been from the apostles' doctrine. And many have had the sheep's clothing, but have been raveners from the life that they lived in that gave it forth: so have not seen to what state and condition the scriptures were spoken; being out of the life they were in that gave them forth; and see not the substance, Christ Jesus, who came to end the first priesthood, and the ministers that took tithes, tolerated by the first covenant, (which the apostle witnessed the end of,) and to bring in an everlasting covenant, and another ministry, and another maintenance to them. Since the days of the apostles, such as are ravened from the spirit of God, have lost the maintenance the apostles and Christ gave; and so have set up tithes, and another ministry, which is neither agreeable to Jews, nor Gentiles; nor Christ's, but more dark. But the night of

apostacy is going over, the true light shines, and the light of the living is springing in.

P. He saith, 'The immediate spirit excludes the word to be the rule,' page 38. 'And the word, and the spirit,' he saith, 'are different things. And the Pharisees thought right, that eternal life was laid up in the scriptures,' page 39.

A. Christ told the Pharisees they would not come to him that they might have life: and he was the life, and he was the way, and no one cometh to the Father but by him. He doth not say he was scripture, but he bids them search it, for it testified of him: and none have life but who are in him. And the word and the spirit are one: and the spirit doth not exclude the word nor the scriptures, for they were given forth from it, and it owns them again; with it are they seen, given forth in time, fulfilled in time, and they cannot be broken, and the saints' life is hid in Christ who ends them.

P. He saith, 'Men are saved, but not by Christ within us,' page 42.

A. How is man's salvation wrought out, but by the power of Christ within? How is the old man destroyed, but by Christ within? How is the justification felt, but by Christ within? And where the seed Christ that suffered without,' is made manifest within, there is redemption, and life. 'He that hath the son of God, hath life;' redemption to God out of the first Adam. And who feels Christ within feels salvation; and who doth not is a reprobate though he may talk of him.

P. He saith, 'It is a fond sign to depend upon an unwritten word immediately, within themselves: and say, from that word is the life manifested within,' page 43. 'And Christ is not come to them in the flesh.' And he saith, 'Timothy had the gift of God freely; and elders are called ordinarily, and not immediately. This call ordinary is common to all ministers, to continue to all ages in the church,' page 47.

A. All they that have not the unwritten word in their hearts, which is immediate, know not the word of faith, know not the word of reconciliation; know not the ingrafted word that is able to save their souls, know not that which lives and abides and endures for ever; know not eternal life, neither have they it who have not the word, the immediate word within them; and know not the immortal seed. And such are in the fondness, that have the scripture and put that for the word, which is words. And since the days of the apostles, in your churches, your ministers, your elders, your makers of your ministers, have been all mediate, and so it is 'ordinary,' as ye call it. But before the apostacy, in the days of the apostles, we say, neither elders nor ministers were mediate. But that which made the elders, was the holy ghost, to oversee; and that which brought them to minister was

immediate, and so they were ministers of the spirit. And all elders made by the mediate, are carnal, earthly, and their weapons are earthly, and their rule which they oversee with is earthly. Therefore hath your church broken into so many pieces, and they divide (and cannot hold together) like earth, because ye are not in an immediate spirit. And so we do see it is so since the days of the apostles; neither your elders nor your teachers are called immediately, but only have the sheep's clothing, ravened from the spirit of God. And so are the wolves, tearing one another to pieces about the letter, and your apprehensions of it. And Timothy, many of you say had not an immediate call, and yet thou sayst, he had the gift of God. Doth not that which God gives to men, bring to do his will? And that which is given from God to man, is not that immediate, and perfect? And we do believe you, ye do not witness that ye are 'of his flesh and of his bone,' ye have not eaten his flesh, nor drunk his blood: therefore do you say the scriptures are the fountain of life, and have been these hundreds of years; which scriptures the Pharisees had in their age, and had not life. Ye have had the scriptures, which ye call the 'well and fountain of life,' many hundreds of years; yet though you and the Pharisees have all scriptures, 'except ye do eat the flesh of Christ, and drink his blood, ye have no life in you,' neither you nor the Pharisees; which flesh is our food, and blood is our drink. But we do believe you, that these many hundreds of years ye have not eaten his flesh, nor drunk his blood: and so are not 'of his flesh, nor of his bone;' therefore cry ye so much against immediate, and infallibility.

P. He saith, 'The holiest man that is, is not able to give an infallible character of another man,' page 49. 'We do grant, that our ministers came from antichrist, and passed through him.' And he chargeth people 'for leaving their callings,' and says, 'that the Quakers are like to them that flee from the wrath to come.'

A. We do believe that your ministers came from antichrist, and through antichrist, for he was the channel; but the Quakers are neither of you, nor of antichrist, nor of the pope: but they are of the apostles' stock, and of Abraham, and of Christ, before the pope was, antichrist was, or you were, and so with the spirit of God and the apostles you are fathomed. And the Quakers do witness they are made free from the wrath to come, which the Pharisees that fled to John did not. And there thy measure is too short; all may see it that are in the light, and thy ignorance of the scriptures thou hast discovered and shown. And thou sayst, that 'the holiest man is not able to give an infallible character of another man:' hast not thou in this discovered thyself to be no minister of Christ or of the spirit? If thou canst not give an infallible character of another man, how canst thou minister to his conditio

how canst thou see where he is? how canst thou see them that be turned from the darkness, and that be in the darkness? and distinguish the one from the other, and a holy man, from an unholy man, that canst not give an infallible character of any man's state? How canst thou know when men are in the spirit; and that they are epistles written in one another's hearts, not with paper and ink, but with the spirit of the living God? Oh! a divider of the word aright hath been wanting among you dark ones! Thou mayst say right enough, your ministers came from antichrist, and through antichrist. And did not the saints leave their callings?

P. He saith, 'It is a fancy to witness the righteousness of Christ within us,' page 61. And to maintain persecution, he brings 'Ahab's slaying the false prophets,' and for the laying on of hands, he brings 'the practice of the apostles.' And to stop the liberty of conscience, he saith, 'Must Saul be permitted to do what he will against Jesus of Nazareth?'

A. False prophets are enemies, yet they are not to slay them. The apostles did not wrestle against flesh and blood with the false prophets, as you ministers do now; though Saul did, before he was Paul, and showed himself of your nature, unconverted. And whoever are not in that state to witness Christ in them manifest in their flesh, and there condemning sin in the flesh, that they may through him become the righteousness of God, are in their fancies; and Christ destroys the ground of all fancy, and brings to see where there is no shadow nor changing, and brings their conscience into liberty, and washeth and sprinkleth it, where the mystery of faith is held in it. And your laying on of hands, (since the apostacy from the apostles,) is not as the apostles, who have not an infallible spirit, nor are infallible, nor called immediately, as they were; none of those you lay your hands on can receive the holy ghost, when you yourselves are not in the immediate spirit, nor infallible, nor called immediately. So you all being in the apostacy from the apostles' hands and calling, your folly is made manifest, the light hath discovered you, at which ye are stumbling; and every one is wrestling against the Lamb and the saints, that is wrestling against the light: and such are antichrists, that shall be slain with the sword, the words of his mouth: and the Lamb and the saints shall have the victory.

P. He saith, 'Human learning helps to understand heavenly things,' page 70. Again, 'Christ enlightens men no more ways but one, to wit, by a natural light,' page 71. 'And the righteousness within is not that which justifies, and we are not freely justified, and saved, and redeemed (that is) through that redemption and righteousness that

is within us,' pages 74, 75. He saith, 'We are justified freely, but not by the grace wrought in us.'

A. 'By grace ye are saved, and that not of yourselves, it is the gift of God;' and this is manifested in the heart, before it be known and possessed. And every one that knows justification, redemption, righteousness, and salvation, these are all known within us, else people are in the first Adam, driven from God, not come to the second Adam, not knowing salvation in the ground, justification in the ground, redemption in the ground. If Christ, the righteousness of God, redemption, justification, and salvation, be not felt within people, and found within, they are reprobates. And the reprobates may talk of it without; but where that is, there is salvation, righteousness, redemption, justification, &c. And Christ doth enlighten every man that cometh into the world, him by whom the world was made, before it was made; which light people are to believe in, which is not natural: which gives to see over nature, before natural was. For the natural lights are the sun, moon, and stars, which may be seen with a visible eye: but Christ the light, the covenant of light to Jews and Gentiles, the salvation to the ends of the earth, doth enlighten every one that cometh into the world, that all men through him might believe. Here God is no respecter of persons; he that believeth in the light, shall be saved, and he that doth not, is condemned. And he comes to be a child of light, who believes in the light: and now shall the world be reproved for not believing in the light. And human learning is that which is earthly and natural; that doth not open the heavenly: that which reveals the things of God, is the spirit of God, beyond all the world's wisdom. For that you call human learning, and human soul, and human body, is earthly, not heavenly, nor understands them. The earth is below, so they that are below measure by the earthly wisdom, but they that are from above speak of the things above, and so that which gives to understand the heavenly things, is the spirit of God, and the spiritual wisdom, which is not of man, nor from man; for saith the apostle, 'Neither knows any man the things of God, but the spirit of God.'

P. 'And the righteousness of Christ by which we are justified (he saith) is not within us.' Again, 'The Lord will pour out his spirit upon all flesh; but that is not meant that all should have the spirit, for some have not the spirit, as in Jude.' Page 79. He saith, 'he desires God to lighten with a better light than that which lightens every man, &c. and to lead them out of these gross delusions.' See page 80.

A. You that are not justified by that Christ that suffered without, manifested within you, shall never know justification; if the justification be not within, you are reprobates. And the Lord hath fulfilled his promise, by pouring out his spirit upon all flesh, sons and daugh-

ters, handmaids and old men, though they quench it. And that in Jude proves they had the spirit, who went in Balaam's, Cores', and Cain's way, but had erred from it; where you are, in the sensual state, in the sects, and not seeing the fulfilment of the promise of the Father, that he would pour out of the spirit upon all flesh. Apostatized from the life the apostles were in, and the prophets, you manifest yourselves to the whole world. And so you own not the light, Christ Jesus, that God sent into the world, and gave his only begotten son into the world, which doth enlighten every man that cometh into the world, that all through him might believe; but thou that desirest better light of God than he, (to wit, Christ,) showest thy tempting, and blasphemy. For there is no other way to the Father but by Christ the light of the world, that doth enlighten every one, &c. and he that doth not believe in that light is condemned.

P. He saith, 'And Christ doth enlighten every man that cometh into the world, that is meant the church.' See postscript. 'Paul and Peter were instructed by immediate Revelation, which we are not so presumptuous as to expect.' And saith, 'Reproaches are cast upon the ministers, because they are not infallible, and preach not by immediate inspiration as the apostles did.' Postscript.

A. You that do not instruct and preach by the same immediate infallible spirit the prophets and apostles were in, are all in an usurped authority, out of the spirit, have run, and were not sent from God: for whom God sends, he sends immediately; and whom he teacheth, he teacheth immediately, and they know his infallible spirit. And none know the scriptures of truth but who are in the infallible spirit, and immediate, which the prophets and apostles were in, from which you are gone forth, and it is presumption in you to teach without it. And so neither you nor the pope are reproached, that are the false prophets and antichrists that Christ said should come, and the apostle John saw were come, that inwardly ravened, and have gotten the sheep's clothing, 'have the form but deny the power.' You who deny infallibility, and the immediate call, and the immediate ministry, have denied the power of God, and so keep people 'always learning, and never able to come to the knowledge of the truth,' in the usurped authority which the apostles stopped and rebuked before their decease. And so you do not see the 'light that doth enlighten every man that cometh into the world.' Christ saith, 'I am the light of the world,' not of saints only. And saith the prophet, 'I will give him for a covenant to the Gentiles,' not 'a new covenant to the house of Israel' only; and there he was prophesied of before John came, the greatest prophet who was born of a woman, who said, 'This is the true light that doth enlighten every man,' &c. And when Christ was come he said he was the light of the world: and who-

soever did believe in him should not abide in darkness, but should have the light of life. And so, since ye ravened from the spirit of God, and have only had the sheep's clothing, ye have brought people into heaps and sects: and they that are not in that which is infallible, are they that reproach; for they are in the reproachful spirit, but the spirit of God never did reproach, which was immediate and infallible, which the prophets, Christ, and the apostles were in, which always judged the reproachers who were strayed from the infallible spirit.

P. And thou sayst, 'To the law, and to the testimony,' and that 'he gave some apostles for the perfecting of the saints, for the work of the ministry, for the edifying of the body, till all come into the unity of the faith, to the knowledge of the son of God, to a perfect man, to the measure of the stature and fulness of Christ.'

A. Thou, and you all that have denied infallibility, and immediate inspiration and teaching, have shut yourselves out of the law and testimony, and the work of the ministry, which is 'for the perfecting of the body,' and bringing them to the unity of the faith, to the knowledge of the son of God,' &c. For 'the law is light;' that is infallible and immediate. 'The testimony of Jesus is the spirit of prophecy;' that is infallible and immediate. And ye may have the Old and New Testament, and say that is the law and testimony; but the law and testimony was before Matthew, Mark, Luke, and John, the Acts, the Epistles, and the Revelations were written, even in the days of Isaiah: see Isa. viii. chap. And that which perfects the saints is infallible; that gift which was given to the ministry is infallible and immediate; that which edifies the body of Christ is infallible and immediate; that which brings 'to the knowledge of the son of God,' is infallible, perfect, and immediate; that which brings to 'a perfect man, to the unity of faith,' is infallible and immediate, and perfect; that which brings 'to the measure of the stature of the fulness of Christ,' is perfect, and infallible, and immediate. And the infallible and immediate you having denied, ye have shut yourselves out of the work of the ministry, in the apostacy.

As for the rest of the lies and slanders in thy book, they will be thy own burden, who utterest forth thy own folly, and they touch not the saints, but fall off like dust; they are of no weight. And the day is come that tries men's works infallibly, what is for the fire, and what not.

Jeremy Ives' book, called 'The Quakers Quaking.' His principles follow.

P. He saith, 'Have a care of slighting your watchmen, lest the Lord remove them into corners.'

A. Christ the teacher is witnessed, who is the end of Moses and the prophets, the covenant of God with his people, in which people would know God if all their teachers were removed into corners. And they that have their teachers in corners, their houses are left desolate, from the covenant of God they are strangers. So in this thy ignorance appears of that teacher that cannot be removed into a corner, who is the 'salvation to the ends of the earth.'

P. He saith, 'It is an error to say, the light within is equal with scripture, and God's word.'

A. Christ within is the light, and he is above scripture, and is God's word, which was before scripture was given forth.

P. He saith, 'Is it any more a nickname to call a man a Quaker, because he quakes by the power of God?' page 3.

A. Yes, if the power of God doth make him to quake and tremble. And he must quake before salvation be wrought out, and man come out of the fall, out of Adam's state in the transgression, in the earth and darkness, corruption, pollution, and death; he must know the power of God that shakes that which is to be shaken, before he knows that raised up that cannot be shaken; which the world is ignorant of, though they have the form of it. And the first nicknamer of the Quakers that ever I heard, was a corrupt justice in the year 1650, whose name was Gervase Bennet, in Darby. He was the first that ever named the people of God Quakers, though the mighty power of the Lord God had been known years before.

P. He saith, 'It is an error in those men that will allow nothing to be called God's word but Christ,' page 6.

A. Christ's name is called 'the word of God;' his name is above every name, and over all things, words, and names, he must have the pre-eminence. Yet I say, the scriptures of truth, given forth from the spirit of truth, are the words of God: God's words which Christ the word fulfilled, in whom they end, who was before the words were spoken forth.

P. He saith, 'It is an error to say they are immediately sent of God, and to have an immediate call from God to go out of their countries to preach the gospel,' &c. page 9.

A. Thou, and all you that speak, or preach, or go to people, but not by the immediate spirit, and a call from God, are they that run and

the Lord never sent you; and you profit not the people at all, as all your fruits in the nation declare upon the house top. Therefore are ye wrangling and envying such as are immediately sent from God, and have left their callings as the saints and prophets did: I say none upon the earth can preach the gospel, but who are in the immediate call; for the gospel is the power of God, and that is immediate. The prophets, Christ, and the apostles who gave forth the scriptures, all spoke by the immediate spirit of God: and all that are not in that, are not able to know the scriptures; as that unsavoury Percival saith, 'he hath not the infallible spirit;' yet he will bawl of the scriptures that were given forth from the infallible spirit. The devil that compasseth the earth, wandered from the truth; the Pharisees compass sea and land; the false prophets and antichrists have gone over nations: now all these may get scriptures, but are out of the life of them. Such make proselytes, devils, disciples, and messengers: but such as are in the power of God, and the life that gave forth scriptures, that comprehends and fathoms the world, they are in that which the devils, antichrists, false prophets, mother of harlots, and all their proselytes that have scriptures out of the life, are out of. Such are the Quakers, therefore doth all the world rage against them, who witness that which cannot be shaken.

P. He saith, 'It is an error to say that every man hath a light within him, that will teach him to worship God aright,' page 18.

A. Christ the truth, who hath pre-eminence, 'doth enlighten every man that cometh into the world,' who shall make every tongue to confess him to the glory of God. If they love the light which cometh from Christ the truth, who is the life, it will teach and direct every man to worship God in the truth, in that which untruth is out of. So every man has a light sufficient to salvation, for it cometh from the salvation; 'Christ the power of God,' the 'salvation to the ends of the earth.' And this light will let every one see the son of God, beyond all external means, wisdom, or knowledge, whatsoever. It is that which darkness cannot comprehend, which John bears witness of, 'the true light which lighteth every man that cometh into the world,' which the Jews and Levites stumbled at, which set all Jerusalem in an uproar, as it doth the wisest priests and professors in this age. And no one upon the earth shall ever know Christ but by the light which he hath enlightened him with. If he have all the scriptures that speak of him come already, as the Pharisees had those that spoke of him as to come; yet if they hate the light they shall all be snared, and stumble, and fall, and split themselves upon the rock. And such as are now stumbling at the light which every man that cometh into the world is lighted with, are the builders with the words, who say, 'Christ is come,' as the Pharisees did with the words, that said, 'he

was to come.' And so both these builders reject the corner stone, and stumble at the elect stone laid in Sion; and none see God but with the light they are enlightened with. And the substance of all the preaching of the apostles, was to bring people to the covenant of light, both Jews and Gentiles, to whom he was promised. And all upon the earth that are from this light that doth enlighten every man that cometh into the world, are in the error, out of the covenant of God, and strangers from the covenant of promise.

P. He saith, 'It is an error to say, the letter of scripture is carnal,' page 22.

A. We cannot say the letter of scripture (paper and ink) is spiritual; but that which it speaks of is spiritual.

P. He saith, 'It is an error to say they are perfect, and without sin,' page 23. 'And another error to say, that none can come to God and Christ, but they that come to perfection.'

A. Whoever comes to Christ and God, comes in the one offering which 'hath perfected for ever them that are sanctified,' and whoever comes to Christ, comes to him that is perfect; and 'without holiness none can see him.' And they that pretend coming to God and Christ out of perfection, are in the error, and all sin is error, and they who are in it are in the error; but the apostle said they were made free from sin, and had put off the body of sin, and by the blood of Christ were cleansed from all sin; and that by one offering he had perfected for ever them that are sanctified. And so they that say men must have sin while they are upon the earth, and that plead for it, are not the friends of Christ. For they who are the friends of Christ are in his power, atop of the power of sin, and trample it under foot.

P. He saith, 'that the scripture is the word. And though Christ be the true light that lighteth every man that cometh into the world, yet that light in every man doth not direct a man into the worship and service of God, though it be the true light of Christ,' page 35.

A. Nothing can direct men into the worship and service of God but the true light; for the light is that which doth make manifest, which every man that cometh into the world is enlightened with; which, he hating it, and not coming to it 'because his deeds be evil,' will be his condemnation. And thou shalt feel it heavy at the last, though now thou mayst roar and rage for a time, yet the bond is gone over thee, the chain is set, and the sentence is given.

P. He saith, 'It is an error of such as leave water baptism, and breaking of bread,' &c. page 38.

A. Doth not the apostle bring people off those things that are seen? And are not outward water and outward bread the things that are seen? And are not these things temporal, though in their places and service

they are owned. But they who come into the baptism of the spirit, come into that in which the other ends, the greater. For many came to John; but when they should have come to receive Christ the light, which doth enlighten every man, &c. they stood against him, as you do now. And Christ told them they received 'honour one of another,' as you do now, (a mark of the unbeliever,) and the love of God was not in them, and the word of God was not abiding in them; and they had never heard the voice of God, nor seen his shape at any time. And there are you, like the Jews, whose table is a trap, sticking in the outward things, standing against the light that doth enlighten every man that cometh into the world, and so stumbling at the corner stone, elect and precious. But it is fallen upon your heads; and will grind you to powder; fight, bustle, and do all that you can, it is upon you, and all your compliments will do you no good. And none seek the honour that comes from above, but who are in the light that doth enlighten every man, &c. And none honour the son, but who are in the light that comes from him, though they have all the scriptures, as the Pharisees had in their age.

P. He saith, 'Error in life doth not prove error in judgment,' page 46.

A. They who err in the life, err in the judgment: for all that err in the judgment, are erred from the life. And all the Pharisees had scriptures; yet being erred from the life, they all erred in their judgment, and knew not Christ the substance of scriptures. So all you that are in error in life, err in your judgment, you all stumble at the light with which Christ doth enlighten every man, &c. And none are out of the error of life, and out of the error of conversation, but who are in the light which 'doth enlighten every man that cometh into the world.'

P. He saith, 'that the Quakers foam at the mouth,' &c.

A. It is a shame that ever men should lose their soberness, and come to lose all modesty; that so many that do call themselves teachers in this nation, should publish such odious lies and untruths to the nation. And 'that the Quakers have hung ribands upon one another, and given ribands to one another, as instance, G. F. should have from M. F.' Oh! that ever modesty should be so lost, and shamefacedness quite gone, which should have been a garment to have covered impudency: that ever men, and teachers of people, and professors, should make lies their refuge! But I say, the Lord forgive you, for all these things shall be your own burthen; and a heavy burthen is come upon you, and coming upon you all in the nation, that trust in lies. But what if you should see every man with his hand on his thigh, in pain to be delivered.

P. He saith, 'The prophet that shall presume to speak a word in my name, and I have not commanded him to speak, he shall die.' See page 26.

A. Here thou hast brought thyself, and all of you, under thy own judgment, and given sentence upon yourselves, and all the rest of the teachers, that say 'they never heard the voice of God immediately from heaven, nor immediate inspiration nor revelation.' So ye all want the spirit of God, and are out of it that the prophets and apostles were in, and with it are all judged. Though ye may run in pretence of his name, (with the form,) and say ye never heard his voice; but 'that prophet shall die,' thou sayst. So thou hast judged yourselves, and there are all you teachers, in the apostacy, since the days of the apostles.

P. 'And Christ said, many deceivers should come in his name, and deceive many: and such as serve not the Lord Jesus Christ but their own bellies. And with good words, and fair speeches deceive the hearts of the simple.' See title page.

A. Christ said in Matt. xxiv. and in Matt. vii. that false prophets should come, and antichrists, which before the apostles' decease they saw come; and such as 'served not the Lord Jesus Christ but their own bellies;' which went forth from the apostles, which, in the Revelation, John saw the whole world gone after; and those got the sheep's clothing, and so with the good words and fair speeches deceive; who were inwardly ravened from the light which doth enlighten every man that cometh into the world; and such have good words and fair speeches, but deceive the hearts of the simple, and gather people into forms, and heaps, and sects, and ways, and opinions one against another, which are nothing but the beast and his names, and all against the light that doth enlighten every man, &c. and so are making war against the saints of the Lamb. But the Lamb and the saints shall have the victory, who will slay with his sword, the words of his mouth. And judgment is come through unto victory, and set in the earth. And so the deceivers and antichrists are telling people, 'Now is the last time, now are they come,' and bidding them come to Matt. vii. and Matt. xxiv. which indeed Christ did say they should come; but John said they were come, whereby they knew it was the last time: and in the Revelations he saith, that all nations have drunk the whore's cup, and the kings of the earth have committed fornication with her, and the inhabitants of the earth are drunk with the wine of her fornication, and the earth is corrupted; as ye make it appear, your fruits declare it. And this is that which hath brought the nations to be as waters, and peoples as waters, and tongues as waters, and multitudes as waters, ravened inwardly from the spirit of God, yet have gotten the sheep's clothing to deceive

the nations. Such as drunk the blood of the saints, the prophets and martyrs, did make war against the saints, and overcame them. But now the saints and the Lamb have the victory; glory to the highest. And to that which they ravened from, are people come now.

William Dell's book, called, 'A Stumbling Stone.' His principles follow.

P. He saith, 'The carnal church is a great enemy to Christ's church.' And 'they are offended at Christ, because in him there was no human nor earthly thing,' page 13. 'It is the greatest error that reigns under antichrist's kingdom, to affirm that the universities are the foundation of ministers. And Peter undoubtedly taxeth the universities, with such men to be false doctors, false prophets, out of which proceed all the teachers in the world, in their towns and cities, under the whole kingdom of antichrist, which have such doctors and teachers in the university for the whole world,' page 27.

A. The rest of the priests and teachers which are come from the universities, and such as have set up themselves to be teachers, (as in this book ye may see,) say that Christ in heaven hath a human body, and others say that he hath a human soul, and thou sayst, there is no human or earthly thing in him. And forasmuch as thy saying 'it is the greatest error under antichrist's kingdom, to say the universities are the fountains of ministers.' That is a true word; it will be well for thee if thou be not caught in this fountain among these errors, maintaining of them; for such are they that quench the spirit, and speak the scriptures in that spirit which they came not by. And these are they that have deceived the whole world. And all such as make ministers in their wills, quench the spirit, limit the Holy One, despise prophesying, make a trade of scriptures which came not by the will of man, for the satisfying of their own wills. And happy would Dell have been, if he had lived in what he spoke.

Gyles Fermin, called pastor of the church at Shalfor in Essex; his book called, 'Stablishing against Shaking.' His principles follow.

P. He saith, 'Take away learning, and England becomes a dunghill.'

A. Peter and John were unlearned men, yet were no dunghill.

P. He saith, 'True teachers plead hard for their people's ears. The Quakers say we are not ministers, because we preach for hire; and are covetous and divine for money; and the apostles took wages and maintenance,' and saith, 'they eat, and drank,' &c. and he saith, 'The Lord did ever beteem his ministers honourable wages,' page 5. And 'the labourer is worthy of his hire,' page 6.

A. When the apostle speaks of taking wages, of eating and drinking, to them that examined him, he speaks this among the saints, gathered out of the world, from among Jews and Gentiles. This was not spoken to such as held up temples, tithes, and priests, but a gathered, separated people from them. And the gospel they preached, the power of God, opened the hearts of the people to give unto them, and not by an outward law. And the great work of the apostles was not to wrangle about their maintenance, as is the great work of the man-made ministers now in our age, such as divine for money, and prophesy for money. And hire was ever looked upon to be the false prophets wages, who are without the spirit of God that gave forth the scriptures; for the spirit of God would never value, equal, or measure his gift with the earthly things. And when the apostle speaketh of the labourer being worthy of his hire, he saith, 'Who goes a warfare at his own charge?' and they that were taught, were to communicate every good thing to them. This still was spoken among the saints, this was not spoken in temples, and synagogues, and to them that took tithes; for those were warred against by them that were in the substance: and the warfare was to bring people to the substance; out of the first Adam to the second; and out of the shadows. And that whereby the ministers had the double honour, was the life and the power: such measured not a gift with earthly things; which brought them to lay down all their estates at the apostles' feet; which was more than tithes. But this gospel we see not among you, nor this power, the power of God; neither preachers nor hearers. And the apostles did not bid the Gentiles, nor the Jews that were in their forms and inventions, and traditions, that had elders among them; they did not bid them obey them that had rule over them; but they brought them from under those rulers, from those elders to Christ the substance, the elder brother: and so who was grown more than another in the life, was the elder, and watched over the weak. And it is manifest that you never received the gift of God, whose work is thus to jangle for outward things. For the gift of God which is perfect, would break through the imperfect, and raise up the witness to give freely.

P. He saith, 'No man can be a good text man unless he have attained to the languages which hath cost us so much; and he cannot know

the errors but by learning.' And saith, 'he may thus speak for the necessity of arts, without which men cannot be sufficient ministers.'

A. None are made ministers of Christ by arts, nor by languages; let them get all the languages upon the earth, they are still but naturalists, and men learning other men's natural language; he who hath learned but that which is natural, knows but that which is natural, what another natural man can speak; and all their arts are there. Now that which makes a minister of Christ is beyond the natural: yea, all the natural languages upon the earth; and seeth before they were. Let it cost them never so much, yea gold and silver, a wedge of gold, and the most precious things upon the earth, cannot purchase, nor make a minister of Christ; that which makes them is the spirit of God, and none know the scriptures given forth from the spirit of God, but with the spirit of God. Nor do any know the errors but by the spirit of God. Now if all men upon the earth have scriptures, in every one of their natural languages; yet none of these know the errors, nor the scriptures without the spirit of God from which they were given forth.

P. He saith, 'If the magistrates could find out any other way for maintenance for ministers, they would part with tithes, which have been these many hundreds of years.' See page 9. And 'there are many ministers will not take their tithes, but they compound with the people for their tithes.' And 'we dare not trust the people for maintenance. But we see care hath been taken for us many hundred years before we were born,' &c. See page 10. 'And why do not the Quakers charge us with idleness, as well as with taking wages.'

A. Are ye not all a company of idle fellows, bred up at schools in the pride and filthiness of the earth? And when ye come out ye raven after great benefices, and trouble parishes, and stir up the people to envy against one another, like a company of madmen, and sue, and hale people up and down to courts for maintenance. Are not these the works of belly-gods? And is the magistrate the lord of the vineyard, that he must allot a maintenance to the labourers? Hath not Christ already told his ministers what they must have? and were not the apostles to go forth without any thing, and to trust the Lord, and the people, which you dare not trust? And ye dare not trust the gospel to maintain you; but you have a set benefice, or augmentation, or a magistrate's power to give you maintenance before you go out to a parish. Oh! how are ye biting and devouring one another for such things as were not accounted of, or esteemed among the saints, who suffered joyfully the spoiling of their goods, by such devourers as you are! And is that your deceit, to compound with people for their tithes? and is that your cloak then, to say you do not take tithes? And since the days of the apostles, in the apostacy, since the power of God, the gospel, hath been

heirs of the kingdom of Christ, and are of his church, the pillar and ground of truth. And the devil, and false prophets, and mother of harlots, though they have all the sheep's clothing, they cannot get into the church where the candle is, and the burning shining light: not the devil with all his 'garb,' as thou callest it. Let the whore who hath ravened from the spirit of God, be arrayed never so gorgeously, that is the church, the pillar and ground of truth, that is in the spirit of God, where the candle is burning and light shining; this the whore, devil, wolves, false prophets, antichrists, and beast, are out of, raging on the outside, in the earth? So the church of Christ is the pillar and ground of truth, and here the elect is known that cannot be deceived. And the devil, the prince of darkness, though he transform himself into an angel of light, he doth not walk in the church, for the church is in God, the pillar and ground of truth, and out of that he is, and all his apostles, and his messengers, and truth is atop of him, and them all, and with it they are shut out.

P. He saith, 'Honour is the expressing of the inward respect that we bear to persons,' and many scriptures he brings for bowing and for master, page 23. and so stumbles at thee and thou.

A. Which shows he never learned his accidence, nor Bible, and is a transgressor of Christ's commands, who saith, 'Be not of men called master; for ye have one master even Christ, and ye are all brethren;' and a transgressor of the law, for 'they that respect persons commit sin,' and are convinced of the law as transgressors, and reprobate concerning the faith, which is held without the respect of persons. And though they bowed in the old time: several bowed before the angels: yet Christ is come by whom all things were made, the salvation to the ends of the earth; to whom powers, principalities, thrones, and dominions must be subject: to whom angels, and thrones must bow; yea things in heaven, and things in earth, and every tongue confess him to the glory of God, and 'every knee bow:' and there people come into the unity, and there they hold the head.

P. He saith, 'The Quakers' light teacheth to forsake the scriptures; and set up a spirit in man, which will not be examined by scriptures.' See page 26.

A. He is out of the truth who speaks it: for the Quakers have not received the spirit of the world, but the spirit of God; by which they know the things which are freely given of God, and know the scriptures given forth from the spirit of God: and with the same spirit the scriptures are owned again.

P. He saith, 'Paul swore, after Christ, and the angels swore,' page 27. And saith, 'I wonder Paul should so forget himself, and sin so

P. He saith, 'The children of God never assumed to themselves an infallible spirit.'

A. Did not the apostles say, 'they that had not the spirit of Christ were none of his?' and was not that infallible? And were not all the scriptures given forth from the spirit of God, and is not that infallible?

P. 'The spirit of Christ is a spirit of wisdom, and a rational spirit. The light that brags of an infallible spirit, and cannot speak sense nor reason, is the spirit of satan,' page 46.

A. The spirit of Christ that was in the apostles, which led them to speak to the world, who were in their own wisdom, knowledge, and understanding, was always judged foolishness by that wisdom, knowledge, and understanding; for they ministered to the spirits in prison. And Christ the covenant of God, who was promised to come, and who should say to the prisoners, 'show yourselves forth,' was accounted as a madman by the wise Jews; and the apostles and prophets likewise were accounted as fools. Were not the saints ever judged, by the sense and reason of the world, to be madmen, and fools? Christ, a madman? the prophets, fools? and the apostles mad, and babblers? They who are in the spirit of the prophets, of Christ, and the apostles, by this generation are judged the same. So is the spirit of the Quakers tried and know of all men; the witness in all men's consciences shall answer them.

P. 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn. And they that plough in hope, and thresh in hope, are made partakers of their hope. And we are denied our corn, and are fain to go to the magistrates, our nursing fathers. And so we thresh half a year, and can get no wages, then are we fain to go to the magistrate,' page 47.

A. How can you thresh or plough, and have not the infallible spirit? Can any get out the corn, or the wheat, that have not the infallible spirit? Now we say, they that have not the infallible spirit cannot get out the corn; they may beat the air, they may get the sheep's clothing upon their backs, and go out, and beat the air; and so when their gospel will not maintain them, then they are fain to fly to the magistrate; and to the hills, that must be beaten as chaff, because they cannot live of the gospel they preach; which doth not open the hearts of people, doth not get out the seed of God.

P. He saith, 'The Quakers' light condemns such as the light of Christ approves.' And saith, 'Tell us what it is to walk holily, as the holy men of God did,' &c. page 49.

A. Who walk holily, walk in the spirit that the holy men walked in, that gave forth the scriptures, which spirit is infallible. And none

walk holily, but who are led by that, out of the self righteousness. And the light which the Quakers are in, is the light with which Christ doth enlighten every man that cometh into the world, which cometh from Christ, and is one with him. And no one upon the earth owns Christ but who owns the 'light which doth enlighten every man that cometh into the world,' which the Quakers are in, which thou calls a light from satan. And they must all come to the Quakers, if ever they own the light, and if ever they own Christ the way to the Father, and come into the power of godliness.

P. He saith, 'It is wretchedness to say that Christ hath redeemed them perfectly, and now lives in them the Lord of all things, by which they are the sons of God,' page 50.

A. The scripture saith, he is 'in all and through all, who is God blessed for ever.' And are not they who are redeemed, redeemed into perfection, into Christ? are not they redeemed perfectly? are not they redeemed out of imperfection? And doth not Christ, who is Lord of all, say, he will dwell in the saints? And are not all they in the wretched state, that will not have him to reign over them?

P. He saith, 'The ministers of Christ received the gospel not by man, nor were taught it, but by the revelation of Jesus Christ, but we own no such revelation as this,' page 51.

A. We do believe you, who are apostatized and ravened from the spirit of God, having only the sheep's clothing, and are the wolves gone abroad in the world, who, if it were possible, would deceive the very elect: but the elect are kept in the arm of Christ, ye cannot pluck one of them out of his hands: his Father and he 'is greater than all. And none know the gospel, but who know immediate revelation; for the gospel is the power of God unto salvation, and this is immediate. And so all you in the apostacy, since the days of the apostles, are gone from the foundation, Christ Jesus, that doth enlighten every man that cometh in the world, with it you are all seen and fathomed, over the world doth the light reach, answered with that of God in every one, the salvation to the ends of the earth; which light cometh to fulfil scriptures. The apostles were judged deceivers; who came to bring the people to the substance the scriptures spoke of; so they were judged deceivers.

P. 'If the Quakers say that the ministers have not the spirit that the prophets and apostles had, then positively we say we have not. And if the Quakers say they have it so, then I say the prophets and apostles had it not,' page 53.

A. We do believe you, that ye have not the same spirit that the prophets, and apostles, and Christ had: this is made manifest in that ye

are all on heaps about their words, and are fain to run to schools and colleges to be made ministers by men, and not by the spirit. But the Quakers witness the spirit that the prophets, and apostles, and Christ had, with which they own their words; with which spirit they see you who have gotten their words, and make a trade of them, and are all on heaps about them, and fall out about church and ministers.

P. He saith, 'The infallible spirit did not guide Isaac when he blessed Jacob, for he missed the person,' page 53.

A. God with his eternal spirit did direct Isaac what to do, for that stood in his counsel, though of that spirit thou hast shown thy ignorance, and thy fallibility, and thyself to be one of them in whom the devil is transformed into an angel of light; which Christ said should come, the false prophets, and deceivers, and false apostles; which the apostles saw were come, which, since their days, have had the reign over the world. But now to that which they ravened from, and into the truth, (in which the devil abode not,) are the saints come; and the Lamb reigns that is the substance of the scriptures, the end of the scriptures, that hath dominion. Glory in the highest for ever.

And as for all the revilings, lies, slanders, vilifying, hard expressions in thy book, they will fall upon thyself, and to thee they will be sad, and thou shalt feel that every one of thy own words shall be thy burthen, and they shall come home unto thee; in the day of thy judgment the witness in thee shall answer. All along thou hast showed thy ignorance of the infallible spirit, that is poured upon all flesh; for whosoever prays, or hath a humility, or sings, and not by the infallible spirit, they sing not with the understanding, nor pray with the understanding. And under the judgment of God thou hast brought thyself, and all thy generation.

Thomas Collier's book, called, 'A Dialogue between a Minister of the gospel, and an Inquiring Christian.' His principles follow.

P. He saith, 'that the scriptures are the absolute rule of saints, that are endued with the spirit and faith,' page 7.

A. Such as were endued with the spirit and faith, had a rule before the written scripture was, and they knew the seed, and they knew the promises, and they knew Christ more than the Pharisees that had the scriptures: nay more than the apostates since the days of the apostles that have the scriptures, and the Epistles, and Revelations. For by faith they saw the glory, they were in the foundation, they say Christ the everlasting covenant, and that is the foundation still, Christ Jesus, him

by whom the world was made; and all that have the scriptures, and have not him, they can do nothing. And that which ruled the saints before the scriptures were written, is the saints' rule after the scriptures are written, to know what is written, and to know God of whom they learned that gave it forth, or wrote it: with that they know to what state and condition it was spoken. And the spirit is the record, and he that hath all the scriptures, and wants the true record, which is the spirit, he cannot know all things.

P. 'And the scripture of the New Testament is the saints' rule, and the rule of judgment,' page 10.

A. The scriptures being given forth from the spirit of God, people know not to what state they were spoken, but as they come into the spirit that gave them forth. And besides, the epistles were written to the saints in several conditions, according to their growth: and some of them grew higher than others, for in the hearts of some of them the day-star was not risen, and some of them were children of the day. So that still was the rule that led them to give forth the epistles, and revealed to them the states and conditions of the saints, and to ages, and to generations, and to nations, and the condition the world was in, and should come upon it, that was the rule, and is the rule by which all these words are seen again: and there is the record of the spirit of God. And he that hath found the true record, the spirit of God, with this he shall know all the scriptures; and is come within the book where all things are written, and which writes all things forth, the spirit.

P. He saith, 'The scriptures are that word which makes the devils to stand in awe and tremble. The written word for after generations, by which men's souls are brought to Christ,' pages 14, 15. Again, 'the scriptures are the sword of the spirit,' page 16.

A. The Pharisees had the scriptures, which Christ said were of the devil, and were swallowed up in his power; and they stood against Christ, the life, the substance. The devil came with scriptures (who is out of the truth) to tempt Christ the word: but the word, the substance of scriptures, hammered down the devil, and the Pharisees that had got the scriptures, but were out of the life that gave them forth. And they have the sword that have the word of God, which was before the scriptures were given forth, and they are in that the devils are out of. So if the devil, and wicked men, bring scriptures, they hammer them under, and redeem the scriptures out of their ungodly mouths. And the written word brings no soul to Christ the life, but who comes to the life that the written words speak of: and so it testifies of him, the life, that brings them to Christ that gave it forth.

P. God is willing that all should be saved; but he worketh not all

into a saving condition.' See page 21. He saith, 'It is true, there is a spirit and life in the scriptures.' See page 22.

A. The spirit and life are not in the scriptures, but the spirit and life the scriptures testify of; and the light, Christ Jesus, (the salvation to the ends of the earth,) doth enlighten every man that cometh into the world with a saving light. And the light which every man hath that cometh into the world is saving: but many hating the light which hath enlightened them, and not coming to it, neglect and slight their salvation, and not believing in it, they walk in darkness, and come not to the light of life. But they that believe in it, come to the light of life, and abide not in the darkness. And 'the grace of God which brings salvation hath appeared to all men.' Such as turn it into wantonness, and walk despitefully against the spirit of grace, own it not for their teacher, but set up teachers according to their own lusts; so turn against that which brings their salvation, and walk despitefully against it, and follow their own lusts, and trample upon the covenant of grace, and the blood of the new covenant. And all that see the bishop of their souls, Christ Jesus the saviour of their souls, it is with the light that cometh from him; and God wills that all men should be saved.

P. He saith, 'To use Christ's name to catch souls, when indeed it is but juggling, and to stab him, and crucify him afresh.' See page 42. 'If Christ doth enlighten every man that cometh into the world, &c. if this were truth, then Christ died in vain, and in vain hath Christ spoke of himself, saying, I am the way, the truth, the life, the light,' &c. See page 45.

A. Such as do not believe that Christ doth enlighten every man that cometh into the world, such as mention his name, and are haters of the light that cometh from him, are in the juggling state, and deceivers of the souls of people. And none see Christ the one offering, but with the light that cometh from him: nor do any know the saviour Christ Jesus, but with the light that cometh from him: and that lets them see the body prepared, Christ who was the seed of Abraham, according to the flesh, the one offering, that ends all offerings; and his blood that is the atonement, is the saints' drink, which, who drinks, shall live, with which their consciences are purged from dead works, to serve the living God. And no one knows the foundation of God that standeth sure, nor feels it, nor sees it, but with the light which cometh from Christ the foundation, which breaks down all other foundations; which light that every man is enlightened withal, gives him the knowledge of the foundation of God.

P. He saith, 'I do believe that there was never a saint perfectly free from sin here; but they shall have the body of sin and death, which will be their burthen to keep them humble.' See page 52. 'And it

doth not appear that they attain purification, or perfection, before the change of body.'

A. That which is the true humiliation bears the sin and iniquity, and is Christ; such as are not brought down with the judgments for their sinful actings, never knew the seed that puts off the body, (from which all the roots proceed,) in that is the true humility, and the righteousness of Christ, and the glory, revealed. And the saints witnessed the body of sin and death put off, while they were upon the earth; and such as were in Christ were new creatures, all things had become new. And the apostles spoke wisdom among them that were perfect; and that was before the change of the body, ye speak of. And the work of the ministry was 'for the perfecting of the saints, until they all came into the unity of the faith, (that gives victory,) and to the knowledge of the son of God; unto a perfect man unto the measure; and stature of the fulness of Christ.' This was the ministers' work. Not as children tossed up and down with every slight, and windy doctrine of men, who lie in wait to deceive. So ye have tried the work of your ministry, and brought it to the light.

P. He saith, 'Such a trembling as a way to perfection, is to set it in the room of Christ, beside the truth, and slight and undervalue the word of God: and let all men beware of this trembling.' See page 78.

A. All who own the word of God, that reconciles to the Father, and hammers down, and brings out of the fall, and cuts down and burns up, must know their salvation wrought out with fear and trembling. And these own the word of God, and the words of God, the scriptures: and these own this trembling: there is a cloud of witnesses in the scriptures. And none will deny this trembling that own the salvation wrought out, or to be wrought out: but such as are out of the truth; and they that get scriptures, (being out of the truth,) and deny the power of God, are with it judged. Those that have the form, but deny the power, deny the trembling, so they deny the salvation to be wrought out with fear and trembling, and none know the salvation but they that know trembling. And such may say, (that are the devil's messengers,) beware of this power that makes to tremble.

P. He saith, 'The scripture is truly the ministry of the spirit to us.' See page 67.

A. Those were the ministers of the spirit that gave forth the scriptures: and those are the ministers of the letter, that are out of the spirit that gave forth the scriptures, and that cannot minister the spirit.

P. He saith, 'The scriptures do not speak of a general redemption of all, from the state of sin, and freedom from sin.' See page 75.

A. There is a general state and redemption of all, and freedom from

sin, by believing in the one offering, the blood of Jesus Christ; and unbelief shuts out.

P. He saith, 'Mystical Babylon shall fall by the kings of the earth. And many precious saints shall destroy Babylon with the sword.' See page 84. And he saith, 'I cannot apprehend that the saints shall have the government of the world.' See page 86. 'And the beast when he ariseth shall give a mark in the right hand,' &c.

A. Christ hath all power in heaven and earth given to him; they who believe in him, and are in his power, who hath all power in heaven and earth given to him, have the government, and are in the government, the Lamb's government: but the unbelievers are out of it. And that which slays mystical Babylon is not the kings of the earth, and the saints that are on the earth slay not with the carnal sword: for 'they that kill with the sword, must perish with the sword.' 'Here is the faith, and patience of the saints:' their 'weapons are not carnal, but spiritual, mighty through God to the pulling down of strong holds.' And the Lamb slays and kills with the sword, and takes the beast, and the false prophet, and the devil, and casts them alive into the lake of fire, where they shall be tormented for ever, that burns with brimstone, who 'kills and slays with the sword, which is the words of his mouth.' And the beast hath been long up, his marks, and his heads and horns, with his names, but the Lamb and the saints are trampling him to pieces under, and getting the victory over him. And the everlasting gospel is preaching: and the witnesses you are ignorant of; but are those that have been the slayers of them.

P. He saith, 'I do not profess myself infallible, but I shall freely give my apprehensions.' See page 110. 'To contend earnestly for the faith which is the first unto justification and services of faith.' See page 111. He saith, 'False Christs, and false prophets shall come.' And 'to the law, and to the testimony,' &c.

A. The law is light,' and 'the testimony of Jesus is the spirit of prophecy;' and men may have all the scriptures of the Old and New Testament, yet being from the light, the spirit of prophecy, they know not the law and testimony. And we do believe thee, that thou art not infallible, but art only in the apprehensions; and before thou comest to contend for the faith, and to know that by which the saints are justified, thou must come into the 'light that doth enlighten every man,' &c. which lets see Christ the author of the faith. And Christ said false prophets and antichrists should come, which should get the sheep's clothing, and say, 'Lo, Christ is here, and lo he is there! These, Christ said to the apostles should come, who before their decease did come; who, since their decease, the world hath gone after. So every man that cometh into the world being enlightened, and hav-

ing a light from Christ the saviour of the soul, every man being in the light Christ hath enlightened him withal, with the light which cometh from Christ, he shall see a saviour, Christ Jesus, from whom it comes; and shall see the light shining from the east to the west, and the coming of the son of man, and receive Christ, and so come to the rock. And so people having been from the 'light which every man is enlightened withal that cometh into the world,' they have been all brought on heaps. But now they are coming to the rock. And thy words, Thomas Collier, shall be thy own burthen, and for them thou shalt receive judgment. And this is the word of the Lord God to thee, and thy time is not yet past.

John Billingsley, who calls himself 'Master of Arts, Minister of the Gospel, and Pastor of the Church at Chesterfield,' in his book called, 'Strong Comforts for Weak Christians.' His principles follow.

P. He saith, 'He would have the mayor and aldermen of Chesterfield to show themselves to be really affected to the cause of Christ and his blessed sabbaths,' &c.

A. In this thou hast shown thou art one of those that keep people in darkness, and not a minister of the gospel of Christ, and the new covenant, but of the law, and in the signs and shadows. For the apostles did bring people off from the sabbaths, and they met together on the first day of the week, and denied the Jews' sabbath; and still it is your practice, and yet thou criest up 'to show themselves for the cause of the blessed sabbath.' What blind and dark stuff is this? For never did pastor or minister of Christ preach up such a doctrine, as to stir up aldermen and mayors, and great men, to show themselves zealous for the sabbath. And thus thou hast showed thyself to be one of them the apostle was afraid of, that observed the days, which he brought the people off from, to the substance; they met together on the first day of the week, which Christ rose on, and so was across to the Jews, who met together on the seventh day. And circumcision was on the eighth day, on that day Christ rose.

P. He saith, 'The scripture and the spirit are inseparable, (which he calls the word, page 7,) and that the spirit is always in the scriptures.' Again, 'He is in the gall of bitterness, and bond of iniquity, who calls the spirit a dead letter,' page 9.

A. Every one that hath the scriptures cannot say he hath the spirit that gave them forth; for the devil may have scripture, who is out of

warrant,' page 13. And 'in the midst of thoughts
of free grace. And if ye would have substantial
covenant, do but lay hold of covenant comforts,' pa

A. Thou canst not speak a word to the wearied,
sumption thyself, and to be brought down, who ar
mises to the wrong nature. Many may have the sc
have the scriptures, and all ignorant of eternal lif
into the life that they were in that gave forth the sc
scripture communicates not the life, but God, of v
that gave forth scripture; it is the life that testifies o
the soul's comfort is Christ, which the scripture spe

P. He saith, 'The apostle to the Philippians spea
zens, our trading is in heaven. Now citizens' great
chandise, as ships go from London to India, &c. So
go towards heaven worth nothing, a poor empty crea

A. The merchandise is in the earth, in Babylon,
you all are. The soul is worth more than all the w
heaven, it goes richly, full of all attire and fruitfulne
Is not an empty creature that into which God brea
life, whereby it became a living soul? And he h
hand, and Christ is the bishop of it, the power of
it is not empty; for the saints had the heavenly t
vessels.

P. He saith, 'The sacrament and baptism is a m
for we walk by faith, and not by sight,' page 18. '
mention is made of salvation by Christ, without me
faith in us,' &c. page 19.

A. Sacraments, and sprinkling infants, called b
after them, walk by sight, not by faith, for these th

and salvation seen and known; but where belief is not, there is condemnation, there salvation is not known, and every one that is saved, believes.

P. 'I do not say that there is perfect victory against every corruption; but that grace will be eating out, and curbing sin in the heart,' page 21. 'And there is no peace nor comfort that is maintained without warring and constant combatting, &c. Yea, peace, and war against sin, are always inseparable companions,' page 22. 'All true comfort hath its foundation from the written word; they are fancies and flashes, rather than comforts, from pretended immediate revelations,' page 23.

A. None know true comfort but who come to immediate revelation, that is, to the spirit that reveals the things of God. If men have all the scriptures, the written words, and not the word in which they end, they have not comfort, neither can they do any thing without Christ, neither have the wearied rest, neither is the bishop of the soul known, neither is the burthen and the old yoke gone off, though they have all the scriptures. But as every one comes to the life that gave forth the scriptures, with which they see Christ the end, the substance of them, him by whom the world was made before it was made, these have comfort of the words. And the scriptures are words, not the word; and such as are here come to know peace and the end of war, and the occasion of war taken away. And sin and corruption are separated from the precious, and contrary to the just. There is no unity between them. And there is no true peace until they come into the kingdom which stands in joy, in peace, in righteousness. Now where the body is standing, and the root of sin in the heart, there is not a perfect victory; the circumcision is not known that puts off the body, and the victory is not known while the body stands. The apostle witnessed the body of sin put off by the circumcision of the spirit which was in the inward man, and he thanked God through Christ who had given him the victory, who was manifested in his flesh to condemn sin in his flesh, that he through him became the righteousness of God. And the life that he lived was by the faith of the son of God. And such as are made free from sin, and dead to it, and cannot live any longer therein, these have peace. And such have not peace where the body of sin is standing, and sin in the heart; there is the war. But such as stand in the faith which purifies the heart, and come to witness the circumcision of the heart, come to have the heart purified, and the victory over the body, as the apostle declares.

P. He saith, 'James Naylor deserved to be hanged,' page 5. And saith, 'I telling people they cannot be free from sin, a perfect freedom from the being of corruption in them while they are on this side heaven,' page 9. 'And your speaking against ministers, and speaking in markets

is as bad or worse as to bait a bull,' page 8. And he saith, 'the steeple-house is the church.'

A. The ministers of Christ and the prophets of the Lord, who spoke his word, spoke in synagogues and in markets, in highways, and under the hedges, and upon the mountains, which disturbed the world, and all professors upon the earth that had the words of truth, but were out of the life; and they disturbed the heathen that knew not God. And all such ministers of the letter, that have it and not the spirit that gave it forth, are disturbed by the ministers that are in the spirit, that preach and speak forth the substance of the scriptures. And we know you, and do believe you (who say, 'your people shall not be made free from their corruption;' and tell them, 'the steeple-house is the church;' and say the creature 'deserved to be hanged') to be such as inwardly ravened, which Christ said should come, John saw were come, and the whole world went after; you are wrestlers against flesh and blood, and strike at creatures, instead of striking at the power that captivates creatures, and so have kept people under the bondage of corruption, 'always learning, and never able to come to the knowledge of the truth,' and have kept them in spiritual Egypt, Sodom, and Gomorrah, and in filthiness, telling them the steeple-house is the church. Was it not a place for the mass, set up for the mass, with a cross at the end of it? Look! is it not on yet? And is the mass-house become thy church? thou mayst thank the Papists for that. Were not the pope and the Papists the setters up of all your mass-houses, and colleges, which have gotten up since the days of the apostles, among you inwardly raveners from the church which is in God? So you have got up the mass-house for your church, and there ye tell people they must have corruptions while they be upon the earth! So ye are ministers of corruption, which is contrary to the apostles, who said they 'sat in heavenly places,' and had escaped the pollutions of the world; and they were children of the day, and not of the night, and the true light shined. So you that are ravened from the spirit of God, have got up the mass-house, got people thither, and tell them they must have their corruptions, and they must have sin, and they must not be perfect while they are on this side heaven. Now they can but have sin, and can be but imperfect, if they never came to you, nor to your mass-houses. Are not you the devil's messengers and ministers that preach up sin, and corruption, and imperfection, that people must be in, and have sin while they be upon the earth? The ministers of Christ preached up perfection and an overcoming of sin, and a being made free from sin; and 'the blood of Jesus Christ cleanseth from all sin;' and they had faith, which gave them victory, and the circumcision that puts off the body of sin, and the new covenant that blotted out sin and transgression. And

such ministers as you, that make a trade of scriptures, the scripture itself, the prophets, apostles, and Christ, manifest your fruits to be contrary to them that gave forth scriptures. So by the scripture are you disapproved and judged, and by the life that gave it forth.

P. He saith, 'And it seems to me to be no more sin to bait a bull, than any other recreation.' And saith, 'The Quakers came in to the steeple-house, and bid people to look to the light within them, and told him that he was an antichrist and blind guide.' And saith, 'I had rather be a hireling, such as Christ hath hired in his vineyard, and receive a penny, than some of the Quakers that go naked in the markets.'

A. The Quakers who are in the power of the Lord God, have been moved of the Lord God to go into the world among apostates, who are ravened from the spirit of God, and are the wolves that tear and rend, and are ravening up and down for your benefices, and would eat one another out if you could, and swallow one another, like fishes in the sea. Are you contented every one with your penny from Christ? Are not you all fighting, and striking, and smiting, and casting into prison for means, for tithes, which ye do no work for? Is not Christ come, and hath found you smiting and striking your fellow servants; eating and drinking, like Sodom; and living in pleasure, like the old world; some having two hundred, some three hundred pounds, some less, some more? is this equal? 'is this to each a penny?' Are ye like Christ's vineyard dressers, his husbandmen in the vineyard? Blush, and be ashamed! The stones are thrown now at Babylon, and dash her children to pieces. And Sion is building, and the tabernacle of David is rearing up. Come up ye saints, and prophets! the lamb and the saints have the victory. And you and all upon the earth are the blind guides and antichrists, who guide not people to the light within,' and you who bid them not look at that, but lead them from the light within, ye lead them in the darkness, and you are from the light in your own particulars, and so the blind guides, for the fleece for the earth, out of the apostles' doctrine, and Christ's, who brought people to the light, and bid them believe in it; who told them, 'the light that shined in their hearts would give them the light of the knowledge of the glory of God in the face of Christ Jesus.'

P. 'The priests bear rule by their means; this is the means of the false prophets,' saith he. 'If paying tithes be a burthen, lay it upon God and the magistrates, and not upon me, the pastor.'

A. Tithes were given to the similitude, Melchisedeck, and to the priesthood made by the law of God; but Christ is come, the end of the similitude, the end of the priesthood, and has disannuled the commandment that gave tithes: and all his ministers, pastors, and teachers preached down tithes, and preached up the substance, and preached down the priests that took them, and the law that gave them, and the authority

priests that were obedient to the faith, had turned
magistrates, they would have given them tithes? A
that any of them that were obedient to the faith, toc
were converted to Christ and his faith, the substanc
think that any that are out of the apostacy now, wi
magistrates if they would give them? which wer
days of the apostles in the apostacy? I will warrant
before they will lose their glory and their crown, 't
gospel, shall live of the gospel.' And 'the prophe
and the priests bear rule by their means.' What! dot
his gift by the false prophet's means? Do not the p
it so? And are not you all found fallen into this ditch
ravened from the spirit of God? You are the false s
earth for money, and for tithes, for lucre, for means
ing men's persons because of advantage;' yet coveri
the sheep's clothing. You have crept into a mass-l
church; and tell people, 'while they be upon the ear
corruptions, and the body of sin,' and this is the worl
so you are among the liars, whoremongers, sorcerers
the kingdom ye are found.

And as for all the rest of thy rabble, and unsavoury
book, they are not worth mentioning. But in the da
thou shalt feel thy own words thy burthen; in the t
works will burn.

Immanuel Bourne, who calls himself pastor

A. Christ did not put the scriptures above himself; he said, 'all judgment was committed to the son, and for judgment he was come into the world.' And the Pharisees that had the scriptures could not judge of faith, nor of controversy, nor knew Christ the author of the faith; nor can any judge but who are in the spirit that gave forth the scriptures. And the scriptures were given forth from them that were in the faith of truth; but such as are not in the faith, know not the scriptures, neither is it able 'to make them wise unto salvation' without the faith. For the Pharisees and chief priests were not made so, though they had scripture; but they that had scriptures without the life, judged and condemned the author of faith; and so do all that are out of the life still, that have the scriptures, judge the author of the faith, Christ Jesus, 'who doth enlighten every man that cometh into the world.' And the holy spirit spake in them that gave forth the scriptures, and so they spake it forth.

Now they that are from the spirit of God in their own particulars and know it not speaking there, know not the spirit that spoke in them that spoke them forth; but such are they that say, 'The spirit speaks in the scriptures.' Such are ministers of the letter, and not of the spirit that gave it forth. And the spirit that gave forth the scripture is that which judged of all conditions, which gave the spiritual understanding. For people have not the spiritual understanding to judge, and to discern, if they have all the scriptures, unless they be in the spirit that gave them forth. And so the scripture itself without the spirit that gave it forth, cannot be the judge of controversy, nor of faith, but is a dead letter in itself; but the spirit is it that gave forth scriptures.

P. He saith, 'Christ within is inherent holiness.' And 'George Fox professed equality with God,' page 20.

A. Christ within is beyond all men's righteousness or holiness, for he is the righteousness itself. And the assembly of divines gave forth a catechism, presented to the parliament, for people to learn; wherein they say, 'that the holy ghost is equal in power and glory with the Father.' Now all that come to witness the son of God, and the holy ghost that gave forth the scriptures, by your account they witness that which is equal in power and glory with God. And do not the assembly give forth this in their catechism, that people should learn it? And is it blasphemy to come to witness this which you have given forth, and the mind which was in Christ? Yet nevertheless George's words were not spoken as ye preach them; for his words were spoken beyond all creatures, and out of all creatures, and he did not say 'George Fox.'

P. He saith, 'No natural man, that is darkness, is bound to look to

of men called master," and "Call no man father upon earth;" and did not bid the apostles not to be called of men master.'

A. He spoke this to the multitude, and to the disciples both, and said, the scribes and Pharisees were called of men master, who had scriptures; whom he cried wo against. And he said, 'Be not you of men called master; for ye have all one master, even Christ, and ye are all brethren.' This was Christ's command. But all ye pastors, and ministers, Bourne, and the rest, who are apostatized from the apostles' doctrine, and Christ's doctrine, ye trample upon the commands of Christ, it manifests that ye have the form of godliness, but deny the power; and are not brethren past from death to life, but are all on heaps about the scriptures, Christ's, prophets', and apostles' words; and making a trade of them for your own self-ends in the apostacy; such as Christ said should come, who John saw were come, who should inwardly raven, and the world is gone after. But now with that which ye have all ravened from, are ye all comprehended. And Christ said, 'Call no man father upon earth.' Where Christ is witnessed, the seed of God raised up, no earthly man is his father, and cannot call any man father upon the earth, according to the command of Christ. He that is heir of the promise of the world that hath no end, of the second Adam, is born not by the will of man: but he that is of the first Adam is in another state, and stands against Christ's doctrine, and is the son of Adam in the fall.

P. He saith, 'Such as pretend Christ within, deny the blood of Christ, his righteousness for justification.'

A. They who witness Christ within, are not reprobates; justification and sanctification are possessed, the thing that was imputed to the believers.

P. 'And giving honour to men,' &c.

A. Christ the second Adam, receives not honour of men, neither doth he respect men's persons; his enemies could say so. They that received honour one of another, were the Pharisees, the great professors, which was a mark of their unbelief. But Christ would not receive their honour; the second Adam, who doth enlighten every man that cometh into the world, will not receive the honour of men. Now he that receiveth the honour is out of the light, in the first Adam; is out of the power. And where humility is, which goes before honour, there is no want of honour; for he cometh into the power that maketh him honourable in the hearts of all people, answering the humble principle in every one; a terror to the evil doer. And here magistrates that fear God, attain the honour that is without the respect of persons, in the humility answering with the higher power the just principle in every man: so come they to be honoured in the hearts of all p[eople]

in the sight of God, and a praise of them that do well; but he that respects persons, transgresseth the law, and commits sin, and is convinced of the law as a transgressor. He that respects persons is out of the faith of the Lord Jesus Christ, which purifies the heart, which is held in the pure conscience, and gives victory over the world; and who are of faith are of Abraham.

And so for all thy lies, and slanders, and revilings, and unsavoury and bad expressions, they are loathsome before all sober people, and stink; who hast published thy shame to the nation in print, it shall cover thyself, and be thy own garment; and every word be thy own burthen, and lay a weight upon thee in the day of thy misery, and calamity, and in the day of thy judgment when thy works are tried in the fire; the witness in thy conscience shall answer me.

P. Gifford, who is chief priest at Bedford, said openly, 'That faith was not perfect,' &c.

A. Faith is holy, and the gift of God, and purifies, and justifies, and is a mystery, in which is the unity, by which God is pleased; and this is perfect, being the gift of God; and from this he hath showed his reprobation, and his ignorance.

Thomas Moore in his book, called 'A Defence against the Poison of Satan's Design.' These are his principles.

P. He saith, 'Christ Jesus is personally absent from a believer. And Christ is in and to our hearts the hope, but not the possession, nor do we possess the glory.' Again he saith, 'The grace of God which brings salvation to all men, instructs them not to look into themselves or to any light or spirit in them.' See page 5.

A. 'Christ in you the hope of glory,' saith the apostle. And if the saints sat with him in heavenly places, they are not absent from him. And if he say, 'I in them, and they in me,' he is not absent from them. And the son of God was revealed *in* the saints. And 'he that hath not the son of God hath not life.' Such may say they are absent from him; but such as have him revealed, have life, and he is not absent. And such as are absent from him have not eaten his flesh, nor drunk his blood; and so are not of his flesh, nor of his bone. And they may talk of him, and say he is come, as the Jews did that he was to come, and he not in them, and so reprobates. And 'the grace of God that brings salvation,' which 'hath appeared unto all men,' which is the saints' teacher, whose hearts are established with grace, this is within them, which brings them to know the hidden man of the heart,

and a strength in the inward. And these come to look at the light within them, agreeably to the apostle's doctrine, who said 'the light that shined in their hearts, would give them the light of the knowledge of the glory of God in the face of Christ Jesus.' And such as have Christ in them, have the possession, have the substance, have the glory which was with the Father before the world began.

P. He saith, 'There are none here have yet ceased from their own works, as God did from his.' See page 9. And 'the apostles received the last revelation to be given forth immediately. And such as slight the word, and call it a dead letter, and bring people to the light within them, a spirit within them, this is a strange doctrine. And if there be not something to be added, and given forth by men, and another manner of preaching than by the apostles, what need is there of printing?' &c. See page 15.

A. He that believes hath entered into his rest, and ceased from his own works as God did from his. And since the days of the apostles there hath got up another ministry by man and of man, made by man, (which is not as the apostles, who received it not of man, nor by man,) and these stand against the light within, and the spirit of God within, without which none know true teaching, nor true instruction, nor opening of the scriptures, but as they come every one to the spirit of God in them, that was in them that gave forth scriptures. And who are here, have the thing within them, as they had that gave forth the scriptures; enjoying and possessing it. And these fathom those who are apostates, out of the apostles' doctrine; and witness the preaching that the apostles were in, which all they since the days of the apostles, that have ravened from the spirit of God, are out of. And these do not deny the scriptures, but see them all in their place, and to what condition they were spoken. And the letter is a dead letter of itself, and gives not life to any, but those who come to the spirit of God in their own particulars, that was in them that gave it forth. For the Jews had not life, though they had scriptures, until they came to Christ, which the scripture testified of.

P. He saith, 'Christ is not natural.'

A. Yet some of you say he is human. And as for thy speaking of his mortality, ye speak, ye do not know what; Christ is the same to-day, yesterday, and for ever.

P. He saith, 'It is the apostle's sense of them that served their bellies, they pretended to an inward light: and this is the apostle's sense of belly; who did cause divisions contrary to the doctrine they had learned, and here their belly may be understood their mind, heart, and spirit, or also their experience of these inward, &c. To rejoice in any

51. And, 'A brief discovery of the wolves in sheep's skins,' &c. page 57.

A. The blood of Christ which satisfies the Father, which the saints drink, and his flesh which they eat, which in so doing they have life, is that which the world stumble at; which who drinks, lives for ever. And the apostle preached the word of faith in their hearts, and in their mouths, and the word reconciles to the Father, and hammers down, and cuts down, and burns up that which separates from the Father; and over it gives victory. And as for the word material, the apostle doth not call it so, but precious, and Jerusalem is come down from heaven and witnessed among the saints, heavenly Jerusalem, and the babes know their mother. And who are in Christ, and Christ in them, see it and possess it. But all such as are against the light within, which doth enlighten every man that cometh into the world, are the antichrists, the false prophets, the wolves which have gotten the sheep's clothing, (which may deceive the world, but not the elect,) as thy book hath declared thee. And such Christ said should come, and John saw were come: and since the days of the apostles the world hath gone after them. And they inwardly ravened from the light: and so have got the kingdoms of the earth into a profession and form, who are now standing against the light within, and gathering against the Lamb, and the saints that are in the light, and the light which they ravened from, making war against them; but the Lamb and the saints shall get the victory.

P. He saith, 'And the righteousness of God wrought by Christ for us, need not be wrought over again in us,' page 58. And 'that Christ our justification should be in us, that died, and suffered, that ascended,' this he calls 'a fancy, to fancy him in a particular person,' page 59.

A. Whosoever hath not Christ within, is a reprobate, and whosoever hath Christ within, hath the righteousness. Now Christ that suffered, Christ that was offered up, is manifest within, and the saints are of his flesh, and of his bone, and eat his flesh, and drink his blood, and not another. The Christ that ended the priesthood, ended the offering, ended the temple, ended the law, and the first covenant, the seed of God, Christ Jesus, this is manifest within; he that hath him, hath life, justification, sanctification, and redemption. And so Christ, the same to-day, yesterday, and for ever, who is the hope, and the author of their faith. And so all are in the fancy that are out of the state of witnessing Christ (that suffered) within them, and risen again: and who are in this, are out of the fancy and shadows; and come to see where there is no changing, but possess righteousness, glory, substance, the end of their faith, and Christ their hope, that remains and abides.

P. He saith, 'There is something of God in man that will render the light which the Quakers speak of, natural,' page 67.

A. That which is of God in man captivated, viz. life and immortality, who is not come to the light, will not render the light (when he cometh to it through the gospel) natural, which the darkness now cannot comprehend, though it shines in it, and that of God in man will not call Christ (the light) natural, which the Quakers speak of.

P. He saith, 'Ye may remember, in the last times false Christs and false prophets shall arise, and shall bring in damnable heresies, &c. and will show signs and wonders, and if it were possible, they would deceive the very elect. And such as follow strong delusions, and believe lies, and be damned, who obey not the truth, nor receive it in the love of it,' page 68.

A. Christ said false prophets and antichrists should come with signs and wonders, which the apostles saw were come, which inwardly ravened and went forth from them; which since the days of the apostles have got the sheep's clothing, and the world are gone after them, whom they have deceived by their lying signs and wonders, and have brought them to be all on heaps about religion. And for the damnable heresy, and the lying signs and wonders, and strange delusions; ye may look into the whole Christendom, among yourselves, and your own stock of Papists: for none obey the truth, but who own the 'light that doth enlighten every man that cometh into the world,' which cometh from Christ the truth; and all false prophets are from that, and all antichrists are from that, who have reigned since the days of the apostles, in the apostacy; and inwardly ravening, they have gotten the sheep's clothing; have made war against the saints, and overcome them; but now to that which they ravened from, are the saints come. And the woman hath been in the wilderness, and the man-child is brought forth to rule the nations with a rod of iron. And all such now that are inwardly ravened from the light, are standing up against the Lamb and the saints. But the Lamb and the saints have the victory, and the rejoicing over the beast and false prophet is come, the Lamb who kills and slays with the sword, which is the words of his mouth. And the saints which are with him, their weapons are spiritual. And none lift up the son of God, as the serpent was lifted up in the wilderness, but as every one is in the light that the son of God hath enlightened him withal, and then they know him that draws all men after him.

Thomas Moor, in his book called, 'An Antidote,' &c. are these principles following.

P. He saith, 'God doth not give the revelation of these things now immediately as he did by the first apostles, nor in such manner as he did to the prophets of old.' See his epistle.

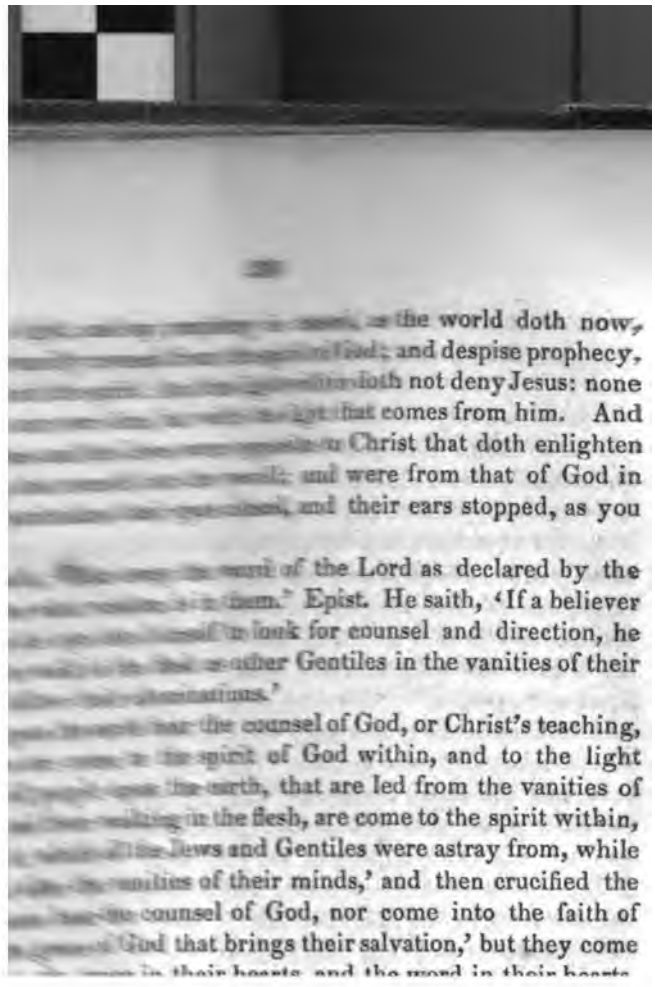
A. All that have the scriptures, and are ministers, and not by the same power and spirit that the apostles were in, know not the scriptures; and all who are in it, are in the immediate, and in that which reveals, and in that which fathoms all the ministers of the letter, who say, 'God doth not give forth now immediately as he did to the prophets and apostles.' Since the days of the apostles, in the apostacy, such as have ravened inwardly from the spirit of God, the time of antichrist, beast, and false prophet's reign, and the mother of harlots, who have had the sheep's clothing, such immediate revelation hath been hid from them; and such should continue until the words of God were fulfilled, and the fulfilling of the prophets. But now is the fulfilling of the words of God, and that come into, which the prophets and apostles were in, with which that is seen and known, and him 'that hath been slain from the foundation of the world.'

P. He saith, 'To look to the light within, is in opposition to looking at Jesus.' That 'the light in every man is natural. And if ye turn your eye inward, ye shall presently see their mover and teacher:' and this he calls 'foolish and antichristian.' And saith, 'that no man hath in him, as of him, that light, spirit, and wisdom in the inward parts.' See his epistle.

A. All upon the earth that ever come to the knowledge of the glory of God, come to the light in them, 'which doth enlighten every man that cometh into the world,' which light was before any natural lights were made or created; which light gives 'the light of the knowledge of the glory of God in the face of Christ Jesus;' and this is of him and from him. And all that are from this are in the foolishness, and are in the drunken spirit making drunk. And all that ever come into covenant with God, to have God's law written in their hearts, must come into the light which Christ Jesus hath enlightened them withal, which brings them into him who is the life, and into knowledge of Christ; and there they shall find their teacher within them.

P. And he saith, 'To the law and to the testimony.'

A. Many may have the Old and New Testament, yet stand against the law and the testimony, and put the Old and New Testament for it: f-- 'the law is light,' saith Solomon. And 'the testimony of Jesus is spirit of prophecy.' And many may have the scriptures, and st



the world doth now,
and despise prophecy,
both not deny Jesus: none
that comes from him. And
Christ that doth enlighten
and were from that of God in
and their ears stopped, as you

the word of the Lord as declared by the
them.' Epist. He saith, 'If a believer
look for counsel and direction, he
other Gentiles in the vanities of their
imaginations.'
the counsel of God, or Christ's teaching,
the spirit of God within, and to the light
the earth, that are led from the vanities of
in the flesh, are come to the spirit within,
Jews and Gentiles were astray from, while
vanities of their minds,' and then crucified the
counsel of God, nor come into the faith of
God that brings their salvation,' but they come
in their hearts, and the word in their hearts

ye have not seen Christ, as Paul and the apostles did: so ye are out of the faith, and show he is not in you, neither do ye sit with him in heavenly places. Whoever receives faith from Christ, or knows Christ the power, knows immediately; wherefore thou hast shown thyself a reprobate from God, and under the judgment of it thou art come. And the apostle preached perfection; and Christ bid them 'be perfect, as their heavenly Father is perfect;' and the saints were to grow to perfection: and the work of the ministry was 'for the perfecting of the saints, till they all came unto a perfect man, to the measure of the stature of the fulness of Christ.' And thou in this hast denied the work of the ministry, that callest the doctrine of perfection 'a devilish doctrine.' And the scripture is not the author, nor the means of it, nor the rule, but Christ who gives it, and he increaseth it; and faith was before scripture was given forth. And all they that gave forth scripture had faith from God, and 'they are able to make wise unto salvation through the faith which is in Christ Jesus.' But those that have the scripture, and deny the light that doth enlighten every man, &c. and hate it, have not faith, as the Pharisees had not; and so are such as the apostle spoke of who were 'reprobate concerning the faith,' before his decease, that had got 'the form of godliness,' as those that say, 'the scripture is the medium of faith, and absolute rule;' but that which rules it, and increaseth it, is Christ.

P. He saith, 'Christ's grace brings salvation, but not by any such light or power dwelling in them,' page 6.

A. The grace of God which brings salvation, that teacheth the saints, is in the heart, and stablisheth it. That which brings salvation and is their teacher, dwells within them; which brings them to say, 'this is the Lord whom I have waited for,' where the everlasting life runs, and flows.

P. He saith, 'Such as cause divisions are to be marked, that serve not the Lord Jesus Christ, but their own bellies, their lust, will, or light within them,' page 12.

A. The light which doth enlighten every man, &c. Christ Jesus the second Adam, leadeth men from their lusts and wills, and from serving their own bellies, to serve the Lord Jesus Christ from whence it comes, for such as serve their own bellies are out of the light, in transgression, in the first Adam, in their own lusts and wills, where thou art, among the apostates in the deceivableness, the mystery of iniquity, which the apostle saw was coming in, which since the days of the apostles hath reigned; but now with the light is discovered and made manifest. And such as have served their bellies, and serve their bellies, which the apostles saw coming in before their decease, are now manifest to be such as deny the light 'that doth enlighten every man that cometh into the

[illegible] the salvation to the ends of the earth.' Are the
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and sleep in the night of apostacy in the great city; though there have been pipers among you, and sounding of the trumpets, and the voice of the bride, and the grinding of mills, and the light of candles. And the time is coming that Babylon shall fall, and become the habitation of devils, and the saints shall rejoice and sing over her, &c.

P. He saith, 'It is not properly and absolutely, in a full sense, that God is manifest, or glorified in the flesh of his saints,' page 29.

A. The saints are the temples of God, and God dwells in them, and walks in them; and they come to witness the flesh of Christ, and they glorify him in their souls and bodies, and the Lord is glorified in their bringing forth much fruit. And they witness the seed, the one offering for sin and transgression, to be manifest within; and such are not reprobates, that witness the one offering Christ Jesus; but they that have him not within, are reprobates.

P. He saith, 'The body is dead because of sin, yea, it is in itself but a wretched vile body,' page 30. 'And Christ is in, or among believers the hope of glory. And that person Christ, is personally absent from the believers. And we do not possess the glory of this glory Christ in us,' page 32.

A. I do believe you, that are not come to the light that 'doth enlighten every man that cometh into the world;' ye do not possess the hope of glory in you, ye are absent from Christ, and do not feel him. But the saints in the light receive Christ the hope of glory, and so he is not absent from them; for they have unity with him and the Father, and know a change in them from glory to glory, and witness Christ in them as believers in the light, who walk not in darkness, but have the light of life. And where the body of sin is destroyed and put off, they glorify God in their souls, and bodies, and spirits which are the Lords, and those are not wretched.

P. He saith, 'Christ is absent from us while we are in the mortal body.'

A. Contrary to the apostle who said, 'the life of Christ is manifest in their mortal flesh.'

P. He saith, 'Christ is in heaven with a spiritual body.'

A. And priest Higginson said, he is in heaven with a carnal body. And thus ye are confused, and discerned, who are from the light, and can speak of the body of Christ by the letter, and tell where he rose by the letter, as the priests of old could tell Herod where he should be born; but Christ's body is glorified.

P. He saith, 'The first resurrection we desire not to account ourselves to have apprehended,' page 44. 'Such as magnify their belly to be some internal operation, making it with all deceivableness of un-

of it immediately.) And such are all false apost
serve not the Lord Jesus Christ, but their own b
earthly things sensually, and are in the deceivable
ousness, deceiving the people with good words, for
maintenance of people they do no work for, keepin
the immediate teaching of God, they themselves bei
conclude all in their own dominion, and all agree in
immediate teaching. And they that are out of the i
ing, are under the power of the beast, and antichris
whore, the mother of harlots. And so they served the
they went from the immediate teaching into the str
since the days of the apostles it hath appeared. Ho
on heaps, out of the life, and spirit, and power of
all that perish in the deceivableness of unrighteou
the light which 'Christ doth enlighten every man t
the world withal;' for none perish who are in the
saints witnessed they were 'risen with Christ;' and
risen 'sought the things that were above, and not the
earth.' And they that know the first resurrection, ar
blessed, 'the second death hath no power over them,' a
of Adam, and they are in Christ the resurrection and
such as are in the first Adam, driven from God, an
the fall, look not after the first resurrection, neither
into it.

P. He saith, 'The glorious bringing down of the kin
is yet to be waited for, even by the disciples, all the ti
tality,' page 54. 'All believers are personally from

sess the kingdom. And the kingdom of heaven is within them, and consists in righteousness, in peace, in joy in the holy ghost, and in power. And they were changed from glory to glory; and they rejoiced with joy unspeakable and full of glory; and that was in the kingdom, and this was while they were upon the earth. And Enoch and Abraham saw the day of Christ, and David saw the betrayer, and whose feet should be snared, whose eyes should be blinded, and whose back should bow down; and he saw Judas that betrayed Christ. And Isaiah saw the suffering of Christ, and how God laid the iniquity upon him. And Isaiah saw his name, and how his soul was made an offering for sin. And Daniel said, the Messiah should be cut off, but not for himself, which the apostles witnessed fulfilled.

P. He saith, 'The scriptures is the power of God unto salvation,' page 59.

A. Many may have the form, but deny the power of God, which is the gospel. And the letter doth not give life, neither is it the power of God unto salvation.

P. He saith, 'That Christ is distinct from every one of us, and without us in our particular persons,' page 61.

A. The apostle said, 'Christ was in them except they were reprobates;' and they were of his flesh, and of his bone; and they eat his flesh, and drank his blood; then it was within them; and he is distinct from none but reprobates, who hate the light.

P. 'Nor are we to wait for a further revelation to us to be given forth, than the scriptures. For the word of God came not first to the Gentiles immediately, but to the apostles,' page 77.

A. The apostles that preached the word of God, it was immediate to whomsoever they preached it, for they had received it immediately. For the word itself is immediate, for 'it is the savour of death to the death, and of life to the life.' And none know the scriptures but by the spirit that doth reveal them. So all that witness the spirit of God witness the revelation, and the revealing of the scriptures to them by it. And the things of God, which are laid up for them that love God, the eye hath not seen; but the eye may see the scriptures outwardly. And 'none know the son of God, neither knows any man the Father but the son, and he to whom the son reveals him.' And so people may have the scriptures, but not the revelation of the son of God by them. For the Pharisees had the scriptures, but not the thing they testified of.

P. He saith, 'The scriptures are the word of God, and the key of knowledge,' page 79, 'and the opening of all things contained in the scriptures.'

A. The scriptures are the words of God, and that is his word who

eyes against that of God in them, that deny the lig
lighten every man that cometh into the world, want th
ledge.

P. He saith, 'He gives gifts unto men for the work
some prophets, some evangelists, some pastors and t
perfecting of the saints, for the edifying of the body
all come into the unity of the faith, and the knowled
God unto a perfect man,' page 81.

A. And yet he said before, perfection was a devili
a fancy: so out of this work and ministry thou hast
For this work and ministry have been lost since the da
tles, in the apostacy; but now is appearing in the end
knowledge of the son of God people are coming to, a
of the faith, from among the apostates who have had th
ing, but all on heaps about it, being ravened from th
inwardly. Among whom the proclamation hath beer
houses, and pulpits, in markets, towns, disputes: 'N
overcoming of sin; perfection is a doctrine of devils,
trine, and a fancy,' &c. And this hath been proclain
apostates in the apostacy since the days of the apostles,
authority, under satan's power, the deceiver of the nati
mother of harlots is. But God will reward her double,
the devil, and with him the beast and false prophet, and
into the fire. Rejoice, ye holy prophets and saints, ov
come into the unity of the faith, and to a perfect m
knowledge of the son of God. And the everlasting
preached to them that dwell upon the earth, and God
and glory given to him. And none come to the kn
son of God, the salvation to the ends of the earth, t
Jews and Gentiles, until they come into the light wh

the form of godliness, but denied the power, and were reprobate concerning the faith and the righteousness of Christ Jesus. And God it is that reveals the faith, and gives the faith, and the righteousness; and many have the words, and yet not it; they who have it have the word in their hearts, and the spirit that gave forth the scriptures, and see God the original of all good. The scriptures cannot reveal it, but they testify of it; and all must come into the spirit, before they know revelation, or know the scriptures either.

P. He saith, 'New Jerusalem is not come down from heaven,' and 'he will make all things new, not hath made,' page 83. He saith, 'The body is dead because of sin, yet there is a remainder of the old man in the members,' page 84.

A. Where the body is dead because of sin, and that put off by the circumcision of the spirit, if the root be holy the branches are holy also; and such come to glorify the Lord in their bodies and souls which are the Lord's, who hath redeemed them out of sin. So 'they that are Christ's have crucified the flesh with the affections and lusts,' and all things are become new. And the New Jerusalem is witnessed come down from heaven among the saints; for who witness Christ and know Christ, know the tabernacle of God, and know the New Jerusalem, and know the place where there is no curse. And many know their mother now, and that which had led captive is gone, and going into captivity.

P. He saith, 'The apostles gave the last and full revelation of the gospel to all nations. And Timothy learned doctrine mediately; and since, none may expect to receive so immediately as Paul did, but all mediately,' pages 88, 89. Again, 'God now gives, and teacheth mediately, and spiritually by the testimony of him mediately,' page 90. 'It is a little necessary to show the vanity of their pretence of immediate revelation from God's spirit,' page 91.

A. All those are in a pretence, and in vanity, that are from the immediate revelation of the spirit of God. And though people have all Paul's declarations, if they have it not immediately revealed to them by the spirit of God, as Paul had, they have not the comfort of Paul's words, neither have they the comfort of the revelations. And John saith, the everlasting gospel must be preached to them that dwell upon the earth, since the apostacy from the apostles, (mark that.) And that which Timothy preached, who was in the faith, the gift of God, and spoke his word, and divided it aright, it was immediate. But since the days of the apostles hath the immediate been lost, and I know ye cannot expect it in the state ye all stand in, inwardly ravened from the spirit of God and truth. But now are the saints come to that which ye have ravened from, and the apostles were in, who witnessed the imme-

mother of harlots, and the beast, and his names: b
victory that are in the immediate, in that which th
answer that in them all which they ravened from.

P. He saith, 'Even now, in the days of their
person of the Lord, the fountain of their teaching,
is personally absent from them,' page 92.

A. All they that hate the light, see not Christ t
ing, and these are they that have inwardly ravened
teachers in corners, and are in the days of adver
flesh of Christ, nor drink his blood, and are not of
and receive not his spirit. But all who wait in t
Jesus Christ hath enlightened every man that con
their eyes shall see their teacher that cannot be ren
Salvation they shall see, and days of adversity
guiding they shall know, and come to be in unity
his flesh, and drink his blood, and be of his flesh
thousands do witness this, and the prophet raised
prophets; and they that hear him not are to be cut
up the son of God but who are in the light 'which
that cometh into the world,' and that brings him
scriptures, and the substance of them.

P. He saith, 'The grace of God that brings salv
to say it is stirred up in them; but it is a thing wro
them. And to say the word of the Lord is within, an
is men's following their own brain, and visions of
And he saith, 'Whereas they imagine of a light wit
know God, show the light in them to be darkness
script.

that are from the light within them, are in the darkness, and stumble, which have been in this night of the apostacy from the apostles' doctrine. And all, Gog and Magog, and the beast, and false prophets, and the kings of the earth, are making war against the light 'that doth enlighten every man,' &c. but the *Light* shall get the victory. And all that are from the word of God within, in their hearts and in their mouths, though they speak of the scriptures without, yet they use their tongues, and follow their own dreams, and visions of their own hearts and brains, and are from the word of God, that lives, and abides, and endures for ever. And all that ever witness 'the grace of God that brings salvation,' feel it in their hearts, stablishing them, and seasoning their words, and know the throne of grace from which it cometh. And this doth not deny what Christ hath done, but owns him all along from the foundation of the world; and what he wrought, and what he did, and what he said for us. And all upon the earth that have the scriptures, and are out of the spirit that gave them forth, are all in a confusion here, and on heaps about words. And the word of God within, and spirit within, leads people from following their own dreams, and following fancies of their own brains, which all have done many hundreds of years past, in the apostacy since the days of the apostles.

And as for all thy lies and confusion in thy books, they will be thy own burthen, and the witness in thy conscience will answer in the day of thy judgment; thou shalt feel a smart work thou hast to go through, who art now in the pack and body of confusion, buried under the body of iniquity. But thy folly is discovered sufficiently to the nation, and thy spirit is now tried, who art one of the heads risen up against the Lamb in his day, and against his light; but it is thy condemnation.

Matthew Caffin, in his book called, 'The Deceiving Quaker discovered.' His principles follow.

P. He saith, 'Nothing will cure the soul but the knowledge of salvation, which is made known by outward means, because the will of the Lord in order to the soul's peace and rest was discovered by outward means,' page 4.

A. The Pharisees had outward means, reading, praying, and expounding, and yet knew not the soul's comfort and peace: for Christ bid them come unto him, that their souls might have rest, all that were weary and heavy laden. So if people have all the scriptures upon the earth, hearing and praying, and all the outward means, and are not

man that cometh into the world, see not Christ
souls, nor their salvation.

P. And he saith, 'The Quakers cry, wait upon
and 'this is another report than that of the script
'I do not find where it is spoken that God spoke
5. 'And the apostle who was to go to preach t
turn the people to a teacher within them, to te
And the apostle affirms that they were to give th
knowledge of the glory of God, &c. and not their t
page 8.

A. It was the Lord that spoke in his prophets, l
in his son, and they were the mouth of the Lo
dwells in his people, he speaks. And the apostles
nations to preach the gospel, and preached the cov
who came into the thing they preached, the law wr
needed not any man to teach them, nor needed to
saying, 'Know the Lord,' as it had been in the fir
had been taught to know the Lord, and the priest
serve the people's knowledge. But they who are
nant of God, Christ Jesus, the second covenant,
treasury of wisdom and knowledge. And the apo
that 'the light which shined in their hearts, would
of the knowledge of the glory of God in the face o
this is not another report than the scriptures, but
report. And John told the saints, 'that the anoin
in them would teach them all things,' and the '
hearts and in their mouths, to obey it, and do it,' a

Now light shines in the darkness, and they being turned from the darkness to the light, it gives knowledge. So such come from under the power of satan unto God; for while they are in the darkness, they are under the power of satan. And nothing gives nor makes manifest the knowledge of the saviour, but the light which doth enlighten every man that cometh into the world, which shines in the darkness; and they being turned from the darkness, and from the power of satan, such the God of the world cannot blind. But they in whom this light shines, who are in the darkness, the god of the world blinds, and the light of the glorious gospel they do not know.

P. 'Saith antichrist, if you will believe in the light within you, it will lead you to Christ. To wait upon the teacher within, there will be such an internal light that will make known all things,' page 9. 'And the Quakers exhort all ignorant people in the world to depend upon a light within them. Wherefore be counselled not to be carried away with strange doctrines,' page 11.

A. The 'light which doth enlighten every man that cometh into the world,' is not a strange doctrine; the light to the Gentiles, the teacher of the Gentiles, the 'salvation to the ends of the earth,' the new covenant to the house of Israel and Judah. And this doctrine was strange to the Jews and to the Gentiles, though to them it had been promised. So this light shines in the darkness, and the darkness not comprehending it, such are ungodly wicked men, and they must be turned from the darkness to the light, before they come to retain God in their knowledge, or come to that which must give them 'the light of the knowledge of the glory of God in the face of Christ Jesus.' And all that come to witness their teacher within, Christ, are possessors of the prophet raised up, Christ Jesus, the teacher of his people according to the promise. And they are antichrist and the false apostles, who keep people from the light, for that was the true Christ, and the true apostles bid people believe in the light, and walk in the light, and brought them to the light within; and the true prophet and prophets said, that God would give him a covenant to the Gentiles; and this is 'the true light that doth enlighten every man that cometh into the world,' and all that deny this are antichrists and deceivers.

P. He saith, 'How beautiful are they that preach the gospel, &c. not by the light within. And the word of faith cannot be said to be in men's hearts and mouths.' See page 14. And the sure word of prophecy spoken of in Peter, are the scriptures, which people must take heed unto, as unto a light shining in a dark place. And 'the saints received the words of the apostles not as the words of men, &c. whereas the Quakers suppose that God himself is their teacher, and so err, not knowing the scriptures.' See page 17.

this ignorant, they cry, 'How should this be so?
'How is it that thou makest us to doubt?' Yea,
made them doubt. And the sure word of prophe
well to take heed unto, as unto a light shining in
in the dark place,) 'until the day dawn, and the d
hearts;' this was it that let them see that 'no prophe
by the will of man:' and this let them see that suc
Core's, and Balaam's way, which were preachers of
the power, had lost the holy ghost; and such 'adm
because of advantage,' and came to be dead, twice
roots; which dead have long lain upon the eart
stink, since the days of the apostles in the apostac
have the scriptures, and quench the spirit of prophe

P. He saith, 'Christ is not yet so the word, but
the scriptures are the word of God.' See page 21.

A. Christ's name is called 'the word of God;' an
the words of God, which Christ the word of God f
words all end; and such in whom the light shines i
the darkness comprehends it not, are not like to
they be turned to the light.

P. He saith, 'They err, not knowing the scrip
firm that the only means of faith is the immediate
dwelling in them.' See page 23.

A. Could the apostle preach Christ until he wa
who is the author of every man's faith? And the d
justified, and not the hearers only.

P. 'The Quakers will not own the scriptures to b
try the spirits withal.' See page 28. 'And say th

and the touchstone; but the apostles that were in the life, and the substance of what they spoke, had the rule, and touchstone. And all in the apostacy since the days of the apostles, that are ravened from the spirit of God, have had only the sheep's clothing; but have lost the touchstone, and so have destroyed one another about scriptures, the saints' words, which was not the work of the spirit that gave them forth. And 'Christ is in you, except you be reprobates.' So reprobates witness it not; therefore they stand against it, and therefore are against them that witness it. And all the false Christs, and the destroyers of the faith of people, are such as draw people from the 'light that doth enlighten every man that cometh into the world,' and keep them from witnessing and receiving Christ in them, the substance and the author of their faith; and such never know him come in the flesh, nor the spirit. And such as witness Christ within them, receive the author of their faith, and destroy the faith of none. And the spirit was the rule of the saints that led them to give forth scriptures; and it let them see, in all ages, who got the form of godliness, who used their tongues, who lived in the spirit, who erred from the spirit, who run when the Lord had never sent them, to whom the Lord had never spoken: and this was the rule, and this was the spirit of discerning, and this was the touchstone to try with.

P. 'And they say, they own Christ that suffered, meaning the spirit within.' See page 36.

A. None know Christ nor his suffering, but with the spirit of God within; for with the spirit of God in the prophets, and holy men, they knew Christ that was to come to suffer; with the spirit of God in the apostles, they knew that was the Christ that did suffer; with the same spirit of God within people, they now come to see him, and enjoy him, and receive him, the same that did suffer, which none do that are out of the spirit. And the Pharisees that had scriptures knew him not, who were gone astray from the spirit, nor the Gentiles, though they had scriptures. Neither do the apostates, who are inwardly ravened from the spirit of God, though they have all the sheep's clothing, know the 'light that doth enlighten every man that cometh into the world,' though they be for multitude, 'as the sands on the sea shore;' nor do any know it, and receive it, but who come to that which they ravened from.

P. He saith, 'that Christ is a distinct being from the Father.' See page 40. 'They that hold that they are now in the possession of the kingdom of Christ, and that they have eternal life now in possession, pervert the right way of the Lord.' See page 42.

A. Christ is not distinct from the Father, 'for he and the Father are one; the Father is in him, and he is in the Father,' and the Father and

comprehend; which are all the inwardly raveners since
apostles, among whom hath been the apostacy and the
whom the light of life hath been hid. But he that foll
cometh to have the light of life: and he that receive
ceiveth life eternal, and receives the son of God: and h
the son of God, hath eternal life in substance and posse

P. He saith, 'Death which hath passed over all me
ritual death.' See page 51.

A. Thou and all you shall feel it as a spiritual death,
life and immortality come to light, and the spirit
wrestled against, 'whose weapons are spiritual, and
wrestles not against flesh and blood, but spiritual wicl
places.' And that is it which causeth the life of all cre
and oppresseth it, whereby life and immortality is hic
and the power transgressed, whereby the spirit and s
be sanctified before he witness thorough purification,
from under the death and spiritual wickedness. For
and that is the spiritual wickedness that is to be w
transgressing the pure law of God, the commands of G
And as he entertains the spiritual wickedness, this bri
his life, so comes oppression on his body, and on his
soul is burthened and wearied, and unsanctified, and
Christ gives rest to, who is the sanctification, and rede
tification. The law goes upon man, agreeable to that
but Christ's body makes free from the law, and redeem
So as the power of God, the gospel is known, and Ch
creature comes from under the bondage of corruption,
mortality comes to the light through the gospel, wher
known, which who believes shall never die, and the

said, 'while we look not at things that are seen; for the things that are seen, are temporal,' &c. and water is seen.

P. He saith, 'False prophets and antichrists should come in sheep's clothing.'

A. Christ said to his apostles, these should come; and before the apostles' decease, they saw they were come. And the apostles saw before their decease 'the devil transform himself into an angel of light,' and satan's messengers and ministers come up, such as had a feigned humility, and had got up a will-worship, and the abstaining from meats, neglecting the body; and such as Jannes and Jambres, and that crept into houses, who had the sheep's clothing, the form of godliness. And such were the seducing spirits, who ran into the strange delusions, bringing in the damnable heresies and the doctrine of devils; who went in Cain's, Core's, and Balaam's way. And they saw the coming of the man of sin; and the apostles all saw by the spirit of God, before their decease, those who Christ said should come, who inwardly ravened, after whom, since the days of the apostles, the world hath gone. All these Christ said should come, and the apostles saw were come and coming, before the coming of the Just One. But the Just One now is come, who hath revealed it, 'the light which doth enlighten every man that cometh into the world.' Cain, Core, Balaam, false prophets, antichrists, such as go into strong delusions, and bring in the damnable heresies, and forbidding the eating of meats, and marriage; these all inwardly ravened, and these all have been up since the days of the apostles, and these have been covered with the sheep's clothing. And the false prophets and antichrists, inwardly ravened, and the devil, the man of sin, went out of the truth, and abode not in it. He and all they that have the sheep's clothing, can get scriptures, but being inwardly ravened and gone from the spirit of truth in their own particulars, such are the destroyers of the creatures, and of the creation. But with that which they all have ravened from, are they manifest and discovered, and to that are people now come, and coming. These inwardly raveners have had the sheep's clothing, who have been the beast, and false prophets, devil's messengers and ministers out of the truth, who have reigned since the days of the apostles, and have long deceived the nations. But now the devil, beast, antichrist, and false prophets are all discovered with the light, and life, and the truth, which they all went from. And the place is seen where there is no curse; and the beast, and the false prophet are taken, and are cast into the lake of fire, that they shall deceive the nations no longer, under whose dominion thou art, whose words shall be thy burden.

P. He saith, 'Let us mind the law and testimony.'

the scriptures, but owns them in their place, and sees
them with the testimony of Jesus; they see Jesus w
scripture was, and comes to fulfil it.

William Jefferies' book, called 'Antichrist made kno
are these principles following.

P. He saith, 'Men are mistaken in saying, the Ro
Babylon, is antichrist. And the chief city of this gr
mother of harlots, is the city of Rome, the pope, cardina
clergy. The spirit of antichrist denies Christ come i
says the light within is Christ, when at the best it is l
nature. And this is the spirit of error and darkness, an
become darkness.' See pages 63, 64. 68.

A. The light which 'doth enlighten every man th
the world,' is Christ, and none can confess him in trut
nor lift him up, as the serpent was lifted up in
but who are in the light which cometh from him. A
hast overthrown thyself; for they that confess the ligh
Christ, (which Christ saith he is,) these do not deny
the flesh. And the devil may confess the son of God
may confess he is to come, as the apostates confess he
none of all these know him in the flesh, confess him 'co
or know his flesh, or the flesh of the son of man, but
light that comes from him that 'doth enlighten every n

them all, who are ravened inwardly from the spirit of God: none of all these can 'confess Christ come in the flesh,' but only from the letter; for these know not his flesh. The devil is out of the truth, and truth is atop of him. The Jews' eyes must be opened, and their ears unstopped before they know his flesh. The apostates must come all to that which they have ravened from inwardly, before they come to know Christ's flesh, and are of his flesh, and eat his flesh, and 'confess that Christ is come in the flesh,' who is the offering, and the sacrifice of the whole world that makes the peace between God and man, and 'perfects for ever them that are sanctified.' The top-stone laid atop of all sin, and transgression, death, hell, and grave, bruised the serpent's head. Here is no Babylon, here is no antichrist, and this the Quakers confess with the light within them. And all upon the earth are antichrists, and know not Christ, not Christ come in the flesh, that are from the light 'that doth enlighten every man that cometh into the world,' and own not that, but deny it. And all sects, bishops, mother of harlots, antichrists, popes, cardinals, and clergy, Babylon, Romish whore, who are gotten up since the days of the apostles, inwardly ravened, having had the sheep's clothing; they are not likely, any of these that are ravened, to own the light that doth enlighten every man that cometh into the world. And to Babylon, and so harlots, and so waters, and so from the rock.

P. And he saith, 'The whore will confess Christ come in the flesh. Satan transforming himself into an angel of light, he maketh the fountain of waters bitter; the sweet promises, the water of life, which makes glad the city of God, he makes like wormwood, and changeth the taste of them,' pages 72. 74.

A. Antichrist, the mother of harlots, false prophets, which went forth from the apostles, as in John's epistle; these will confess Christ come in the flesh as ye do, and all sects upon the earth; else without the sheep's clothing ye could not deceive the nations. So ye have brought the nations, tongues, people, languages, and multitudes, to be like waters. But these are the waters which now begin to grow bitter; for neither the devil, nor antichrist, nor false prophets, nor mother of harlots, who are gone from the truth, and are inwardly ravened, though they may have the sheep's clothing, can touch the waters of life, nor the fountain, to make the waters bitter that make glad the city of God. For ye that are inwardly ravened, who have got the sheep's clothing, as the devil who went out of the truth, you get scriptures, and your confession of Christ is as his. The inward raveners, who, since the days of the apostles, the world hath been after, have gotten the scriptures; and being out of the truth with the devil, are the deceivers of the nations. And there are (out of the truth) the beast, false prophet,

ed, and the everlasting gospel shall be preached to ev
dred, tongue, and people.

And as for all the rest of the stuff in thy book, thy
sion, Babylon's children, it will fall heavy upon thy
own burthen, and press thee under, which in the day
thou shalt remember that I am a friend to all souls.
Jew that professeth a Christ was to come, nor Christia
a Christ is come; nor any one upon the earth (though
scriptures) knows the flesh of Christ, but who owns
doth enlighten every man that cometh into the world.
knew not the flesh of Christ, though they had scriptu
fied him,) whose ears were stopped and eyes closed t
them. The Gentiles knew not the flesh of Christ, v
from the life of God; neither do those called Christian
of Christ, who are inwardly ravened from the spirit
though they have gotten all the sheep's clothing, an
come, and died at Jerusalem, as the Jews could say
and to be born at Bethlehem; yet they could not conf
the flesh, nor did know his flesh; no more do these
his flesh, though they have all the form of godliness.
to the seed, Christ himself, they know it in them; then
the one offering (atop of all the world's sects) for the s
world; for none know the flesh of Christ, nor Christ, n
Christ, but as they come to the light with which they
which who hate know him not, but it is your conden
ye shall all feel at last. So the one offering, which is
the whole world, and his flesh the world knows not, n
the world; but where the seed is come out of the grav
the seed knows him; and these are of his flesh and
their meat and drink. And Christ is now come, who

P. And whereas thou sayst 'that antichrist will be a single person.'

A. Which is contrary to the apostle, 1 John i. 18. who saith, 'Even now there are many antichrists, whereby we know it is the last time;' and 'they went out from us, but they were not of us;' the antichrists are they who are against Christ.

The agreement of Divers Ministers of Christ, so called, in the County of Worcester and parts adjacent, which are fifty-eight in number. Some of their principles follow.

P. They say, 'they have sought God's direction out of the scriptures, which they call his holy word, and what is the greatness of their work, and edification, and salvation of souls,' &c. And 'do humbly bewail our too great neglect, who have not frequently and earnestly laboured in so great a work: and especially that we have done no more in catechising, and personally instructing,' &c. page 3.

A. It was the ministers' work, before the apostacy, to go from house to house, and warn all both small and great, yea, with tears; this was the work of the ministry in the spirit. And they were in the spirit that gave forth scriptures; and so brought people into the life that gave them forth, with which they were able to instruct one another, and to stir up the pure in one another. And the work of the apostles, the ministers of the gospel, and Christ, was to bring people into the life that gave forth scriptures, and into the substance, Christ Jesus, that the scriptures testified of. But you who are fain to seek in the letter for it, in the scripture for it, and have it not from within, as they had that gave forth the scripture and received it of God, are never like to beget to God. And when truth comes, as it did among the Pharisees, which came to end their forms, and their shadows, the builders stood up, and rejected it in their forms. And now, since the days of the apostles, such as have had the scriptures, but inwardly ravened from the spirit of God, are standing against the light, Christ Jesus, that doth enlighten every man that cometh into the world. And so ye get people into a form, and cover them with sheep's clothing; but now Christ is come, reigns and rules, and his saints with him, all rise up in arms against him, kings of the earth, beast, and false prophets, the dragon and his angels. But the Lamb and the saints shall have the victory; glory to the Highest. And so that is but the blind zeal that is stirred up in the apostates, against Christ in this age, as it was in the Jews against Christ in their age. But Jews must come to that which they closed their eyes and stopped their ears against, and the apostates must come to

ful men, and ignorant men? But this is it, that y
pear, and that ye might publish it forth, and set it
that all that run might read you fifty-eight pasto
your young men as your old men.

P. You say, 'We receive the public maintenan
we may be enabled to lay out our endeavours f
whole parish from whence we receive it. And we
in justice to do our best for their salvation.'

A. How can men that are ignorant, and unskilfu
are yet foolish,) and of your unfitness, do good for t
when the old men are so ignorant, yea, more than
is the public maintenance that enables you, which
apostles; and that is the thing which you in the ap
at; for take away that from you, and pluck down y
leges, and we should have but few ministers in En
but few instructers. So these are all made by men
the apostles, in the apostacy, and teach for filthy lu
money, which is disapproved of by Paul and Timot
but your public maintenance, and few of you woul
the gospel freely; if this trial was made, to prove yo
that your God was your belly, and him it was ye s
that helps and enables. But Christ and God was ev
ministers, and prophets, and apostles; whose the e
trusted in him; in Christ by whom all things we
made and created.

P. 'It astonished us many times (ye say) when
some of our hearers, that they knew so little of our

it shows that the apostles' words are fulfilled among you, 'the doctrines and commandments of men, perish in the using.' And who are greater in the world in striving for the earth, for maintenance, for tithes, casting into prison, haling before courts and sessions, than you that have called yourselves pastors, and ministers of the gospel, who have declared your fruits to all the nation? And as unlike the ministers of Christ, as your hearers are unlike christians, (by your own relation,) without reproving one another. The apostle reproved them that taught for filthy lucre. Christ reproved them that were called of men master, and reproved them that taught for money, and for means, and those that minded earthly things. But how can ye reprove these things and live in the things yourselves? how can one reprove another, and be in the same thing himself? This will stink among all sober men, and set you all on heaps among one another, as ye are. So how can ye or your people either, know any thing of the fundamentals of religion, or salvation, that deny the light that doth enlighten every man that cometh into the world? Christ Jesus, the foundation of God, the wisdom of God, the end of the prophets, and of the law, types, figures, and shadows? Ye have denied the very key that opens to it. Therefore ye all come short of the glory of God; and teachers and people are all fallen into ignorance, since the days of the apostles in the apostacy. But now Christ is come, and coming to reign.

P. They say, 'Upon the sad experience of men's ignorance, we have been brought to consideration of our neglect, &c. And our hearts have been brought low, to think how we have wronged Christ, lest God should require your blood at our hands,' page 19.

A. Repent, repent! for ye have long deceived the people, and their blood will lie upon you, and the blood of many, that hath been shed in the nation, who have died in prison, and been whipped, stocked, and beat through your means: their blood lies upon you all. Repent! the judgment of the great whore is come. The magistrates begin to see you, and you shall not ride upon them. And of your ignorance and that of all your hearers, you may well cry out. Repent, and come to the light which Christ Jesus hath enlightened every one withal that comes into the world, to give you 'the light of the knowledge of the glory of God in the face of Christ Jesus,' out of the ignorance. And none come to the light of the knowledge of the glory of God, &c. but who come to the light that shines in their hearts, (yea in darkness,) which Christ hath enlightened them withal. Where it shineth out of darkness, it gives them the light of the knowledge of the glory of God in the face of Christ Jesus. And all are ignorant who are from the light, and wrong Christ, and you have all wronged him that have denied the light that doth enlighten every man that cometh into the world, who are inward-

that your people that you have taken maintena
trates, should give you maintenance all this time
most of their lives, in ignorance, worldliness,
like the fruits of the ministers of Christ, or the
phets, that have not profited the people at all? D
them from those that bewitched them, and wou
into the flesh. And they ministered to the spiri
and the corn. And are not you fifty-eight minis
such a thing to the nation, as to say a reasonable s
'can that which is reasonable be brutish? That
against the soul. But this is but to discover y
ye minister to, and that of the soul ye are ignor

P. They say, 'Is it not a pity that God shou
creature that knows not his maker, or his laws,
Is it not a pity, that after all that Christ hath do
world, any that calls themselves disciples, should
the salvation, and should set so light by him,' p

A. In this all you pastors and teachers ha
What! do not the creatures yet know their m
heathen yet? what! do not the creatures yet kn
worse than the Jews, and heathens! they that
ciples of Christ, and christians, so little know
suffered for them? What hath been your work
have ye been doing? what have ye had wages
know him that hath suffered for them, and thei
set so light by him? How can they prize him
Christ, when ye keep them from the light that

own happiness, and know little of their salvation, and set light by Christ? Are not all these your fruits? Are not all these your hearers, that ye complain of to the nation? Have not ye now discovered yourselves in this to be those that have the form of godliness, but deny the power? that keep people always learning, but never able to come to the knowledge of the truth? But are such as are led away with divers lusts, and laden with sins. And now are ye complaining that your people serve the lust of the flesh, and the earth, not knowing their Maker, nor his laws, nor their salvation, and setting light by Christ: this ye may complain of with shame, who are such as crept into houses before the apostles' decease, and since ye have gone over the world. But now ye are discovered with that which gives to see the end of the apostacy and apostates; which gives to see before the world was made.

P. They say, 'If the gospel be hid, it is hid to them that are lost; whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel should shine unto them; who is the image of God. And the people perish, when visions fail,' &c. page 28.

A. Who believe not in the light which 'doth enlighten every man that cometh into the world,' the God of the world blinds their minds. Every one that cometh into the world is enlightened, that through the light they might believe. And every one that believeth in the light, hath the witness in himself, and abides not in the darkness, but hath the light of life. And you that keep people from the light 'that doth enlighten every one,' &c. are the messengers of satan, out of the truth; and the God of the world blinds the minds of such as do not believe in the light that every man that cometh into the world is enlightened withal, that all through it might believe. And who believes in it 'that doth enlighten every man,' &c. the light of the glorious gospel shines in them, which is the image of God.

P. And you say, 'Visions are ceased, and revelations, and immediate inspirations.'

A. But I say, 'Repent, every one of you, and come to the light;' for the burthensome stone is fallen upon you, and all that stand against the light 'that doth enlighten every man that cometh into the world,' shall split yourselves against the rock, and be ground to powder. And every one 'that cometh into the world,' teachers and professors whatsoever, must come unto the light which Christ Jesus the salvation, that saveth the soul, hath enlightened them with, before they come to life, or know the light of the glorious gospel shining in their hearts, or come to the end of the law, or end of the prophets, or end of the revelation, or out of the apostacy, or out of the Jews' state,

truth to be evil spoken of, yea among other
They have been hot, and broiled in their lus
of godliness, and sheep's clothing;' but all s
that doth enlighten every man that cometh
and striking their fellow servants. Such mu
the hypocrites. But now the Lamb is come,
him, who to every one will give a reward
And the Lamb, and the saints shall have vic
world was made before it was made, 'glorifie
the world began.' Now is the seed Christ co
have pre-eminence. And I say to you all, th
books, priests, professors, teachers whatsoev
have better covered your shame and folly, t
and rashness. But your folly must come
might appear.

Abundance more of stuff is in it, which i
whose words shall be your own burthen; the
sciences in the day of your judgment, when yo
fire, shall answer. I am a friend of your soul
but judge your fruits, words, and actions; fo
come that will try every man's work.

John Stalham, who calls himself 'a serva
of souls, who watcheth over a flock at
his book called 'The reviler rebuked.'
principles

And the life of their religion 'is the rule of the holy scriptures, the glory of the blessed trinity.' See his epistle to the protector.

A. The life of religion is the spirit that gave forth scriptures; for all that have the scriptures, and are out of that, are in the feigned religion. And the scripture no where speaks of a trinity, but the Papists, who are apostatized from the life of the scripture. It speaks of Father, son, and holy ghost, and the water, spirit, and blood; and the learned ones upon earth never know Christ with all their natural learning. And if one get all the naturals upon the earth, and the scriptures in all the natural languages, and one supreme power of a nation tolerate all these languages to be the original, and they have the scriptures in all these languages, these are 'witty ones;' but these know not God nor Christ by all this, though they have all the scriptures, while they are from the spirit of God that gave forth scriptures. For that which brings to know God, is the revelation of the spirit of God, the light which doth not deceive the mind; but their minds are deceived that are from the light. And all worship that is in the truth, and in the spirit that gave forth the scriptures called the Old and New Testament, we own, and is owned among the Quakers. For God who is a spirit, led his servants, and prophets, and son, by his spirit to speak forth the scriptures, which Christ the son is come to fulfil, who saith, 'they that worship God, must worship him in spirit and in truth,' and that among the Quakers is owned. And the light which cometh from Christ leadeth from perverse principles, and from adorning self, for it leads out of its righteousness. But perverse men ever stood against it in all ages, and so spurned at the foundation, and overthrow themselves.

P. He saith, 'The spirit speaking in the scriptures.' And 'them that say they have no sin, a gracious heart will slight and despise.' He saith, 'The kingdom of God is not within them.' Luke iv. And saith, 'The soul prepares itself for death.' See epistle to the church.

A. Such as had gracious hearts, never despised him that had no sin, but the ungracious did. As for example, all the Pharisees against Christ, and against the apostles, and saints. And the apostle told the Romans, they were 'made free from sin;' and 'they that were dead to sin, how could they live any longer therein?' he slighted them not, but encouraged them. So we find thee not to be a minister of Christ, and have proved and tried thy spirit to be of such as 'say they are apostles, and are not.' And the spirit spoke in them that gave forth the scriptures, so they were declared forth. And men may have the scriptures, and not know the spirit that spoke in them that gave forth scriptures. That is the cause that all people are on heaps about the

before he be as a little child, and know the leave
new lump;' and know the kingdom, 'which is
mustard seed;' and where the diligent waiting
live, and the everlasting covenant is felt. And
to be prepared for death, thou art more like to d
them to God; a slayer and executioner, so not a
of souls, where the soul liveth, and rejoiceth, an
and magnifies God the saviour. And so the wor
of Christ, is to prepare souls out of death, for life

P. He saith, 'The Bible is the soul's physic:
pend upon the spirit's speaking in the scriptures.
son of Christ is not his manhood: and the natural
Christ within, and nature grace.' And saith, '
the believer till he lay down the body.' Epistle.

A. The soul's refreshment is Christ, and its ph
have the Bible, and do not know it, and the script
had; the soul's physician is that which the scrip
may have the words, the Bible, and yet have not
of; and they that have the thing it speaks of, ha
holy men had their soul's physician before the sc
and printed: and they that had the spirit that g
had the soul's physic; and they knew all the spri
the soul was in the Lord's hand. And such as a
depend upon that, and they come to see the sc
from which they were given forth; and such com
spirit. And the light, which is Christ within,
were made and created, was before the natural li

hath victory, yea while he is upon the earth; he cometh to witness the circumcision that puts off the body of sin, and makes free from it, which the synagogue of satan cannot witness.

P. He saith, 'The scriptures are the word of God,' page 4. And 'the spirit is given by the letter.' And he saith, 'the spirit proceeds from that which is put within the book or Bible,' page 5. And 'I judge them that pretend the spirit without the scriptures. And the scripture is a more sure rule than visions and revelations,' page 7. And 'God that gave the letter, gives the spirit with it, and by it,' page 9.

A. God gave the spirit before he gave forth scriptures. The devil and wicked men may get scriptures, but they have not the spirit, and none have it, but as they come to feel it given from God, as it was given to them that gave forth scriptures. And so people are to find the spirit of the Father speaking in them, as it did in them that gave forth scriptures; then the spirit answers to the spirit that gave forth scriptures; then there is an unity with the words, and with God of whom they learned; but many may have the Bible, and not know the spirit that spoke it forth, but be erred from it. And the scriptures are the words of God, the words of truth: 'God spake all these words,' 'He that adds to these words,' 'The words of God are pure.' Christ is the word, 'his name is called the word of God,' who was before the words were spoken forth, who comes 'in the volume of the book,' to fulfil the words. And the spirit was before the scripture was given forth; for it led them to speak it all forth, the words of God, as they had learned of God: so the spirit comes not by the letter, but the letter comes forth from the spirit. And many had the scriptures, and knew not the revelation, and judged the revelation of the son of God, and judged Christ who was come, the end of the vision which was for an appointed time. So therein thou hast concluded thyself to be among them that have the scriptures, and set them up beyond the revelation of the son of God, which is the end of scriptures; and 'none know the Father but the son, and he to whom the son reveals him,' though they may have all the scriptures. And the things of God are revealed by the spirit of God.

P. And he saith, 'The scriptures are the rule and the guide of saints.' And saith, 'the old administration of the covenant of grace is abolished,' page 13. 'He that understands, Matt. xi. 2. 27. of immediate revelation only, shuts out all mediate revelation by the scriptures, and falsely accuseth the Lord of the scripture,' page 14. 'And the apostle saith not that the spirit reveals the deep things of God. If we should deny the scriptures to be the rule, we should deny the scriptures of God,' page 18.

A. The saints' rule was the spirit that gave forth the scriptures, and the word of God which fulfils the scriptures; without him they can do

nessed and established, and cannot be abolished, w
ing covenant. And as for abolishing the covenan
not know what thou speaks of. And the apos
things of God were revealed by the spirit of God
the scriptures and the things of God, but as God
his spirit. In this thou hast shown thy ignorance
guided the saints to God the father of spirits, whic
the deep things of God, with which spirit agai
known; and which spirit always ruled the saints,
to God, and to speak forth the scriptures. The
saints' words spoken before, but were in unity wi
and so came 'to the spirits of just men,' which no
are come into the saints' rule that gave forth script
have had the scriptures, but have been inwardl
spirit, thou and the rest of thy fellows, and hav
about words, and so void of the revelation that th
forth scriptures. For all are unlearned upon the
the immediate inspiration as they were that gave
and in the tongue of the unlearned, like the Egypt

P. He saith, 'Printing was a rare invention, a
God,' page 21. And 'only God's servants prea
copies, and since by the printed volume,' page 22.

A. That which men have invented, is not the
men only preaching from the copies written, and s
printed; in this hast thou shown that you have
clothing, and that hath been it which hath made y
they that were the ministers of the spirit, their pre

stone,' page 23. He saith, 'the scriptures are the spiritual sword,' page 26. 'And the scriptures are the ground of all saints' actions. And have not I written unto thee excellent things in counsel and knowledge?' page 32.

A. The Pharisees had scriptures, and had not the spirit that gave them forth; so they wanted the word of God, the sword of the spirit, and stood against the substance of the scriptures. They had scriptures, but they were out of the saints' actings; for they turned against the just: and so do all upon the earth that have the scriptures, but are out of the spirit that gave them forth; they are out of the ground of the saints' actions. And none know the excellent things written of knowledge nor counsel, but who are in the spirit that gave forth scriptures. Though they have the scriptures in their own knowledge and wisdom, yet they understand not the excellent things written, but as they come into the spirit that gave them forth. So thou art a man not dividing the word aright. And many may have the scriptures, yea, the whole world may have the scriptures, and not being in the spirit that gave them forth, they break into sects among one another. And the devil may come with scriptures, but hath not the spirit to fight withal, who is out of the truth.

P. He saith, 'Women are excluded from speaking, though endued with more than ordinary gifts, and they are not allowed to teach.' See page 34. And 'the canon of the apostles is the key to open the scriptures. And the sure word of prophecy is the scriptures.' See page 38, 'which is a more sure word than an immediate voice from heaven.' He saith, 'The word which the apostle speaks of to the Romans, in the mouth and in the heart, is the gospel promises without. Deut. xxx. And the scriptures, books, and chapters, is the light that shines in man's heart, and the new creature is too narrow for a rule.' See page 44.

A. The new creature is subject to the law of God, for he is in Christ who is the end of law, types, figures, shadows, and parables; and there is rule, direction, counsel, wisdom. And the old man cometh to be subjected, which is not subject to the law of God; and here comes the blessing and the peace of the Israel of God, who walk according to the rule of the new creature; for he walks in the life that gave forth scripture, which the old man walks out of. And he may say, 'The scripture is his rule,' but if he is not subject to the witness of God in himself; nor owns the 'light which Jesus Christ hath enlightened him withal, but doth the evil, and loves the darkness, the light is his condemnation. And 'the law is light,' and 'the testimony of Jesus is the spirit of prophecy.' And many have had the old and new testament, and stand against the light, the spirit of prophecy within. And

many may have the scriptures, books, and chapters, and stand against the light, Christ Jesus, that doth enlighten every one that cometh into the world. And so put the letter for the light, and walk from the light in their own particulars, which should lead them into a new life. Such come not to know the new life, nor the blessing of the Israel of God. And the woman (the Evah) must be silent, for she was first deceived; and the woman Jezebel, that calls herself a prophetess, that must not be suffered to teach, or to usurp authority; but Christ in the male, and Christ in the female, is beyond the first Adam, or Evah, or she that calls herself a prophetess, or the great whore that reigns over the kings of the earth. There are all their languages under; Christ in the females shall comprehend this as well as in the males, and give judgment, and the daughters shall prophesy as well as the sons. And such as limit or quench the spirit in the males or females, are they that are apostatized and ravened inwardly from the spirit of God, and despise prophecy, only have the sheep's clothing, (such as thou and you,) and know not the spirit, but are ravened from it, the spirit of God that hath power over all flesh, and so make yourselves ignorant of it, and are such as quench it in others. And the spirit of God in the apostles being witnessed, it opens the scriptures, is the key, lets to see what hath been since the days of the apostles, and has ruled and reigned, and had the dominion, the wolf in the sheep's clothing, which has deceived the nations; and such as have led the world, and brought them all upon heaps, and have never heard the voice of God, (as they have published in the nation in print,) nor the voice of Christ, and have not the same infallible spirit the apostles had, and no immediate revelation nor inspiration as they had: so these have taken away the key of knowledge from among people since the days of the apostles; and as for the word canon, ye may go to the Papists for that. The apostles showed the fulfilling of the scriptures, that Christ was come, and the apostles saw what Christ said should come, those who inwardly ravened, went forth from them, whom the world hath gone after; we now, with the same spirit the apostles were in, which you all are ravened from, do see you, and what hath reigned since the days of the apostles. Now is the fulfilling of the prophets. And the word was in the apostles, and in the saints, yea, the word of faith, and this comes to fulfil the scripture, this word of faith which was preached in the heart and in the mouth; and which was promised before. And the light that shined was in the apostles' hearts, and the sure word of prophecy that did let see, and foresee, was in the hearts of people, which led them to give forth scriptures. And that which fulfils the scriptures, the prophecy, is of Christ, who ends it; and the spirit that led them to speak it forth, was the spirit of prophecy: many may have the scriptures, and

not have the more sure word of prophecy. And many may have the scriptures as the Pharisees had, and stand against the revelation of the son of God from heaven, which is surer, for he was before scripture was, who ends the scriptures: for many may have scriptures and be out of the life, and not know the revelation of the son of God, as the Jews did not, and so say the scriptures are more sure than revelation from heaven, so more sure than the son of God, who is greater than all. The scripture was given forth by revelation, and none know it but by revelation.

P. He saith, 'Christ doth not give to every man the light that leadeth to the Father, and there is not in every man that redeeming light, which leadeth to the Father. And it is false to say, the light which John speaks of, is a salvation light;' he saith, 'The light in every man is but the candle light of natural understanding,' page 56. And 'the light which every man hath, is a low common benefit, and no drop of this immortal seed,' pages 57, 58. 'Nor is the light which every man hath, his mediation.' And 'I call the light which every man hath, natural,' page 59. And 'the light which every man hath, teacheth nothing of the way, truth, and life of Jesus Christ,' page 60. And 'the light which is in every man is opposite to scriptures,' page 61. 'This is the light which is in every man's conscience, which is but natural. And the apostle saith he warneth every man, and teacheth every man, that he might present them perfect in Christ Jesus.' But he saith, 'The apostle did not warn every man: he did not level the saints' light, with every man's,' page 62. 'It is not meant that every man is enlightened, but the church.' See page 63.

A. 'I am the light of the world,' that doth enlighten every man that cometh into the world, saith Christ the life. So the light which every man that cometh into the world is enlightened with, will let them see the life which it cometh from, will let them see their salvation, Christ Jesus, will let them see their mediator, will let them see the truth, for the light is truth, which cometh from Christ the truth. And the light is Christ, the way, the truth, the life, that enlighteneth every man that cometh into the world. 'In him was life, and the life was the light of men,' in him by whom the world was made, which light was before any natural lights were; the sun, moon and stars are natural lights, and these were made by Christ the light, who doth enlighten every man, &c. Men having a light from him by whom the world was made, by whom all things were created, who was before any thing was created, this lets them see before any created light, or natural light; this gives every one the knowledge of life; lets every one see the salvation to the ends of the earth; and lets every one see the covenant of God.

They that love it and believe in it, come to the life Christ, him from whom the light cometh. The light is of the immortal seed, of Christ Jesus, one with the saints' light; the saints believe in that the world hates, and receive that which the world hates; so it is the world's condemnation: it is the condemnation of them that hate it. And so was he promised a covenant to the Gentiles, as well as to the Jews, and so doth enlighten every man that cometh into the world, according to John's testimony to the priests and Levites who came from Jerusalem to examine him. So the priests and professors now examine us in this age respecting the light which the Quakers are witnesses of, and bear testimony to, which Paul warned every man, and taught every man, that he might present them perfect in Christ the light. So the light is one with the saints' light, that condemns the unbelievers. And the light every man that cometh into the world is enlightened with, that through it he might believe; and who believe in it, and receive it, have the light of life, and they become the sons of God; and who hate it, it is their condemnation: and they are against scriptures, but the light is not against scriptures, but owns them. And so the light is not so low as ye esteem it, for it was before any thing was made or created. As for the word trinity, there is no scripture for it; ye find it in the common-prayer-book. And the light in the converted shines out of darkness in their hearts, and gives them the light of the knowledge of the glory of God, &c. And the light in the unconverted shines in the darkness, and the darkness comprehends it not.

P. He saith, 'that the light without the scriptures is no light,' page 64. And 'To call the light that doth enlighten every man the word of God, is contradiction.' And 'There was no light before the scriptures, which is now revealed in scripture,' page 64. 'God is light, not the light in every man's conscience,' page 68. And 'the best light that every man hath, is but created. Not one man in the world knows God till he find him in scripture,' page 69. 'The Lord Christ, the eternal son, the essential word of the Father, is more in scripture than in every man, or any man,' page 70. 'They that speak from the scripture, rightly understood, speak more from Christ, than they that speak from the light within them.'

A. The light was before scripture was given forth: the light was before the created lights were, and makes manifest all created lights: for all created lights were created by it. And all that ever had the scriptures are not in the light that doth enlighten every man that cometh into the world. He knows neither the word of God, nor Father, nor son, nor Christ, nor the Lord, nor scripture. And the word, and the Father, and the son, and Christ, these are to be found in man; the Lord searcheth the heart, and is not to be found in the letter, but it

testifies of these things. And they that speak so much of Christ from the letter, which gives not life because it speaks of him, and are from the light within them, which cometh from Christ, which doth enlighten every man, &c. they speak as the devil doth. And the Pharisees preached a Christ is come, as they did he was to come; and stood against the light that doth enlighten every man that cometh into the world. And they sent their priests and Levites to examine John, as they do now who are professors and priests. And many may have the scriptures, and yet be from the light, and deny the light; the devil, who is out of the light, may bring scripture, and he hath not the light. And that is light, and that is the word, which doth enlighten every man that cometh into the world. So he is all, and in all, and through all, God over all, blessed for ever, who shall make every tongue to confess, and all to stand guilty before him that hate it, and say he is righteous. And Christ is called the word of God, who doth enlighten every one that cometh into the world. And many may have the scriptures, and yet never know God, till they come to the light which comes from the son, who reveals him.

P. He saith, 'Christ saveth by the declaration, or by scripture; and makes the declaration saving.'

A. Christ is the saviour, and that the scripture declares of and speaks of; and many may have the scriptures, and declaration, and reject Christ, as the Jews did, and all do, that deny the light that doth enlighten every man that cometh into the world, the light that cometh from their saviour, which is not scripture.

P. And to say, 'The light in every man gave forth scripture, and will open scripture to us, is palpable darkness, and contradiction to scripture,' page 74.

A. All are in the utter darkness, and know not the scripture, until they come to the light that every man was in that gave forth scriptures, for the light lets them see to what they were spoken, and Christ the end of them.

P. 'And to say every man's light is the sure word of prophecy, is an old fable,' page 75. 'No man shall be able to spell out a syllable of the gospel, by all that is written in man's heart.' And 'the universal light lays waste the free grace of God, so never was it every man's light, or free gift.' And 'the light in every man's conscience is a bill of condemnation, discovers no salvation,' page 76. 'And that which Adam had before the fall was imperfect.'

A. The light that every man is enlightened with, is Christ Jesus, the gift of God, the covenant of God, the way to the Father; that all through the light might believe in him who is the way to the Father, out of the state in the fall, the first Adam, who fell from that which

nant of grace, and receives it. And all that deny t
the new covenant under their feet. And the light wh
enlightened withal, is the light of the gospel; which
judged according to, and it is it that discovers the sav
condemn.

P. He saith, 'The light is an imperfect light, and
darkness. And if the saints should say they have no
they are more dark and sinful,' page 78. And 'E
Christ while he hath sin in him,' page 79. 'And th
man is none of the six principles in the Hebrews,' pa

A. The saints witnessed that the darkness was p
light shined; they were not in the night: and the
free from sin; and the night was over, and they were
day, not of the night. And the light is perfect whic
every man, &c. And all lights that were made, w
light Christ Jesus, that was before any thing was mad
discovers them, and shows them, and this is perfect.
ignorance that are out of it. And who is in Christ,
sin, is a new creature; old things pass away, the old m
And in the light which every man is enlightened wi
ples in the law, in the prophets, in the Hebrews, end
any words were spoken forth, glorified with the F
world began.

P. He saith, 'No man will ever be saved by his l
the light which doth enlighten,' &c. page 85. 'Chri
and merited for a certain number of sinners their deliv

A. No man is saved, or doth witness salvation, b
light Christ Jesus doth enlighten him with. And th

Adam, overthrows all sins, is the offering for all the sins that were brought in by the first Adam, and reconciles to the Father, and is the restorer; and nothing shuts out, but unbelief in the light, for Christ saith, 'Believe in the light.' And so Christ is the offering for the sins of the whole world, and not for some only.

P. He saith, 'Christ the surety pays the elect's debt,' page 103.

A. Christ is the surety for all that dwell on the earth, that believe in him as he doth enlighten every man. And God lays no charge of sin to the elect, for it is not possible that they should be deceived. And the cause of all bringings into sects, is, that people are out of the light, and so out of unity, and see not the saviour, the redeemer, the substance of all types, figures, parables, the end of the law, that goes upon the man of strife. And so being out of the light, they are out of the unity, out of the covenant with God; in the light is the covenant of God.

P. He saith, 'The whole soul and body of saints, and every faculty of the soul, and member of the body, there is some presence of sin in them all their days,' page 113.

A. The saints are sanctified, and washed, and cleansed, body, soul, and spirit, and they are made free from sin, and then can live no longer therein; and the body of sin is put off. And they witnessed the darkness was past: so then the works of the true light shined, and the day was come, and they were of one soul. And they witnessed that as he was, so were they in this present world. And he that is in Christ is a new creature. And where Christ is within, the body is dead because of sin. And he that is born of God doth not commit sin. And the saints were upon the earth when they were made free from sin, and not sin in them all their days, as thou speaks.

P. He saith, 'Sin dwells in the saints; if any saint think otherwise, he knows not himself: and if he be one really sanctified, he is under a strong delusion, and drowsy dream,' page 119.

A. He that is sanctified is sanctified from sin, and washed, and cleansed; and he that is out of this sanctification is in the drowsy dream; for they who are in sanctification, are in Christ the righteousness of God, and are awakened to righteousness, out of the fall, in the second Adam, and drowsiness, and dreams, and delusions that come in the first Adam. And sin, and drowsy dreams, and delusions dwell in them that pretend they are sanctified ones, and are not really.

P. He saith, 'It is a Popish tenet that sanctification is wrought within men, and justification, or a believer's being justified from sin, and ungodliness, and not in it; but the mystery of iniquity lies in this qualification,' page 120. And 'they that are justified by their sancti-

of truth that leads the believer into all truth,
unbelief, and their righteousness, and their ju
justify, but reproves them. And the justificat
Popery, and all contradiction. But to speak
tification without, and not manifest within, ye
(in the Popery where ye must have a purgato
the righteousness of Christ, and sanctificatio
such are reproved that can talk of it withou
there is the old Adam, in the sin and transgre
is among them that can talk of justification wi
ness it within them. For they who witness Ch
justification there, and sanctification; for 'A
was imputed to him for righteousness;' and h
he saw Christ's glory. And such as believe
putation; but such as come again to witness th
they did believe; and to witness that they hav
is the end of their belief. There they witnes
without imputation, which is the substance,
ends in, and all the fathers hoped for, who sto
all the believers in him. Christ being come,
the righteousness itself, here is a justification
tation, Christ the righteousness of God: ble
And a believer that is justified is a new creatu
which came by sin, and comes to enter in
not. And all the falsehood and contradiction
of justification and sanctification, which repro
of in the mystery of iniquity, who have the
side the clothing of the saints, not are ravened

the good words, and the form of godliness, and obey not the gospel, the power of God, yet are they not thereby justified; for none obey the gospel, but who obey the light within. And who are justified it is by the faith of Christ Jesus, and without faith they cannot please him. And who are in the faith, are the believers in the light, and so justification and faith do change from the old nature and mind.

P. He saith, 'They are not justified because they are new born, nor for their believing,' page 122. And 'I can say I am crucified with Christ, and yet I have a corrupt, rotten heart, and an old lying heart, (as before he saith,) and Christ lives in him, and there is a body of sin and death dwells in him: and the life that he now lives in the flesh, is by the faith of the son of God,' page 124.

A. Where Christ is within, 'the body is dead because of sin;' and where the faith of the son of God is lived in, it gives victory over sin. And the life of Christ is out of Adam in the fall, in sin and transgression. And the circumcision comes to be witnessed that puts off the body of sin. And where the life of Christ is lived in, the new covenant is there, the new heart, and the rotten, corrupt, and lying is put off, the old man and his deeds, with his deceitful lusts. And 'he that believes is born of God,' is justified, and he comes into the faith by which he pleaseth God; and he that doth not believe is out of the faith, and it is impossible he should please God, and is out of that which should justify him.

P. He saith, 'Christ's works in us are not to be joined with our faith in Christ's works, for that brings into the wilderness,' page 131. And 'to say that men are justified no farther than they are sanctified, is to deny Protestant doctrine,' &c.

A. Men are justified by the believing, and in the faith and by the faith, and in believing they overcome, and have victory; and there are mortification, and sanctification, and redemption, and justification, all possessed together in the one, which is Christ, and this to the particular satisfaction. And all Protestants, or whatsoever, that have a justification or sanctification, and they in the unmortified state, unsanctified, they are out of the faith that purifies, out of the belief of him that is born of God, who hath 'passed from death to life,' and so are out of the substance that justifies, and are without Christ, and so are reprobates; but where Christ is within, there is justification, sanctification, and redemption. And they are they that blaspheme the tabernacle of God, and them that dwell in heaven, that 'call good evil, and evil good,' and lead into snares, and into the wilderness, that go about to confound the justification; but they split themselves upon the rock that deny the light. And Christ is the offering for the 'sin of the whole world,' who doth 'enlighten every man that cometh into the world,' that all men might believe in him, the offering; and they are

justified in him from all things which the law could not do. And here is the covenant of God to the Jews and Gentiles, the light of the Gentiles, the glory of Israel, the new covenant to the Jews, the law in the heart and in the mind, by which people should not need to say, 'Know the Lord; for all should know him from the least to the greatest,' the 'salvation to the ends of the earth;' where the way of redemption is the way for 'the ransomed to walk in; in which the fools shall not err;' in which way there is no wilderness, nor slippery places; but the path of life, the way of the just, and of holiness, and the way of sanctification, and the way of redemption and justification.

P. He saith, 'Christ was a sinner by imputation,' page 132.

A. The scripture doth not speak such kind of words; but that he 'knew no sin, no guile was found in his mouth:' a lamb without spot or blemish, though it pleased the Father to lay the iniquity upon him, 'by his stripes we are healed.' And by the one offering, he perfected for ever them that are sanctified, made himself an offering for the sins of the whole world; who breaks down the partition wall between Jews and Gentiles, slays the enmity among men, reconciles in one unto the Father by his body, his death upon the cross. Of his body are all the professors, Protestants and Papists upon the earth, ignorant, of this seed that breaks the enmity; therefore are all in the enmity one among another, having sheep's clothing, but the sheep in you is not put forth; but the wolf is ravening abroad against the sheep, tearing them where the seed is risen.

P. 'He that throws off imputed righteousness, may go shift for his justification where he can get it: and Christ shall profit him nothing, though he be in faith or love, and self-denial,' page 133. And 'it is not the work of Christ in us that justifies and reconciles our persons. I can detect this for an error, that Christ's works in us, is that which justifies our persons before God,' page 134.

A. Christ works in us faith, and is the author of it, and by faith is every one justified in the blood of the seed, the flesh of Christ, the Lord from heaven, shed for the sins of the whole world. And this faith is in the blood of the seed, not of the first Adam, nor the beasts, but the blood of the seed Christ, the precious blood which is the life of saints, and his flesh which is the food of saints, which whosoever eats and drinks, hath life in the son of God, and lives in him as he lives in the Father. And this is wrought within, and no one knows it, but as it is wrought within by the faith in the blood of the 'Lamb slain from the foundation of the world,' the great 'sacrifice for the sin of the whole world,' that overthrew death and hell, bruised the serpent's head, devil, and sin, the sacrifice for the whole world, the blood shed upon the cross for the sins of the whole world. The blood of the seed, which is the life that cleanseth,

and this blood is felt within, for it purgeth the conscience from dead works to serve the living God. And here is the great mystery of God, and the wisdom of God, which covers all the wisdom of the earth, the knowledge and wisdom of the understanding ones of the earth. The seed and the blood of 'the Lamb slain from the foundation of the world,' which sacrificed and offered up the body prepared, who fulfilled all types, figures, offerings, ends them and all other bloods, whom death and the grave could not hold, dead, raised again, set at the right hand of God, manifest in the saints, and in the midst of his church singing praise, 'was dead, and is alive, and lives for evermore,' manifest in the saints. And he that hath him hath life, and he that hath not him, hath not life. And they who witness Christ within, witness the end of imputation, they witness the thing itself, the end of their belief, and they possess the sanctification, and such come to know faith and love. And such as may have all the scriptures, and preach of justification and sanctification without them, and not within them, are as the Jews, are as the witches and reprobates. They are reprobate that witness not Christ within them, nor sanctification there, nor justification there, and so witness not faith, and love, nor the faith that works by love; and they are in the error and shifts thou talks of, and Babylonish; and none come to witness the reconciliation, but who witness Christ within. So these are out of justification and sanctification. If he be not within, they cannot witness reconciliation: if they are not believers in the light of Christ, they cannot witness justification, but condemnation. But in the light, in Christ, Christ received in them, justification, sanctification, and reconciliation are received, Christ Jesus the light, that which reconciles to the Father.

P. He saith, 'The body of sin is the natural body, consisting of flesh, and blood, and bones, and the living soul is immortal,' page 140. And 'sin will dwell in the house, until the house be plucked down over its head, which is the natural body. And there is not one saint that is absolutely free from the in-dwelling and working power of sin,' page 140. 'To plead for perfection, is inherent holiness, and to serve under antichrist's colours, and to make void the suffering of Christ. He that holds the saints perfectly fulfilling all the law, in all degrees of obedience and conformity to it, in this life before death, hath drunk antichrist's cup,' page 144.

A. The saints after they witnessed the body of sin put off, and a being made free from sin, glorified God in their bodies, souls, and spirits. And so the body of sin is not the creature, for that causeth the creature to groan, before it cometh into the liberty of the sons of God, that causeth the body of sin, the clothing that comes upon the creature, the old man, which cometh by transgression, the first Adam, the light that

christ's kingdom. They that preach up in
livery, and his colours, and sound the trun
are in the righteousness, are in the perfe
merited by man in his will. And who lov
ments, and to him they are not grievous.
kept the commandments of God, that antich
and false prophets made war against, as yo
tions. But this seed are a burthensome sto
the commands of God, that love God; and '
do not commit sin.' And the natural body
bone, is not the body of sin; it was never r
that was the body which was to be put off
after they witnessed the body of sin put off, a

P. He saith, 'That R. F. is against the d
the godly till death,' page 148.

A. That doctrine of sin was never preac
it should continue in the godly till death. I
godly, for the godly are like God, out of s
godly that are not like God. And he that i
the law, and the precepts, and the statutes, a
commandments, and is in the substance, Go

P. He saith, 'The letter is no dead lette
And if there be but this letter or ministry
sword,' pages 153. 155. 'It serves unto his
And 'the apostle would take people off
fect attainments,' page 162. And 'may r
themselves in the fancy of perfection, as

which made nothing perfect, to that which was perfect, and bid them be perfect, and of one mind; and he 'spoke wisdom among them that were perfect;' so he did not bring the people from it, but to it. And the letter itself is dead, as it is of paper and ink. And all ministers of letters and books written in paper and ink, and who speak from letters of paper and ink, and have not received from God what they preach, are ministers of the letter, and they are the ministers of death, though they minister all the letters written in the scripture, and have but the sheep's clothing, and beget not to God; but only make proselytes as such ministers did in old time, among the Jews. But they that were ministers of the spirit that gave forth the scriptures, had 'the sword of the spirit,' which the Jews, the ministers of the letter, had not. They that are out of the spirit, though they have all the scriptures given forth from it, are out of the spiritual weapons. And that which searcheth the heart, is that which gave forth the scriptures, which led all the holy men of God to speak them forth, who is the Lord, the searcher of the hearts. Which spirit owns all the words of the scriptures of truth declared forth from the spirit; but the spirit was before the scripture was given forth.

P. He saith, 'Men that are redeemed from all earthly worships, perfectly justified before God, sincere in their sanctification, yet they are in concupiscence, and blemishes, and conflicts,' page 166. And 'the word of God doth not abide in them that say they have no sin,' page 179.

A. They who are redeemed out of all earthly worships, and sanctified, are redeemed from blemishes, from conflicts, from concupiscence, and by their redemption they come to witness the kingdom of God that 'stands in righteousness, peace, and joy in the holy ghost,' out of conflicts; and they who are in the spirit, are in that which mortifies sin. And the word of God makes clean where it dwells; they are sanctified by the word, and made clean. It comes, and finds the sin, and takes it away, and makes clean, and hammers it down, cuts it down, burns it up, 'reconciles to the Father,' whom sin and iniquity separated from.

P. He saith, 'Sacramental water, and sprinkling baptism and water, &c. shows our being ingrafted into the body mystical,' pages 176. 178. 'which consists of a sign of a thing signified.'

A. Sprinkling infants is a sign of your own making, and sacramental water the scripture doth not hold forth, but it is a thing presumed above what is written. And that sign, a tradition, doth not bring into the body mystical, but leads from it; neither doth any elementary thing. But that which baptizeth into the body is the spirit, whereby all come to be one. And that baptizeth not into an elementary body,

but into a glorious body, the spiritual body. For there are lying signs come since the days of the apostles, which are out of the apostles' practice. You can show nothing for your sprinkling with your sacramental water. But the baptism that the scripture declares of, is owned in its place, and that of the spirit.

P. He saith, 'Bread and wine are spiritual institutions, and are not carnal in a sense as set in opposition to spiritual institution: and that is not mere carnal bread and wine after Christ's institution to be used, nor an ordinary bread and wine.' And he saith, 'In the Lord's supper is Christ's body, and it is his blood,' page 188. And 'this is my body and blood, the word of a command is, do this,' page 191. And 'Christ fed not the souls with wheat bread, and red wine,' &c.

A. By all this what differ ye from the Papists? have not ye laid their foundation, and laid their ground? Bread and wine, are but bread and wine, temporal things, things seen, and may turn to ashes; but the body and blood of Christ will not do so. And bread is not spiritual, and wine is not spiritual, but are things seen and visible. And who eats the flesh of Christ, and drinks his blood, 'hungers no more, and thirsts no more;' but who eats temporal bread and wine, 'hungers more, and thirsts more.' And Christ did say, 'as often as ye do eat this bread, and drink this cup, ye show the Lord's death till he come.' And that which the apostle had received of the Lord, he delivered to the Corinthians. 'As often as they ate that, and drank that, they were to do it in remembrance of him, showing the Lord's death till he come.' But then saith the same apostle to the same Corinthians, in his last epistle, 'Examine yourselves. Know you not that Christ is in you, except ye be reprobates?' And said, 'while we look not at the things which are seen; for the things that are seen are temporal.' So bread and wine are things that are seen, are things temporal, 'but the things that are not seen, are eternal.' Now bread and wine, are but bread and wine, not spiritual after consecration; it is but the same bread that it was before, and is no nearer the body of Christ after they have consecrated it, than it was before. Who is in the life and power of God, that gives every creature its being, and causeth every creature to come forth, is in the life and virtue of all creatures, and the being of all creatures, and the wisdom of all the creation, that is spiritual. He that giveth every creature its being, and causeth every creature to come forth, and gives the sense and feeling of all creatures, is spiritual. And here the soul comes to be known, and the seed Christ, and his body, and his blood.

P. He saith, 'The worship of God in the spirit stands out of man's will, and they must wait in the light to feel the spirit; but let all lost

souls beware of this counsel. And to bring people to the commands of the spirit is opposite to the scripture letter,' page 204.

A. All true worshippers of God that he seeks to worship him, are in the spirit, and in the truth, that which the devil is out of, which man's will is out of; and in the spirit that gave forth the scriptures, all poor souls come to worship God aright, and magnify God, and glorify God, and to pray in the spirit, and to stand in the counsel of God. For 'no prophecy of the scriptures came by the will of man.' That which led them to speak forth scriptures, was beyond man's will. So men's will getting the scriptures, which no prophecy of it came by, they cannot worship God in the truth, nor in the spirit, but in their own wills. But who are in the spirit and truth, that led them to speak forth the scriptures, that learned of God the Father of spirits, and God of all truth, this is not will-worship. Now, will-worship is among them that have the scriptures given forth by the spirit of God in their own wills, which no prophecy of it came by: and can sing, pray, preach, and read in their own wills, and are out of the spirit that gave it forth; they are in a will-worship, out of the worship of God in the spirit. And such are opposite to the scriptures, and cannot agree with the letter of the scriptures, that are fighting about words, falling into sects and heaps about the words. But the worship of God is in the spirit that gave forth scriptures, and they who have learned of God the Father of spirits, own all the scriptures in their place, and are not opposite to them.

P. He saith, 'Never were psalms sung as they ought to be, but they had some musical tune or poetry,' page 205. And 'The holy ghost made overseers and elders over the church, but that was not immediate,' page 207. 'That no man can read out of scripture that Paul was free from covetousness,' &c.

A. Paul saith, 'Let not covetousness be once named among you, as becometh saints.' And that no covetous one should enter into the kingdom; and he saith, 'it is idolatry.' And the apostle lived the life of the son of God through faith, witnessed he was made free from the body of sin, and had victory over it, and thanks God, that 'there was no condemnation to them that were in Christ Jesus.' Paul was in Christ, where there was no condemnation, which covetousness is out of. And the holy ghost is immediate that makes the officers in the church. It is the same that was in them that spoke forth scriptures. And as the holy ghost, that leads men to speak forth the scriptures, makes elders and overseers in the church, these are not made by men, but these see the fulfilling of the scriptures, and come into that which fulfils it, and are in it. And for your singing your psalms, and your poetry, and setting them in frame and a musical way, these are come

up since the pope, as tunes and organs; since men have ravened from the spirit, and gone from that, they have got up this poetry, and turned David's conditions into a metre, and given them to people who are ignorant of David's conditions. And psalms are spiritual songs, of which all are ignorant when they are from the spirit of God that led the holy men of God to speak forth the scripture; with which spirit of God, all the psalms, and spiritual songs, and hymns are seen, which from it were given forth, and all the scriptures, and in that is the singing in the spirit. And for the ministers' maintenance, the apostle said, 'Have not I power to eat, and power to drink?' (And Christ said, 'Freely ye have received, freely give.') This was not spoken to the heathen, nor Jews, nor Gentiles, who were unconverted, but was spoken among the saints who were a vineyard, and to whom spiritual things had been sown, and to such whose hope they were made partakers of. But hirelings and those that teach for filthy lucre, 'that mind earthly things,' that seek for their gain from their quarter, that 'bear rule by their means,' are all out from this, and were judged by the prophets, Christ, and the apostles, to be such spirits as had got the form, and taught for the earth, and made the earth a wilderness. And such got not out the wheat, and ploughed but in vain, which is the ploughing of the wicked, which is sin. So there is a great difference between these and those that preached the gospel, the glad tidings, to all nations, which relieved the oppressed: for the oppressed being relieved, life and immortality came to light through the gospel: the wheat was gotten out, the spiritual things sown, the vineyard planted, the flock was known, the milk was known, the corn gotten out: among such some used their power to eat, some did not, (mark,) that power that did not oppress, that did not hurt. But all you that preach for tithes, and will take money of them that ye do no work for, by a law, and cast into prison if they will not give it, and take treble damages; you bring not the glad tidings to the nations, you are the oppressors of the nations, of the just; and are not helpers and relievers of the oppressed: and so have made manifest your apostacy; and that you are apostates, out of the apostles' doctrine, and out of the gospel, the power of God, which the apostles were in. But now shall the gospel be preached that gives liberty to the oppressed, and strikes down all the oppressors.

P. He saith, 'God sends either mediately or immediately; and he sends by man's ministry mediately,' page 211. And saith, 'they pretend to no such call of an apostle, an officer in every church as Paul,' &c. page 213. And 'Some are converted mediately by those sent by man, with their mediate call,' page 214.

A. All who are converted, are converted with the immediate: there

are none converted upon the earth, but it is with the immediate spirit of God that mortifies. And all ministry that is sent of God, and from God, and called of God, where that speaks to them it is immediate, for whosoever hears his voice, it is immediate and powerful. And all ministry of man, sent out by man, (which is mediate,) never converts any souls to God, for the soul is immediate, and mediate reacheth not to the immortal soul; but the immediate ministry reacheth to the immediate immortal soul, and so preacheth the immediate gospel to it, the power of God. And all ministers that are sent forth in the power of God, who are moved of God to speak to any by the power of God, the eternal spirit of God, the holy ghost, that is immediate, and not of man, and that begets unto God, and converts them; that is immediate, not mediate, and they do as the power of God moves them, which is immediate, and that is for God in that place. And they shall feel the spirit of God in them witnessing with that power, and the spirit of God in another, that speaks to them. And the power of God is eternal, where it moves it is one; and the spirit of the prophets is subject to the prophets. And all you since the days of the apostles, that do not pretend to such a call as the apostles had, and to have such officers as the apostles in every church, (which we do believe you have not,) you have shown that the holy ghost hath not made you overseers; and you have declared yourselves to the world to be such as inwardly ravened from the spirit of God: and all to be but ministers of the letter, not of the spirit, and so only have the sheep's clothing. So ye are such as have brought people and nations to be all on heaps, and like waters: not made overseers, as the apostles were, not having the call as the apostles had; so not by the holy ghost, not by the immediate power of God, not preachers of the gospel, as the apostles were, who were immediate. Therefore these things have been wanting, the holy ghost to make you overseers, and the spirit the apostles were in, which would cool and quiet all the spirits of the people. For want of this ye are all on heaps about scripture. But the holy ghost opens it again to overseers. And so ye that have ravened from the spirit of God inwardly, there is no talk among you to have the call as the apostles had, and to be overseers, as they were; that we do believe, your fruits declare it. But the spirit is witnessed which the apostles were in, which hath discovered you and your church. Glory be to the Lord God for ever!

P. He saith, 'Immediate teaching in the least degree of God immediately, is contrary to Daniel ix. and Timothy.' And saith, 'I am yet to learn the promise of immediate teaching of God,' page 216. And 'Women are excluded from this kind of prophecy,' 218. He saith, 'Ministers, pastors, teachers, having the grace of God, gift of prophecy,

And all the teaching of God, in the le
brings them to open parables, speak fort
atop of the witness, that spirit is imme
diate parable or comparison, yet the spir
to understand the parable aright. And
that he was not to neglect, was immedia
on whom he was to lay his hands, and
suddenly to lay them upon any man. A
to understand by writings in books, wa
brings to understand the scriptures is im
spirit upon all flesh, and your sons an
and that is immediate, and prophecy is
daughter no more than in the son; it is o
And we do believe thee, and you all, w
apostles' doctrine, in the apostacy, ravene
God, that ye are yet to learn the immedi
tichrists standing against the light which
every one withal that cometh into the w
the heart, with which all people shall co
taught of God, that they need not say, '

P. He saith, 'I conclude that immedi
nish men for a teacher's or minister's fun
page 211. And 'The Quakers think it
spirit is in the letter and scripture, and
jangling about immediate teaching,' page

A. No one is furnished for the work
who is in the immediate

function, it is thy own, and must come to nought. And the spirit is immediate that led the saints to give forth scripture. The spirit is not in the letter, but it was in them that gave it forth. And they that have not the spirit in them, that was in those that gave it forth, and are disobedient to that, are they that say the spirit is in the letter. And such say that immediate teaching is jangling, who are from the spirit that is immediate, ravened from it in their own particulars; such are never like to beget to God, but are the ministers of the letter, not of the spirit; and by that which the devil and they are out of, are they comprehended, who are in the jangling and in the lie.

P. He saith, 'Christ took up a Bible, and preached on a text. And as for uses, points, trials, and motives, you must go to Titus iii. 16.'

A. Christ who came to fulfil, took the book, and read, and said it was fulfilled. He did not take a text, as you do, and lay half a year in it, as some of you, and have ten shillings a day, more or less, for your pains; but he said it was fulfilled. And for that place in Titus, there is not a word of motives, nor points, nor trials, nor uses, as you pretend; though he who was in the faith did study to divide the word aright, in whom was the gift of God which was perfect. This is not like your divination of your brain, for money, which ye sell weekly; nor your taking a text, and laying half a year in it. And thou hast shown thyself and them to be novices.

P. He saith, 'Though the righteousness be wrought in us by the strength of Christ, and be found in us that are sanctified; yet as to justification of a person, Paul would not be found in it for a world.' See page 229.

A. 'The righteousness of Christ fulfilled in us,' and to be found in the righteousness of Christ, that was the thing the apostle strove after, in that which ended the law, not in his own righteousness. And that righteousness which is wrought in us by the strength of Christ, is Christ's, where sanctification is witnessed; this is Christ's, who is the end of the law, and in this was the apostle found, and this he stood for, which was out of the world.

P. 'And honour all men.' And the fifth commandment he brings 'for bowing the knee,' and saith, 'Putting off the hat is but a token of respect.' See page 234.

A. 'Honour all men,' that is, to have all men in esteem; all men are had in esteem, for Christ 'hath enlightened every man that cometh into the world,' that they might all through this light believe, and he that doth not is condemned. And that will bring all men that love it to seek the honour that comes from above; but if they hate the light, they seek the honour that is below, that is of the first Adam in the transgression, and that is the hat. But Christ, the light, that doth enlighten

Christ is come, to whom 'every knee
the glory of God;' and not the angels
So ye have shown whose ministers y
and bowing the knee; is not this like
knee to Baal? Now Christ is come,
And as for master, ye have thrown y
and excluded yourselves from amon
'Be not ye of men called master, for y
and ye are all brethren.'

P. He saith, 'Swearing is a par
And 'Christ was far from overthrowi
'it was the formal part of an oath, whe
his witness.' See page 238.

A. Christ, who said God was a spirit,
rit, and in the truth, said, 'Swear not a
that ended oaths; but said, in all your
be yea, and nay, nay, for whatsoever is
apostle, who abode in the doctrine of Cl
that he saith, 'Above all things, my bre
by heaven, nor by the earth, nor by any
of the apostles; though men that were
ended the strife among them. And the
the true oath; but Christ, in whom is th
where souls come to be one, and hearts
in him, are in the oath of God, the end
he could not find a greater, swore by hi
cerning his covenant with men that

these, the oath of God, in whom their faith stood; and to whom all the angels must bend and bow, to him that saith, 'Swear not at all.' But your swearing now is not like to the Jews, for they swore by the Lord, not by the book of the prophets' writings; neither did they swear by the tables in which the law was written. Neither did the apostles nor the saints swear by the epistles, nor Christ's words, after they were written and recorded. Now this is worse than the Jews, for they were to swear by the Lord, from whom the law came; they were to swear by the Lord of whom the prophets learned, and not by the tables, nor by the prophets' words. The heathens were to swear by Moloch, and to swear by Baal, and kissed Baal; and the children of Israel were to swear by the Lord, not by any writings or declarations of the prophets, or Moses. Neither do we read that the saints swore by the Epistles, or the Revelations, or Matthew, Mark, Luke, or John, and kissed the book. For the true christians that witnessed Christ, the end of the prophets, the end of Moses, a greater than Solomon, him by whom the world was made before it was made, before Abraham was, who reigns over the house of Joseph, and Jacob, to whom the angels must bow, saith, 'Swear not at all.' 'This is my beloved son,' saith God, 'hear ye him.'

P. He saith, 'A believer hath both the rise and furtherance of his faith and evidence from what is written. And if the scripture be a dead letter, and the word in the heart be one with the scripture, then that in the heart is dead,' page 246. 'Let them tell the world how the scripture is the declaration without contradiction, and yet the word in the heart.' See page 247.

A. The scripture as it lies, and is in itself, is a dead letter; but as the word is felt in the heart that gave it forth, then it is its own words. Now *to* them that are from the word within, to the dead mind, the dead letter. And so the words themselves give not life, but as the words are raised up within, as they were in them that gave them forth: and that is it which gives life, and that sees the scriptures, and the fulfilling of them; and then that knows the scriptures that cannot be broken, and in that, the word Christ, the words end. And that is it that gives life to all people, and saves the soul, which the letter doth not, as it is in itself, without that which gave it forth, and that is not dead. And the author of a believer's faith is Christ, and he is the giver of it. And if he have all that is written, and be not in the light Christ, who is the author of his faith, he wants the foundation of God that stands sure, Christ Jesus, that all the fathers and holy men of God rested in, who were in the faith before any scripture was written; in him stood their faith, the foundation of God, Israel's glory, the light of the Gentiles; this is that which fulfils all scriptures, and ends the faith, the salvation.

the end, the comfort of the scripture
seen and known, and here is the subs
words of God, and here is the word of
word was before the words, in which
summed up in.

P. 'For to say Christ and faith are r
saith, 'I hope no humble saint will pi
'they crying up thee and thou to a par

A. Christ was before the scripture
(not found in a dead letter,) and he is t
substance of them: many had the scrip
them, nor Christ, nor life. And Chris
life, the scripture testified of him, 'bu
that they might have life,' who is the
tures, 'by whom the world was made
and thou, they who are stumbling at the
their accidence nor Bible. So, short of
teacheth to speak sound words that c
ignorant of the literal knowledge.

P. He saith, 'The scriptures were b
God; but we receive the spirit anothe
forth the scriptures. And the scriptures
but thus the scriptures come not to us, n
We have books, and canons, and print
tongue,' page 248.

A. Notwithstanding all your books, a
the scriptures printed in all the languages

P. He saith, 'The spirit is in the letter, or the whole scripture,' page 254. And 'They that wrote forth the scriptures were imperfectly holy; but God's word was holy. To conclude, the spirit is in the letter, and given by it, daily experience demonstrates it. And they that own not the spirit's dwelling in the letter, have lost their faith of the spirit's presence, and run to other gospels and doctrines; the spirit of error is in all men's doctrines, that have not the spirit in them,' page 255.

A. They were holy men of God that gave forth the scriptures, as they were moved by the holy ghost; the apostle said they were holy, and we shall believe him before we believe any of you apostate teachers, who say they were not holy. And the spirit that was in them that gave forth the scriptures, was received of God the Father of spirits, and dwells in God. And they that are from the spirit of God within, which gave forth the scriptures, are such as follow their own spirits, and use their tongues, and get the good words, the sheep's clothing, deceive the hearts of the simple, and tell them 'the spirit is in the letter,' which never did any of the experienced saints say; but did conclude the spirit dwelt in their hearts, the faith in their hearts, the light in their hearts, the word in their hearts, the anointing within them, God dwelt within them, Christ within them, the law in their hearts, the witness within them, 'the ingrafted word that saved their souls,' the gift within, the hidden man in the heart, strength in the inward man; the holy ghost moved them, the spirit of the Father spoke in them; this led them to speak forth scriptures. These never said the spirit was in the letter, as all the filthy dreamers say, who are in the sensual separation from the spirit of God, and in Cain's, Core's, and Balaam's way, 'turning the grace of God into wantonness,' ravened from the spirit of God inwardly, only wolves in sheep's clothing. These are such as have got the good words, but deceive the hearts of the simple, make a trade of them, tell people the spirit is in the letter. These have ravened from the spirit of God in their own particulars, and so they deceive people, and keep them from the spirit of God in their particulars. But the spirit that gave forth scriptures is witnessed, by which they are known; they cannot deceive any longer: who are 'reprobates concerning the faith,' who crept into houses before the apostles' decease, who have kept people 'always learning, but never able to come to the knowledge of the truth,' 'led away with divers lusts.' So have kept people in spiritual Egypt, Sodom, and Gomorrah, and have been guarded with magistrates, and powers of the earth, all over the world. But now is the light breaking forth and shining, that ye are all discovered. And so they have set up other gospels, and lost the faith, that tell people 'the spirit is in the letter,'

nothing else but telling people they have a ligh
them, and stirring up that light which every ma
the world, they delude poor people, who never
scripture before,' page 257.

A. They that never heard the scripture outv
the light that every man hath that cometh int
they will see Christ, with that they will know s
will be led out of all delusion, and come into co
which they will come to worship God in the spi
that is more than conscience.

P. He saith, 'The light which John speaks o
every man that cometh into the world, is a dim
of the mystery of iniquity, as subtle as any an
light shines in the darkness, and shineth out o
Christ for salvation,' pages 261, 262. He sait
light in every man, is a poor, base, beggarly sc

A. The light which doth enlighten every m
world, is Christ the substance, the righteousnes
garly; but all the beggarly are out of the light
all are in the dim that are out of him the lig
hath enlightened them. And all are in the m
are antichrists, that see not the light that doth e
cometh into the world, where it shines, and wh
darkness. These are the true ministers who ar
forth the scriptures, ministers of Christ within, w
John was not antichrist, nor Paul, who said,
ness;' and who said, 'light shined out of dar

'in whom is life, and the life was the light of men: and the light shined in darkness, and the darkness comprehended it not.'

P. 'The law written in every man's heart doth not condemn all sin, nor the branches of it, nor original sin, nor unbelief,' page 266. He saith, 'To say that every man in his first state is natural, and every man in his first state is as a beast, is a contradiction. And I every where deny the natural light of every man; but I deny the highest degree of light to be here attainable. And the saints' light is not to be seen while we are under the sun.' And he saith 'he knows he is more brutish than a man, and hath not the knowledge of the holy,' page 272. And the light that shineth in the scriptures, that I profess myself to know nothing of; 'the least degree of it is above the highest degree of the light that every one that cometh into the world is enlightened withal,' page 273.

A. The light which every one that cometh into the world is enlightened withal, was before degrees, and ends degrees, and is not natural; for it was before the natural was made or created; and this bears not witness against the natural, the sun, moon, and stars, but owns them in their places. And the light which every one that cometh into the world is enlightened with, which comes from Christ the son, they not believing in it, it is their condemnation. And that which doth make manifest and reprove sin, is light; yea, all sin, branches, and roots, and original, and unbelief, that which doth make it manifest is light; and where this light is that makes all this manifest, there is the law in the heart, and new covenant written, the law and the spirit of life that makes free from the law of sin and death. And believing and receiving the light which every man is enlightened with, they come into covenant with God, they come to know the law of God in their hearts; for that is the law of God in their hearts, 'the light which doth enlighten every man,' &c. And every man is in his first state, in the transgression; many are worse than beasts, and brutish; and 'what they know they know naturally, as brute beasts.' And thou, and all of you, who are ravened from the spirit of God inwardly, what ye have known, it hath been naturally, as brute beasts; for ye are gone from the spirit that should give you to know and understand, and so that is no contradiction. And we do believe thee that thou art brutish, who lookest for the light in the letter of scripture, and sayst the light of scripture is higher in the least degree, than the 'light which doth enlighten every man that cometh into the world.' Alack for thee! the light which doth enlighten every man, &c. was before scripture was given forth. And the saints that receive the light that doth enlighten every one, &c. receive Christ the perfect light, and receive God, and Christ the substance, the end of degrees. And thou shalt never see the

but by the immediate teaching and revel
God, the salvation. And if men have all
God, they themselves are not able to n
without faith, which Christ is the autho
what the scripture speaks of, and so they
guide men to salvation.' Neither are th
the author of faith, and the spirit the r
all that have them, and are not in the imm
the gospel. And none know eternal life
of life and faith, who was before scriptu
as they come into the life that they were
there is the life found, Christ found, C
world was made before it was made; for
forth the scriptures, by which they kn
Christ the saviour, Abraham, the prophe
be in all now, before they know scriptur

P. He saith, 'If the letter declares
should need to know no more of Christ
the scriptures; then there is no need of in
He saith, 'new apostles and doctrine
within them, that is their justification
leaders of the Jews among the Galatians
tion which is to be wrought out with
same as made Moses and David, Habak
287.

A. The power of God is one, which
habbuk and Moses and David whereby

that are inwardly ravened from the spirit of God since the days of the apostles, and so from the spirit of faith, from the hearing of faith; as they that drew the people to the circumcision without, went from the hearing of faith within, by which they should be justified. So they that are come to the hearing of faith, are come to the justification and sanctification within, and look not to the circumcision and baptism without. So this is an old doctrine, and not new but to you apostates. And though the scriptures declare of Christ's fulness, if people have all the scriptures, that speak and declare of his fulness, (and you say you need know no more of Christ than what for substance is in the scriptures, and so have no need of immediate teachings, we believe you,) none know the fulness of Christ but they who come into the immediate teachings. Your mouths may be full of scripture, and you may use your tongues about the saints' words, and run up and down, and the Lord never sent you, saying, 'thus saith the Lord, in chap. and verse, and it is sufficient that the scripture speaks of his fulness;' yet I say, neither you, nor any upon the earth, can ever know his fulness, but as ye come to the light wherewith Christ hath enlightened you, in every one of your own particulars, though ye may have all the scriptures. For they that knew the fulness of Christ, and they that gave forth the scriptures, had the spirit of God in them: so must every one that knows it and them again.

P. He saith, 'If the scriptures be a rule for thee and thou, then it is a rule for respect to superiors: and keeping on the hat shows the pride of the heart, and a lying spirit.' He saith, 'they have not a growth of perfection in this life, but a pressing on,' page 290. And he saith, 'the prophets took texts, and raised motives.' And he saith, 'he that believes not our points from scripture, shall be damned; that he must tell him from Christ,' page 299.

A. They who are standing up against thee and thou, and the hat, show the pride of their hearts, and are out of the humility, looking for an earthly honour; but before the honour is the humility. Nay, the scripture is not a rule for respecting persons, neither is the faith of our Lord Jesus Christ; they that respect persons are out of the faith, and are convinced by the law to be transgressors, and committers of sin, and so out of the law, and faith. And David saw the end of all that perfection, so he was past the growth of it, when he saw its end. And the scriptures, and Christ, you know not, who are not come into the immediate teachings, and have no need of it; who say, the scripture it is sufficient that declares of Christ. And the prophets did not take texts, and raise motives, and uses, and reasons, and lay in them half a year together, and sell them for money, as ye do now since the days of the apostles in the apostacy. But now I am come to reckon with you,

and you shall have a portion, a reward according to your works: and I will slay you with the sword, the words of my mouth, saith the Lamb. And your points, and reasons, and imaginations which ye fetch out of scripture, are but to lead people under condemnation, and keep them from the immediate teaching, and the light which doth enlighten every man that cometh into the world. And James Parnell's blood, who died in prison, that righteous man, his blood lies upon you, and it shall lie upon your heads sparkling, and from under it ye shall never come, but ye shall own it. And the spirit of God levels down all the proud and lofty hearts of men, by which people are brought into unity with God, and one with another.

And the first day in the week which ye call the sabbath, ye never read it in the scriptures as a strict command among the apostles.

P. 'And the magistrate is not to level the laws with the light in every man's conscience.' Again, 'If the magistrate be in the light, and discern into the mind of Christ, and understand his law; is he to compel all the nation, and commonwealth, to come to the practice of his light?' page 308.

A. The magistrate of Christ, the help government for him, is in the light and power of Christ, and he is to subject all under the power of Christ, into his light, else he is not a faithful magistrate. And his laws here are agreeable and answerable to that of God in every man; when men act contrary to it, they do evil: so he is a terror to the evil doers, discerns the precious and just from the vile, and this is a praise to them that do well.

P. He saith, 'The scriptures are the more sure word of prophecy, that shines in the dark heart until enlightened by the law. And every man's light, &c. is the glimmerings of the law, and not of the gospel light: and it is the voice of the spirit of unbelief that saith, the spirit and the power are not in the declaration.' See his appendix.

A. The spirit and power were in them that gave forth the declaration, but many have the declaration, and want the spirit, and want the power, as the Pharisees did; as all you apostates, inwardly ravened from the spirit of God, have had the declaration, but not found the power in it, nor spirit in it, and so are in the unbelief, and all on heaps about it. For if ye had found the power and the spirit in it, ye had been all one, and quiet before now about religion; yea, whole Christendom would have been in power, and in the spirit, and in the bond of peace, and in fellowship one with another, and the scriptures, and the spirit, and God. And the light 'which doth enlighten every man that cometh into the world,' every man being in the light which hath enlightened him, he shall feel the word of prophecy; he shall

feel the light shining in his heart; he shall feel the day-star arise there in his heart; he shall see that no prophecy of the scriptures came by the will of man, but holy men of God spoke them forth. He shall see that many may have the scriptures, yet quench the spirit and despise prophesying; he shall see the scripture is but the letter declared forth from the spirit of prophecy, by the prophets, and the spirit of God in the son, and in the rest of the apostles. And the 'light which doth enlighten every one,' &c. is the end of the law, and of all glimmering lights, and is the light of the gospel. And none know the gospel, the power of God, Christ Jesus, but with the light that cometh from him. Here every man comes into his particular comfort. And that is the voice of the unbeliever, that, like the Pharisees, thinks to have life in the letter, and will not come to Christ the life, the substance of scriptures, but stops his ear to the light of God in him.

P. He saith, 'Let all know, that the work within is not the ground and purchase of true peace. And that God is more pleased with that which Christ works without for them, than that which he worketh within them.' And 'those that Peter speaks of, that had escaped the pollutions of the world through the knowledge of Christ, yea, clean, and yet are in the natural state, first and last.' See appendix.

A. They that have escaped the pollutions of the world through the knowledge of Jesus Christ, and are clean, are out of the natural state, for they have escaped out of that state which they were in first. And such as witness their sanctification and justification wrought within them, witness in this they please God, by the faith in the blood of the son of God. Now they feel not the comfort, nor the benefit, but by the faith of Christ Jesus, the one offering, in which God is pleased, which is acceptable, which is Christ's offering; his sacrifice, his flesh, his blood, his life, his mind must be manifest and received within, before they come to justification, sanctification, and redemption, and the serving of God in the new life. And herein is God glorified, to 'believe in the only begotten son of God;' and here they honour the son in believing in him 'whom the Father hath sent.' And so they that feel not Christ in them, are reprobates.

And as for all the rest of thy lies and slanders, and strife and confusions, who would set one against another; all cool, quiet, and sober spirits will see thy confusion, and so thy words shall be thy own burthen, and thy lies turn upon thy own self. And no man shall establish Sion, nor lay a stone there, as he is in himself; but the elect make up Sion, and the living stones, where the elect and precious stone is in the midst, (which is Christ,) laid in Sion. And all thy Babylonish ways, actings, and doings, and all the rest of thy brethren,

and who are begotten with the same spirit of the great whore, that inwardly ravened from the spirit of God, who long have had the sheep's clothing upon your backs, who all come from one Popish stock, are comprehended now by the spirit of God which ye have all ravened from inwardly; with it are ye all fathomed. And the whore hath been arrayed with the sheep's clothing, and hath had power over kindreds, tongues, and peoples, and nations, and multitudes, and brought nations into waters, and peoples, tongues, and multitudes like waters; which have drunk the blood of the prophets, and the saints, and the martyrs. And so thou art flattering the authorities of the earth, and crouching under them, out of whose mouth goes the unclean spirits. But that is stirred and stirring, and rising in people, which ye are all ravened from, and gone from, with which ye are all comprehended.

And the judgment of the great whore is come, and her garments shall be plucked off, and that which ye all have ravened from, high and low, shall answer the judgment, and it is set atop of you all. For such as ravened from the spirit of God inwardly, got the sheep's clothing, but turned against the saints, and the woman fled into the wilderness; but now the Lamb and the saints shall get the victory. Though now the beast, and false prophets, and mother of harlots, and the devil, and the kings of the earth make war against him. He that 'was dead is alive, and lives for evermore.' The 'Lamb slain from the foundation of the world,' who rides on conquering, and to conquer, who slays and kills with the sword, which is the words of his mouth. Now wo to the dragon, and false prophets, beast, and mother of harlots, and them that worship the beast, the unclean spirits! Woes, vials, thunders, plagues, and earthquakes are come, and coming upon you! And he is manifest and come, that treads the wine press alone without the city; who is the Wonderful, Counsellor, the Prince of peace, whose name is called 'the word of God.' With him are the saints singing victory over the beast, and over the false prophets, great whore, mother of harlots, Babylon, and antichrists. 'Babylon is fallen!' the Lamb and the saints shall have the victory. In the body of witchcraft thou art found, as all that read thy book, that are in the spirit of discerning, may see; whose body is redeemed, and reigns over thine in the glory and victory.

Ralph Farmer's book, called 'The great mystery of godliness, and ungodliness.' In which are these principles following.

P. He saith, 'The soul is of an immortal and spiritual nature. And

God hath made man to serve him in an outward and visible way of worship.'

A. Christ saith, 'God is a spirit, and they that worship him, must worship him in spirit, and in truth;' and is the spirit without, and visible? In the spirit, that makes all that is contrary to bend, is God worshipped. And others that say they are teachers, (as ye may see in this book,) say 'that the soul is human,' yea, the soul of Christ, and thou sayst, the soul of man is immortal, and a spiritual nature. Now the soul that gives the sense and feeling of all things, is spiritual and immortal, as it comes out from God, which is in God's hand, whom Christ is the bishop of; the noble principle that guides it, is the light and life.

P. He saith, 'The eternal word enlighteneth all men with the common light of nature.'

A. The light which every man that cometh into the world is enlightened with, is not natural. For the light was before any thing was made, and all things that were made, were made by it; which lighteth every man that cometh into the world, though he be in the first Adam, in the sin and transgression: which light to him doth make it manifest, which cometh from Christ, the second Adam, the way to the Father, who was glorified with the Father before the world began: to restore that which the first lost; and this is the obedient son, and the other the disobedient one, which brings the death upon him, and all his posterity and all his house. So the sons of Adam in the transgression may say, and do say, that the light which Christ (the second Adam, the redeemer, and restorer, the salvation to the ends of the earth,) doth enlighten every one that cometh into the world with, is natural. And so that is to deceive people, to keep them from the light, with which they might all see their salvation, and come to receive Christ, by which they might have power to become the sons of God.

P. 'The measure and degree it must be without thee. And it is a cheating to tell people of God within, and Christ within, and a word within, and they are without,' which he calls 'a mystery of mere confusion, and emptiness,' page 27.

A. The degrees and measures were in the saints who spoke forth scriptures, and knew the scriptures; but those that have the scriptures, and are from their degree and measure in themselves, they are without them. And Jesus Christ is within except ye be reprobates. And where Jesus Christ is within, the word is there, and God is there. And this is the great mystery of godliness. And where the power of God is set, the cross of Christ is felt: for the cross is the power of God. And if it be not the same Christ that did ascend, it is antichrist, it is against him, and false: but now many hundreds and thousands do witness Christ within, him

the apostles preached; who have their joy and reward; who do possess that which they long looked for. And all that stand against Christ within, and God within, and the word within, and the cross within, the power of God, are reprobates, and in the mystery of confusion.

P. 'The apostle bid Timothy to preach the word in season, and out of season, &c. not immediate revelation,' page 32. And 'the time will come, they will not endure sound doctrine, but after their own lusts they will heap up to themselves teachers, having itching ears, turning to fables, immediate revelations,' page 35.

A. None can preach the word of truth, but they who preach it immediately and by the immediate spirit, and know immediate revelations. And all that are in the faith, as Timothy was, are in the immediate revelations, the gift of God. But the apostle saw that such as would not endure sound doctrine, but would get up teachers after their own lusts, would be such as were covetous, and minded earthly things, and evil beasts, that serve not the Lord Jesus Christ, but their own bellies. Such the apostle bid Timothy and Titus examine before they ministered, prove them, and lay hands on no man suddenly, and keep himself clear, not preferring one before another. And such as went into their own lusts, got up heaps of teachers, lost immediate revelation, and the immediate word of God, and erred from the faith that purifies the heart and gives victory; in which people have unity. And such now as are got into the lusts, that cannot endure sound doctrine, who have lost revelation and speaking the word immediately, have ruled and reigned: of whose generation thou, Farmer, art. And people have heaped to themselves teachers after their own lusts; and that is the cause of all the strife and wars amongst them. And by denying immediate revelation, and the preaching the word of God immediately, you teachers have declared yourselves openly to the nation, to be the false prophets that never heard the voice of God, nor Christ's voice; nor the voice of the spirit, nor had the ministry of the spirit, which all speak immediately. And the apostle saw them come up before his decease. Therefore he chargeth Timothy to preach the word in season, and out of season, which word is immediate. And so since the days of the apostles, and of Timothy and Titus, ye have reigned, and transformed yourselves as apostles, as the ministers of Christ, and gotten the form, the sheep's clothing, the outside, but no immediate revelation: we do really believe you it is so. So you are all ministers of the letter in your own lusts, for the word of God is immediate. And ye are ignorant of the grace of God which is brought at the revelation of Jesus; and ignorant of the son of God who reveals the Father; and ignorant of the spirit of God, which reveals the deep things of God to the ministers of the spirit. But revelation is ceased, say you, and the

rest of your generation do discover it. And thou sayst they went after the fables, itching ears, 'immediate revelation.' Nay, they that went from the immediate revelation and turned unto fables, had itching ears, as all whole Christendom may witness. How are the itching ears abroad, their ears are without, and cannot endure sound doctrine; and all inwardly ravened from the light which doth enlighten every man that cometh into the world, with which every man might see the author of his faith, in which is the unity. And how have you broken into sects, and heaps, and into fables, and heaps of teachers after your own lusts, and are burning after them, and have broken wedlock with Christ: and ready to burn, and prison one another about churches and ministers' maintenance, as whole Christendom discovers. But I say it is better to marry than to burn.

P. He saith, 'that this God who is the creator, is eternally distinct from all creatures,' page 53. 'That Christ being God only in one man's person, remains a distinct person from all creatures and angels,' page 55.

A. This is contrary to scripture. The saints' bodies are the temples of God,' and he will dwell in them, and walk in them, and he will be their God, and they shall be his people; and this is to them that witness the new covenant, and 'Christ in you the hope of glory;' and he is within you except ye be reprobates. And they that eat not his flesh, and drink not his blood, have no life in them: and they that eat his flesh, have his flesh in them. And the saints are not distinct from him, for they sit with him in heavenly places, and he is in them, and they in him. And 'Christ in you the mystery,' 'the hope of glory,' and, 'he is the head of the church,' and so not distinct.

P. He saith, 'God is distinct in his being and blessedness from all creatures;' and 'that God who is the creator is eternally distinct from all creatures,' page 62.

A. God is a spirit, and he dwells in his saints, and the heaven of heavens cannot contain him; in him we live, and move, and have our being, who is 'in all, and through all, and over all, God blessed for ever.' And the spirit of the Father speaks in the saints, and he makes his abode with them. And the saints have fellowship with the Father, and the son, so not distinct [separate;] so these keep people from unity with God, and out of his knowledge, which knowledge of God shall come to cover the earth, as the waters cover the sea. And while any are separated from the Lord it is their misery; and if distinct from him, they are from the spirit of God in their own particulars, and are not saints; but such as come to walk in the spirit, have fellowship with him, and live in his presence, and see his face, and behold his glory, and stand in his counsel, and hear instruction, and they are one;

'He that sanctifieth, and they that are sanctified, are all of one.' And so God was in Christ reconciling the world unto himself, though sin and iniquity had separated; who breaks down iniquity's bonds, and brings light, life, and immortality to the light, through the power which is the gospel, whereby fellowship and unity with God come, and his blessing and blessedness are felt; and so not distinct, for they that have unity with God, have unity with his blessing, and they that have fellowship with God, know his blessedness.

P. He saith, 'If any man that cometh into the world have a sufficient light within him to lead him to salvation, then there is no absolute need of a saviour, and this is to offer violence to Christ,' pages 73, 74.

A. Every man has a light from Christ the saviour of the soul, him by whom the world was made before it was made; and none see the saviour but with the light which comes from him. And none see the offering, and the blood of the offering, but with the light which cometh from him, and the blood of the second Adam, the Lord from heaven. And all that deny the light that doth enlighten every man that cometh into the world, know not Christ nor salvation. But being from the light, and out of the light which Christ hath enlightened them withal, they are out of the truth, as the devil is. And so he can confess Christ without as they do, not within: none see salvation, nor the saviour Christ Jesus, but with the light which he hath enlightened them withal, and that is within.

P. 'That the holy scriptures are the rule of knowing God.'

A. The Pharisees had the scriptures, but knew not God, knew not Christ, nor do any but who are in the life that they were in that gave forth scriptures, with which they learned of God the Father of life, and stood in his counsel.

P. He saith, 'Christian, wouldst thou have another righteousness than that of Christ wrought in thee? I know thou wouldst, and must have, if ever thou be saved; thou must have the righteousness of Christ wrought within thee for thy sanctification, but rely upon another righteousness for thy justification, the righteousness of Christ without thee.' See page 70. And it is a blasphemous opinion and filthy puddle, to say, the righteousness of Christ within.' And 'I had rather to be a Papist than a Quaker.'

A. The righteousness within and sanctification within have been lost since the days of the apostles, in the apostacy, amongst you and the Papists; and they that witness a righteousness within, sanctification within, are not in the blasphemous opinion, raking in a puddle. And I know, thou hadst rather turn to the Papists than to the Quakers: for they were your root which ye came from (the Papists) who first erred

from the faith, and so lost the righteousness within, and justification and sanctification. And I say, none come to witness salvation, and to be saved, but who witness Christ within, their sanctification, and justification, and redemption, and the others are reprobates. And all upon the earth that can talk of a righteousness without them, and sanctification and justification without them, and a Christ without them, and not within them, they are reprobates; for Christ is the righteousness of God, and the sanctification, and the justification of man from the law and its works, who stands between God and man. So he is the redemption, who redeems man out of the fall, which he fell into: and he doth sanctify him, and he doth justify him; and this is all found within: and this not being found within, he is reprobate. And so none are saved but who witness this within. They have the letter, (the wolves,) the sheep's clothing, the raveners inwardly from the spirit of God, and those are they that deny it within.

P. He saith, 'The spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their consciences seared as with a hot iron, forbidding to marry, and abstaining from divers meats.' See page 73.

A. Before the apostle's decease he saw these things come up: and the spirit speaks this; mark! it 'speaks expressly.' Now since the apostle's decease the things have been fulfilled; the faith hath been departed from, the unity among all Christians hath been lost, in all Christendom; on heaps have they all run, destroying one another about the scriptures, churches, ministry, yea, for maintenance; from the spirit ye have departed in speaking, so out of the unity of it, which is the bond of peace, which would have kept peace in all Christendom; it would have kept all the professors of Christ in peace, and in it is the unity. From that ye have ravened, you and the Papists, and all sects upon the earth. So some are forbidding meats, and forbidding to marry, whose consciences are seared as with a hot iron: the devil's doctrine: speaking lies in hypocrisy, and giving heed to seducing spirits. You are the spirits that are inwardly ravened from the spirit of God, that deny immediate revelation, and hearing the voice of God immediately; these are the seducing spirits, and keep all people in the burning and heating lusts, from the marriage of the Lamb; all the seducing spirits do this that deny revelation, immediate inspiration, and hearing the voice of God immediately from heaven now as ever. And therefore their fruits declare they are burning one against another, destroying one another about their religion and ministry, their consciences seared as with a hot iron, tenderness lost and gone, destroying people, and casting into prison for their bellies, for maintenance, for tithes. So ye have

way of truth shall be evil spoken
stood Moses, so do these resist the
further; for their folly shall be ma
was.'

A. Christ said to his apostles that
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the last time. And they went forth
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and colleges, and never heard the voice
seen in this book? Is not all this trum
come up among the Papists and you,
And do not you deny the light that
cometh into the world? the grace of Go
hath appeared unto all men to hav

the world? And were not all they that inwardly ravened, who got the sheep's clothing, who Christ said should come, and the apostles saw were come, who went forth from them, and whom the whole world went after; were not all these in the witchcraft, sorcery, enchantment, necromancy? Are not they wizards, familiar spirits, and witches that deny the light that doth enlighten every one that cometh into the world? Have not Babylon, the mother of harlots, beast, false prophet, unclean spirits, dragon, antichrists, and all deceivers been up since the days of the apostles? And hath not this been the mystery of iniquity, which hath ruled since the days of the apostles, that cries, 'prophecy is ceased,' and slays the prophets, and makes war against them that keep the commands of God, and calls the scriptures 'the law and the testimony,' and makes war against them that have the law in their hearts, and the spirit of prophecy? And hast not thou manifested thyself to be of this number, and of the stock of the great whore, that hath drunk the blood of the saints, and martyrs, and prophets?

P. Art not thou crying to magistrates, 'Help; stop the mouths of blasphemers?' in page 23. And stirring up the zeal of the magistrates, and showing them the zeal of the Jews' magistrates; 'how they did tear their clothes off at blasphemers,' in thy 31st page; and sayst, 'thou could rejoice that they would breathe such an air throughout all the English quarters, and wouldst not that the Quakers should have countenance from the magistrates.'

A. Now thou hast made thyself manifest, that thou hast not the spiritual weapons; and thou mayst well deny immediate revelations. Was it not in all ages such as pretended to be ministers, and had not the life that gave forth scriptures, that called to the magistrates, to stop the mouths of blasphemers? Was not the mouth of the priests against Christ to the rulers at the council? and against the apostles, and against the prophets? and it is your mouth now to your magistrates in the apostacy since the days of the apostles. But do you think that the magistrates will let you get atop of their backs, and gallop upon them, to be their executioners? If ye be ministers that have the spirit of God, stop the mouths of the gainsayers, for never did the apostles nor the church wrestle against flesh and blood; but they struck at the power that captivated the creatures, to the intent that the creatures might come into the liberty of the sons of God. But thy fruits have stunk about thee, and your fruits. How barbarously have the saints and true christians in the spirit, been used among you! And so they that make war against the saints, are such as have inwardly ravened from the spirit, and so got the sheep's clothing, and turned against them that had the spirit of God: ravened from the spirit of God inwardly, lost the spiritual weapons, and had only the sheep's clothing, and that would not carry them out in

the time of need, and so were fain to fly to magistrates, to carnal weapons. And so by this means, in all ages, the righteous have been slain by them that had the scriptures, but were from the spirit that gave them forth; and all the saints upon the earth have been slain by them that have been from that of God in their own particulars; which now is awakened, by which men come to be turned unto God. And so you now, that deny the light that doth enlighten every one that cometh into the world, that preach, men should have sin while they be upon earth, and the body of it, and imperfection, are such as have led people captive all their lifetime, with the form of godliness without the power; and have kept people in spiritual Egypt, Sodom, and Gomorrah, in filthiness and darkness, where Christ was crucified by them whose ears were stopped to that of God in them, and that was spiritual Egypt. And so, all you that are inwardly ravened from the spirit of God in your own particulars, that have a form of godliness, but deny the power, that are ravened inwardly from that of God; ye are likely to be reprobated concerning the faith; ye are not likely to lead people to the knowledge of the truth, but to keep them in the divers lusts, laden with their sins, and 'always learning, never able to come to the knowledge of truth.' There are all the witchcraft, and sorcery, and enchantments, and familiar spirits; among such as deny the light which doth enlighten every one that cometh into the world.

And as for thy lies, and all thy slanders, and revilings, they will be thy own clothing, and wear thy own garments thou must; and they will cover thee in darkness in the day of thy judgment, when thy works are tried with fire; the witness in thy conscience shall answer, I am a friend to thy soul. And thy shame, and folly, and wickedness thou hast published to the nation. All sober people see thy folly; and thy silence had been better to have preached thee a sober man. But novices and fools must utter their folly. And the truth is gone over you, and thou shalt feel it one day when thou and thy works are tried with the fire. And eternally shalt thou witness, they are judged and condemned.

Edward Boules, who calls himself a teacher of the gospel at York, in his book he calls, 'The duty and danger of swearing, opened, (as he saith) in a sermon preached at York, the day of swearing the Lord Mayor.'

This is the title of his book, which he directs to Stephen Watson, lord mayor, the aldermen, and common council of that city; whose work throughout his book, that he calls a sermon, is to teach them to break the commands of Christ.

P. First, he says, 'Christ brought down the righteousness of the scribes and Pharisees,' and 'the Pharisees wrested the scriptures, or made the scriptures to bend to their own righteousness.'

A. This is your own condition, and the Papists', who cannot own the scriptures as they speak; but you will make the scriptures bend to your own wills, and wrest them as the Pharisees did, and as you and the Papists do Christ's words, who says, 'Swear not at all,' and you say, 'swear.' How now, Edward Boules! who makes the scriptures bend now? Thou teachest men should swear, and Christ said, ye shall not swear at all, and so art an antichrist, and against the doctrine of Christ, and teachest thy own tradition for doctrine, and makest the commandment of Christ of none effect. He that is against the doctrine of Christ, is an antichrist, and so the Papists, and Protestants, and Pharisees all are found swearers, out of Christ's doctrine, who says, 'swear not at all;' and yet in your pride you will make a trade of his words, and a talking of his words to get money by.

P. Thou sayst, 'Christ came not to destroy the law: and it hath deceived some to say, "Swear not at all." The scripture must not be taken in general terms; for Paul said, he became all things to all men: and Christ our saviour, his intent is this, that we should not swear as we were wont to do, "not at all" must be interpreted: so that you see it is the scope and circumstance of this place, that this "swear not at all" be interpreted, vain and unnecessary customs, and abuse of swearing among the Jews: and it is not unlawful to swear, but to all men not only a liberty, but in just cases a duty, and part of divine worship, not ceremonial or mutable, there is no shadow or type in it. An oath is for confirmation, and the end of strife, it gives the last peal to all differences, and gives a great honour to God, and is the proper end of worship, and consequently a great honour.'

A. They are deceived that break Christ's commands; for when he says, 'swear not at all,' he says in all your communication 'let your yea be yea, and your nay, nay, for whatsoever is more is evil.' So he layeth down no other doctrine that men should practise, than 'not to

swear at all,' but 'yea, yea, and nay, nay;' they that go any further, go into the evil, 'whatsoever is more is evil.' So mind these three things; and though the apostle became all things to all men, yet not without the law of Christ, (mark! the law of Christ,) which was, 'swear not at all.' So still that is agreeable to Christ's words; the scripture is to be taken as general, and Christ said, 'It hath been said to them of old time, thou shalt perform the oath of the Lord.' Christ said so that comprehended time, that was the end of that old time in which had been the swearing: 'But I say unto you' now, 'swear not at all;' and so it was not the frivolous oaths that were among the Jews that swore, but it was true oaths that Christ brought them off from, the oath that was to be performed to the Lord, which Christ the oath of God ended, who comprehends time, and told them the danger, if they went any farther than yea and nay. And so your interpreting the scripture, who are the private interpreters, is but to wrest them to your own earthly wills; and that which opposeth the commands and doctrine of Christ, brings not honour to God, is not a part of his worship, nor is divine, but in that which is out of truth, (for none worship God but who are in Christ, who says, 'swear not at all,' who is the end of the law and the prophets, and oaths,) and is but one of your dark consequences. And so it is not men's duty in any case to swear; for the duty of man is to keep the commands of Christ, and there are none that are just that will swear, who obey the commands of Christ; but such swear who are unjust, and who are out of that which gives the last peal, and ends all differences, which ends all oaths, and all strife, and all controversy, which is Christ Jesus the covenant of God. For strifes, controversies, and differences are without the covenant of light and life, Christ Jesus, the oath of God; and so thou art not a minister of Christ, that brings people back to the law, and tells them it is lawful to swear. Here the Papists and thee are one, both opposing the commands of Christ, who would make people believe, they were the frivolous oaths among the Jews, that Christ brought them off from, and not the true oaths, and say the oath was not a shadow. I say, yes, it made peace, and ended the strife amongst men; the oath of God that was sworn by the Lord; but Christ the oath of God ends the strife, and ends those oaths that men were to swear by the Lord. So it was typical and ceremonial, and was to change, and was mutable; for Christ that comprehends time, says, 'in the old time the oath must be performed to the Lord; but I say unto you now, swear not at all.' So that was to be changed, and it did type forth something. There you may see the substance of it, Christ the oath of God, in which men have peace, who ends the strife between men and God, who makes all things new: and so they that bring men to the swearing, bring men into the evil; and they that bring men to the law and pro-

phets that speak of swearing, bring men from Christ, who is the end of the law and prophets, into the old time.

P. 'The ground and occasion of oaths yet remain, and so a usefulness of oaths for the ending of controversies, which must be established by oaths for the end of human societies. The apostates take for granted that the christian religion did forbid all oaths; it is false and ridiculous; for the prophet said "every tongue shall swear," and "thou shalt swear by my name." Deut. And "men verily swear by the greater." And men and angels have made use of oaths to confirm the truth, and avenge falsehood. I see not how swearing by any creature can be exempted from idolatry. He that sweareth must do it righteously in a lawful, just matter. Those that swear falsely are highly guilty of offence against the God of truth. Can a blackamoor change his skin, or a leopard his spots?'

A. Christ, who hath ended oaths, ends controversies amongst men, and brings them to peace one with another, and with God, and ends the law, and fulfils it, and doth not break it; and ends the prophets who swear, and 'Christ is the end of the law to every one that believes.' And your human societies, which are of the earth, from the ground, amongst whom are the oaths, the swearing, are out of the doctrine of Christ, and know not the end of the law and the prophets; and they are the apostates, and false, and ridiculous, apostatized from Christ and the apostles' doctrine, that swear, and teach men so, and are not the true Christians: and so you that will swear, will forswear, who are out of the truth; for the truth, Christ, saith, 'Swear not at all.' And the apostle says, 'Above all things, my brethren, swear not at all.' So you are the false brethren, apostatized from the truth, and are come to be as black as the Ethiopians and the blackamoors, and your custom of the sin of swearing doth take away the sense of it.

And as for men and angels swearing, and the swearing by the greater: and 'to the Lord every tongue shall swear, and perform their oaths to him;' and they were to swear by the name of the Lord. Now Christ is he to whom the angels must bow; and as the people had sworn by Baal, so the prophet brought them to swear by the Lord, to change their form; to swear by the Lord, as a true oath, and perform it to him. But Christ is the end of the prophets and the law, as I said before, and of the true oath; for saith he, 'It hath been said to them of old time, thou shalt perform thy oath to the Lord;' that was a true oath, not a false oath; let all take notice of that! 'but I say unto you, swear not at all.' So he came to end the true oath, Christ, the oath of God. And so, though the angels, or men in strife, or prophets, or Moses, or the law, said swear; yet Christ, who comprehends time before the world was made, who came to end that old time, says, 'Swear

not at all, but let your communications be yea and nay, for whatsoever is more than these cometh of evil.' And many men are undone by these false oaths, and by swearing. And you that call yourselves ministers of the gospel, and teach men to swear, when Christ says 'swear not at all,' have brought another doctrine, and so are to be accursed.

And again, do not you swear by the Bible, by the prophets, and Moses, and Christ's, and the apostles' words, and by the evangelists? and Christ says, 'Swear not at all!' What a perverse generation of men are ye professors, and teachers, and people! What an unchristian spirit have you! And see, have you not brought the judgment upon yourselves to be the idolaters? For the true oath was by the Lord, among the Jews, and you swear by the evangelists, and the bible that tells you you should not swear! Did ever the prophets swear by Moses' words? or Moses by Enoch's? or the apostles by the prophets', or Christ's words? Now is not this a frivolous oath to swear by the bible, which says, 'Swear not at all?' And worse than the Jews that swore by the temple, who were to swear by the Lord, and to perform the oath to him? Which oath Christ ended, and brought men out of strife, and the earth, into peace with God, to the beginning, to 'the glory which was with the Father before the world was begun,' who brings the 'peace on earth, and good will towards men.' And do not you that swear by the bible, swear by all that is contained in it, as the Jews swore by the temple? And so hath not the bible judged you? Here are Christ's words and the apostles', that tell you ye should not swear, and yet you swear! And if ye say, the prophets, and Moses, and Abraham, and Jacob, and Joseph, and the angels swore, and men of strife swore; do not Christ and the apostle tell you he is the end of the prophets, a greater than Solomon? David called him Lord, before Abraham was; he reigns over the house of Jacob and Joseph; to him the angels bow, and he says, 'Swear not at all.' 'This is my beloved son, hear him,' is the end of the law and the prophets to him that believes, who hears him. But it seems you that are the swearers and forswearers will not hear him. And the apostle brings that concerning an oath's being the end of controversy among men of strife; and that men swear by the greater, and that they swear by the Lord; he brings these examples, not that men should swear, but to show how God, that could not find a greater, sware by himself concerning his son, who is the oath of God, the end of oaths. And as to the true oath that men swore, that ended the strife; he brought peace on earth, and good will towards men, that ended that oath, and brought men to unity with God and one another, out of the earth to the beginning.

P. 'That oaths are to be performed if the scriptures were silent: the

law of nature and nations would speak loud in this point, because of the particular miscarriages in human societies. Therefore, says the Lord, mine oaths ye despised, and my covenant ye have broken. It would be a great dishonour to the nature of an oath, if it should tie any man to disobey the commands of God. Governors are ready to think it their great security to establish themselves by oaths.'

A. Let the law, as ye call it, of nature and nations, who establish themselves by sin and transgression in the earthly human societies, cry never so loud for swearing, the commands of Christ forbid swearing. And I know that the law of nations, and the national laws, have sanctioned swearing by several heathen gods and idols, as the Jews swore by the temple, and you by the evangelists; but 'swear not at all' Christ says, and his apostle. And there is a great outcry for oaths, but here is a cry from the Lord Christ, which says, 'Swear not at all.' And oaths were in the covenant which was to change, (mark that!) oaths despised, and covenant broken. This was the first covenant, in which were the oaths, that was to change and decay; and Christ came to end both covenant and oaths, and bid them 'swear not at all,' and took away the first covenant, that he might establish the second. And as the Jews brake the first covenant, and despised the Lord's oath, which was, to swear by himself, who is the greater, and to perform it to him; so you that are teaching men to swear, despise his covenant, his son, the everlasting covenant, that ends oaths and the first covenant. And so there is swearing, and forswearing, and lamentable work, as you may see in your courts, how they will swear a man hath so much, when he hath not half so much, as the writs and indictments, and all their bad stuff declare. And so you that swear do break the commands of Christ; though it was the command of God in the old time to swear, yet it is the command of Christ, who makes all things new, 'Swear not at all.'

And the governors that are established by oaths are out of the doctrine of Christ, that establish themselves by that which Christ denies, and so establish themselves out of his power, command, and authority, and do not hear the son, and are not the true christians, but are apostatized from the true church, have only his name, but are dead to the life.

Now Christ, that takes away oaths, and showed the danger of those that went into oaths, more than yea and nay in all their communications, bid them 'swear not at all,' and that they went into the evil that did, he established a way; 'by two or three witnesses every word is established.' So they that would have any more than yea and nay, may take the order of Christ, mind the order of Christ, 'two or three witnesses,' that ye may establish every word. And this is a way for all tradesmen, and magistrates, and all whatsoever, that they may follow

and practise the commands of Christ, yea and nay in all their communications; and if they will have any more, 'two or three witnesses, that every word may be established.' And such are the true christians, the true brethren, that abide in the doctrine of Christ, they are not transgressors, but have the son and the Father, which the others have not; and that is a practice for all true christians, cities, countries, and magistrates upon the earth.

P. Thou sayst, 'Those that be engaged take oaths, and they must be circumspect in taking of it,' and this is the word thou adds: 'And you, my lord mayor and sheriffs, under the bond of an oath shall execute your office.'

A. The command of Christ and the doctrine of the apostles, engage men not to swear, and do not engage any to swear, and Christ is the end of the law and the prophets; but you ministers of unrighteousness, and false apostles, teach men to disobey and transgress the commands of Christ, who are the false prophets and antichrists which Christ said should come, John saw were come, which went forth from the apostles, and since the world is gone after you; and so you have taught the world to swear, and men to swear, and Christ and his apostles teach them not to swear. And so here is the land mourning because of oaths; among boys and girls they are become common in your streets, courts, and houses: swearing, forswearing, and profane swearing, and that which is out of the command of Christ is profane; for they bewitch people, that draw people from the command of God. The apostle instances circumcision which Christ ended; and what are they that draw people to those things which Christ forbids, but such as would not have him to reign, but antichrists, which have been from the apostles. And so you and the Papists are one here, doing what you do by an oath; and the apostle (whom you are apostatized from,) saith, 'Above all things, swear not at all, neither by heaven, nor by earth, nor by any other oath;' mark, this was to the brethren, true christians, true believers, such as obeyed Christ's doctrine; for he tells them the danger, 'lest ye fall into condemnation.' 'Let all your communications be yea, yea, and nay, nay; whatsoever is more, is evil:' 'Not by heaven, nor by earth, nor by any other oath.' Now true, and false, and profane, and all swearing whatsoever, was comprehended in these words, 'not by any;' but keep to 'yea and nay in all your communications.' Now tell the apostle he doth not mean as he speaks, give him the lie, pervert his words, and Christ's words, who says, 'swear not at all,' and say he means profane oaths. Christ brought the people off the true oath which was in the old time, that was performed to the Lord; a profane oath was not performed to the Lord; that, therefore, was not meant, but such as were sworn by him. Christ says now, 'swear not at all;'

and so they that break the oath, break the covenant, the true oath; so they that swear now, do not own the new covenant, which ends the true oath and covenant in the old time. The profane oaths were judged by them that lived in the first covenant, and they did not type out any thing, but a true oath did, which ended controversies among men; which the oath Christ ends, who is the peace between God and men, and reconciles them to God and one another. These are true brethren, true christians, that are come to yea and nay in their communications, and cannot swear 'by heaven, nor by earth, nor by any other oath,' lest they come into the evil; but keep to yea and nay in all their communications, lest they come into condemnation. So you that teach men to swear have brought them into evil, and under condemnation, and a great outcry you have raised to break the commands of Christ. Ye that teach them to swear any oath whatsoever, cast behind your backs the commands of Christ, and doctrine of the apostles: and the apostle, that bid the saints keep to yea and nay in all their communications, and 'swear not at all,' said, if ye will have any more, take two or three witnesses.

And for all thy other confusion, and thy perverting and wresting of scriptures, to bring people into the condemnation and evil of swearing, is not worthy the mentioning, and will but come upon thyself in the day of thy condemnation and judgment; thou and all upon the earth that are departed from the apostles shall witness how ye that have transgressed the commands of Christ, and teach people to transgress them, and to sin, have brought them into the evil and condemnation. So repent, and while ye have time prize it.

Samuel Hammond, in his book, called 'The Quakers' house built on the Sands.' A very fit title for himself and the rest of his priests. These are some of his principles.

P. 'YOUNG men and women having some convictions and awakenings of the law, have followed the light of an awakened conscience, and sit down before they have closed with Christ; and they make not a distinction between the righteousness imputed, upon the account of the blood of Christ, and the righteousness inherent, wrought in us by his spirit: and this inherent righteousness, the attainments brought forth by the light in every man, they confound with the other, not being able to distinguish the workings of satan.'

A. Inherent righteousness is a word of thy own and the Papist-'

inventing, and thou art a man that canst not distinguish between the workings of Christ and the workings of satan. For the light which every one that cometh into the world is enlightened with, which brings men and women to know the law, and the convictions of it, brings them to the end of the law, Christ, and to see that appear that cannot be shaken, and the righteousness imputed to a believer that is felt within: 'For he that believes hath the witness in himself,' and feels it there; and the blood of Christ is felt within, justifying and cleansing the conscience from dead works. And the righteousness of faith is found within, and that righteousness which is wrought within, is found within, and no man sees this but with the light which Christ hath enlightened every man that cometh into the world withal; and this light is that which confounds all thy attainments, for Christ's righteousness; and his blood and spirit are all one, which justifies and sanctifies.

P. 'They dream of a perfection by obeying the light within, and this is delusion; they are not able to distinguish, between "justified freely by grace," which is the favour of God upon the account of Christ's satisfaction, and the grace that is wrought by Christ's spirit in the soul: that natural light within, being improved, they call grace. The work of God upon the soul, leads into the covenant of works; then it is no other than to tread in the Papists' steps: so this is delusion, and the ground of their delusion is their not distinguishing between saving light given forth by Christ in conversion, and the light of conscience that every man hath.'

A. None come to the perfection, out of the delusion, but they who come to the light within, and follow that; it gives him the light of the knowledge of the glory of God in the face of Jesus Christ. That which was wrought without is within in the soul, for 'Christ in you,' &c. and he is the covenant of grace, of light, of life, and of peace: and none know him without, nor justification by grace, but who know it in the heart, and it is one and the same thing, it is not another grace, nor another covenant, nor another Christ, but the same 'Christ in you.' The saints are in his spirit, and in his mind, and are of his flesh, and of his bone. And thou who art so full of thy delusions, art out of this, and thou always hast been in the dreams, and never wilt know perfection, till thou come to the light within. And God's work in the soul leads to the end of the covenant of works, who 'works all in us, and for us,' as says the apostle; who works faith and grace, commands the light to shine out of darkness, and shines in the heart to give the knowledge of the son. And so thou art in the delusion and the Papists' doctrine, that knows not this within, but calls it the covenant of works: dost not thou tread in their steps, and hast crept up in their great mass-houses? And the light given forth by Christ in conversion,

and the light in the conscience, are one, and it is not natural, it was before natural was; it exerciseth the conscience towards God and towards man in them that love it; but they that hate it, are not converted, but live in the many ways out of the one way to God; for he that is the covenant of light is the covenant of grace. And thus thou art blinding people with many things.

P. 'The owning not the imputation of Christ as the matter and formal cause of justification, is damnable doctrine: to make our reconciliation to God to be wrought by our improving the light within, and renewing the image of God in us, is damnable doctrine; to take men off from going to the fulness of Christ at the right hand of God, and send them to look to a light within, which they say is in every man, is a damnable doctrine; this is to forsake the fountain of living waters and dig to themselves broken cisterns: a dangerous principle is that of perfection by improvement of the light within.'

A. The imputation to a believer is owned, and this imputation is within; for he that believes is born of God, and hath the witness in himself. Now Abraham believed, and the Romans, and to such the imputation was spoken in the belief; and Abraham saw his glory, who is Christ Jesus the righteousness itself. And the apostle says, ye are now nearer than when ye believed; and again he says, 'Christ is in you, and God will dwell in you, and walk in you.' So such as have Christ in them, have the righteousness itself, without imputation, the end of imputation, the righteousness of God itself, Christ Jesus. No man knows the reconciliation, and his reconciliation made with God, but by hearing and doing the word of God, that is in the heart and mouth, which divides thy bad words, (Hammond,) and thy bad thoughts, and cuts them down, and hammers them down, and burns them up; that is the word that sanctifies and reconciles to God, and makes clean. And the word is Christ, called 'the word of God,' and Christ is the light that doth enlighten every man that cometh into the world, and that is it that renews man into the image of God. For the light that comes from Christ is the image of God, 'the light of the glorious gospel which is the image of God,' and so this is within, and thou that knowest not this within, and feelest it not, thy lips are polluted, and thou art in the damnable doctrine, and the light that shines in the darkness, thou canst not comprehend. And indeed, thou art too proud, high, and lofty, and must be brought down; the Lord God will abase thee. And no man comes into the image of God, and is renewed, and hath reconciliation with God, but who comes to the light which Christ the word hath enlightened him withal, and that is within, and they that believe in it have the witness in themselves, and they that do not, the light condemns them. And the light that every man

that comes into the world is enlightened with, doth not take them from Christ's fulness at the right hand of God; but the light lets them see him lifted up, and no one upon the earth comes to Christ at the right hand of God, to receive of his fulness, but who comes to the light with which Christ doth enlighten every man that cometh into the world: that is the eye, the light, with which he sees Christ, and in that he receives him, and comes to be ingrafted in him, in the vine Christ Jesus. And so thou that drawest men from the light within, which Christ hath enlightened every man that comes into the world with, thou drawest them from Christ at the right hand of God, that they cannot receive this his fulness, and so thou takest away the key of knowledge from people, who art in the doctrine that is damnable, and to be condemned, that is from the light. And none come to the fountain of living mercies, but are all broken cisterns, that are from the light within them, which comes from Christ the fountain of living mercies, which doth enlighten every man that cometh into the world, that with it all might come to see the fountain, and believe in it, and they that do not are condemned. And no one knows perfection, nor comes into the perfection of Christ, but is in the dangerous estate, where thou art, who doth not come into the light which enlightens every man that comes into the world; for the imperfection comes by the first Adam and Eve, and the devil going out from the truth; the perfection comes again by Christ, who destroys the devil, death, and his works, and sanctifies man, and reconciles man again to God, who doth enlighten every man that comes into the world, that in the light all men might see the perfection of God, Christ Jesus; which none do but such as come to him, the light.

P. 'That there is so much light in every man that will reveal Christ, and save them that believe in it: and that an Indian hath it: and to direct to this to lead to perfection, and to neglect the fountain of wisdom at the right hand of God, is a soul destroying principle.'

A. The light which every man that cometh into the world is enlightened with, is saving to them that believe in it, they that do not are condemned; and this light leads to perfection, to the fountain of wisdom, Christ Jesus the light of the world, to know the bishop of their souls; and all that are not come to the light in their own particulars, which comes from him that doth enlighten every man that comes into the world, their principles are destroying, which thine are that standest against the light, thou art antichrist, kicking against the light with which Christ hath enlightened thee. No man knows a saviour, nor sees salvation, but as he comes to the light; with the same light he comes to see Christ the light and saviour, to save him from his sins. And that light is sufficient; 'I will give him for a covenant of light

to the Gentiles;' and 'I will make a covenant with the house of Israel and Judah,' them that had the old, (and here is all the world,) 'and he shall be my salvation to the ends of the earth.' And the Gentiles were heathen, call them Indian or what thou wilt: 'I will give him for a covenant to the Gentiles, a leader of the people,' and many Gentiles have found their leader, the covenant of light; and in this light, Jew and Gentile are one, and in unity. 'If ye walk in the light as he is in the light, then have ye fellowship one with another,' and this breaks all your sects, the covenant of light between Jew and Gentile, and brings them to one in believing in the light.

P. 'That light that is in every man is the relics of the first covenant of works which cannot reveal Christ as mediator.'

A. The light which every man that cometh into the world is enlightened with, which is Christ, by whom the world was made, ends the covenant of works; the creation was made by him, and he was before it was made, so he is not a created light, but that by which all things were created. And thou art in thy works, the covenant of works, and the created lights, that callest the light that enlightens every man that cometh into the world (Christ Jesus) a covenant of works, or that a natural light, which was before the covenant of works was, or a natural light was created; which ends the covenant of works. And thou art to be judged for thy words. And with that light every man sees the mediator, believing in it; if not, it condemns him.

P. 'That all the light they have is but the light of a natural conscience, and that is a blurred one too. Nay, how comes it to pass that in old England we see so many hundreds, that manifest no other but a natural conscience? and in New England, that have conversed with the Indians, and never saw the least breaking forth of the light.'

A. The light which doth enlighten every man that cometh into the world, by whom the world was made, was before natural conscience was, or natural light either, or the blurred light, as thou callest it. And many of the Indians do show forth more of the light in their conversations than you do. And as for old England, what have you been doing all this while, if you see so many hundreds manifesting no other light but a natural conscience? But how should they manifest it, when you keep them from it? Your work is to keep them from the light within. But now there are thousands that are manifesting the light on the house-top, that by which the world was made, which doth 'enlighten every man that cometh into the world.' And you ministers of satan, out of the light and truth, are those that stand against it; for the devil that went out of the light and truth, who sowed his seed in the hearts of people, would not have them to own the light in them, he would confess a God without him; and so he teaches them in whom he

sows his seed, not to have the light within them, the seed Christ, the tree of righteousness, the root of God.

P. 'I charge the Quakers to show one scripture that bids look to the light within, the old trick of error. The righteousness of faith doth not direct people to look for a Christ within; the scripture bids weary laden souls, go to Christ; is this to the light within them? I am amazed at their ignorance.'

A. The righteousness of faith brings people to look at Christ within; and what abundance of ignorance hast thou shown, who hast been a teacher of the people these many years, yet showest how contrary thou art to Christ and the apostles in doctrine, for in 2 Cor. iv. the apostle tells the Corinthians, 'the light shined in their hearts, to give them the light of the knowledge of the glory of God in the face of Christ Jesus.' This was the work of the true apostles, when the false apostles, and devil's ministers and messengers, were got among them: for the devil is out of truth, and so are his messengers, and they will draw people from the light within, and blind their minds that they should not come to the light within, to see the glory of God in the face of Christ, from whom it comes. So thou concludest thyself among the devil's ministers, and false apostles and messengers. And no wearied soul that is burdened, comes to Christ who is the soul's rest, but that first comes to the light within, which comes from Christ who is the soul's bishop, with which light they see him; he shines in their hearts, which gives them the knowledge of him, and the glory of God in the face of Christ Jesus. And thou that leadest them from the light within, leadest them from Christ and the glory of God, who should save them from their sins, and give them ease, rest, and peace.

P. 'I said, looking to the light, and living upon the light within, will lead men to hell; and is going to, and living upon, a muddy puddle of natural light. That Christ is the light in all in a saving manner, I deny; for Christ to be the righteousness of men in justification, differs from this; and to send a man to live upon a light within, is not to send him to Christ; and if he live upon it, upon the light as it is justification, it is a plain covenant of works.'

A. There is no man hath life but in the light which comes from Christ, the light by whom the world was made, in whom was light, and this light is the life of men; and this light and life are manifest in us; for he that hath the son of God, hath light and life: he that receives not this but hates it, though he be enlightened, hath not life, but hates it. Such as lead people from it, go from it in their own particulars; they lead people into hell, into its gates, which prevail against them; but they who are in the light, the gates of hell cannot prevail against them; and they that believe in it are not condemned. And so they live in the muddy puddle, and go into the natural light, that deny the light within,

which Christ hath enlightened every man that cometh into the world withal; they live not upon the life, but in the muddy puddle of darkness, and are antichrist, out of the light, and are against it in their own particulars, and against them that walk in it; and such are unlike the ministers of Christ. Every man that cometh into the world is enlightened with the saving light, and he that believes in it is saved, he that doth not is condemned. No one comes out of the covenant of works, but by the light within, which Christ, the covenant of God, hath enlightened him withal. And no one lives out of the covenant of works, but who lives in the light; and who lives in the light, lives in Christ, and Christ in him: 'I in you, and you in me;' and they who hate this light, live not in Christ, it condemns them, for they are in their own covenant of works. Who believes in the light, hath entered into the rest, and ceased from his own work as God did from his. And righteousness and justification are one; where Christ is known and felt in man, they are both felt in one. For Christ is the righteousness of God, and the justification, and Christ is in you; and see if thou canst read this, who sayst, they differ.

P. 'What warrant have you to go out to the Quakers? Shall a man go to hear the Jews and Popish mass, because Paul bid try all things? No, no.'

A. Paul bids 'quench not the spirit:' and where the spirit is not quenched, they may try Papists, Jews, and Protestants; but they who quench the spirit, and draw people from the light within, draw from that they should see with; then ye stuff them up with old authors, and lying stories, as you print abroad.

P. 'Christ's revealed will is the word of reconciliation.'

A. The scriptures are not the word of reconciliation; but Christ is the word of reconciliation, who reconciles man to God, and satisfies the Father, and gives men peace with God; and this the scripture declares. And as for the ministers of Newcastle, who have persecuted the people of God because they met there, and banished them out of their town, this doth not show the spirit of Christ, nor the love of God among you, but the works of the Pharisees and Cain. And thou never knew the gospel that denies the light of Christ, that hath enlightened every man that cometh into the world, but art found among the monkish-holiness thou speaks of, and the Pharisees and the Papists; for the Pharisees, the Papists, and you, do not own the light, Christ Jesus, that enlightens every man that cometh into the world. So with the light you are all comprehended and condemned in one body, not to be true believers; for they believe in the true Christ the light, and bid people believe in the 'light that doth enlighten every man that cometh into the world,

that all men through him might believe;' that is the end; that he that doth might be saved, and that he that doth not might be condemned.

P. Thou sayst, 'The saints laid down their estates at the apostles' feet.'

A. You priests say you are ministers of Christ and the gospel, and you are fain to cast men into prisons, because they will not put into your mouths. Now all people may see that you have a contrary power to the apostles; for when did a people, your hearers, lay down all at your feet? Nay, you are fain to cast into prisons, hale before courts, a hundred or two hundred miles, and take treble damages. Now do you not think that most people begin to see that you are apostatized from the apostles, and from the power they were in, with which you are fathomed, and with the life the apostles were in are you judged.

And whereas thou speakest of circumcision, and tellest people that they that are circumcised cannot be saved; the Quakers bring no people to circumcision, but that of the spirit, which puts off the body of sin, which you say they must have while they are upon the earth, and so have ravened from the spirit of circumcision; and such keep people in the covenant of works, from the spirit within that puts off the body of sin.

And as for all the rest of thy torn, confused stuff, which is given forth from thy vain thoughts, it is not worth mentioning; but in the day of thy judgment, the witness in thy conscience shall answer it, and all thy works are fuel for the fire.

Priest Bennet's 'Looking-glass.' These are some of his principles following.

P. 'JAMES asks the question, Can one fountain send forth sweet water and bitter?' He says, 'It is a new fancy to say there is a light in every man which will guide him to salvation.' And says, 'There is a fancy of perfection.'

A. One fountain cannot send forth sweet water and bitter, and yet it is bitter to them that are in the transgression; for the righteousness of God revealed to the wicked, is a terror to him; but the righteousness of God revealed to the saints, is their joy, as is the truth: but speaking truth to him who is in the deceit, is bitter to him, but to the just it is not. And the 'light that doth enlighten every man that cometh into the world,' is Christ Jesus, 'the salvation to the ends of the earth.' Thou art in the fancy that stumbles at this corner stone: and this 'light that enlighteneth every man,' is the perfection of beauty, and they

that are out of this, are in the fancy of a perfection, where thou mayst see thyself. And the Pharisees stood against Christ the light, the covenant of God promised to Jews and Gentiles, though they had the scriptures; them thou art like, that art now stumbling at the light as they did. So thou hast the mark of an unbeliever, one 'that hath the form, but denies the power,' and art not a preacher of that which people should believe in, that is the light.

P. 'The scriptures are the lanterns of Israel. The scriptures are the wisdom of the cross.'

A. The word of God is the lantern of Israel, as says David; and Christ Jesus is the wisdom of the cross; Christ the wisdom of God; and the cross of Christ is the power of God. And Abraham had a lantern, and Enoch and Abel, before the scriptures were written.

P. Thou sayst, 'The corruptions of the damned in hell shall never be destroyed; and it would be good news if the Quakers should go and preach to the spirits in hell.' And thou sayst, 'David would open his mouth in dark sayings of old.'

A. The scriptures, and David's words, to thee that art in darkness, are dark, but not to them that are in the light. And the Quakers have been among the prisoners that are in hell, and ministered to them, and the corruptions shall go into the fire that hath no end; and they that do wickedly, and forget God, shall go into hell, and death and hell shall go into the lake of fire, and there is yet more in these words than thou canst receive. For 'God is the salvation of all men, but especially of them that believe.' But I must tell thee, thou and thy flesh are for the fire thou art speaking of; and when thou art burning in it, remember thy judgment in thy lifetime, and what thou didst. And the end of Ezekiel is known, and the prophets, and Moses, Christ Jesus, the saviour and redeemer of the world.

P. 'That a natural man may preach the gospel in the history.' And thou brings Judas for an example. Thou sayst, 'Christ said, destroy ye this temple, and I will build another.'

A. That which led Judas to minister was not natural, for the same condemned him when he went from Christ. And a natural man cannot preach the history of the gospel truly, for he cannot receive it; but natural men are giving other meanings to it, and this brings all the confusion that is in the world about the scriptures; for Judas was made partaker of the ministry, and when he went to the priests from Christ, then he was condemned. And Christ did not say, 'Destroy ye this temple,' thou pervertest his words. Neither did he say he would raise up another of lime, and stone, and wood, which you dark priests of the world, blind people's eyes with; but he meant the temple of his body, in which God dwelt, which the outward temple was a figure of.

P. 'That it is an absurdity to say the light is in every man to teach him.'

A. The 'light that doth enlighten every man that cometh into the world,' which is Christ Jesus, is the teacher: and he that believes in it, receives Christ, and it teaches him that hates it to see his evil deeds, to see his evil ways, and he hates it because it reproves him, because his deeds are evil, and so hates Christ, and hates his teacher, and sets up teachers without him, and doth not come to receive the anointing within him, and so that light is his condemnation, and so he sees not Christ the head.

P. Thou sayst, 'The ministers may receive a courtesy,' and the scripture thou brings for it is, 'the earth shall help the woman.'

A. The courtesy the saints received from them whose hearts were opened, that the Lord had opened by his power, is not condemned, but your taking tithes from people you do not work for, and casting into prison till death, for not giving it you. How are you like the apostles, or like the ministers of Christ, or like the woman thou speaks of, the church that was persecuted? Now you persecute, she was persecuted; and you persecute for means, and hale up and down in courts and sessions, and will take treble damages, treble tithes of them you do not work for, and so you will not stand to the courtesy of people, nor wait for the power to open their hearts; but are in a power that will take it by compulsion, and by violence, away from people. So you have given judgment against yourselves, and are not of the number of them the Lord opened their hearts that ministered to their necessities, and so unlike the ministers of Christ that received the courtesies of the people, whose hearts the Lord opened.

P. Thou sayst, 'When people have no guide but what is within, and that this principle be rooted, it will turn all into Babel.' And thou questions, 'whether it be not a principle of sedition to say, that every man hath a light within him.'

A. All people in the world run into Babel and Babylon, and are building up and throwing down, and so go into confusion about law and gospel, prophets, Christ, and the apostles' words, when they are from the spirit of truth within, 'to lead them into all truth,' and up to God, the Father of truth, of whom they learned that gave them forth, and with that spirit are they seen; in which spirit is 'unity, which is the bond of peace.' And the 'light which doth enlighten every man that cometh into the world,' leads all men out of sedition; and they are in the sedition that deny it, and say to the contrary, and in darkness, and cannot comprehend it, as John says; who says, 'This is the true light that enlightens every man that cometh into the world.' And Christ says, 'Believe in the light.' And the prophets said, 'God

gave him for a covenant of light to the Gentiles, and a new covenant to the Jews,' and he shall be the leader of the people, and salvation to the ends of the earth; and every man that comes into the world is enlightened. 'He that believes is saved, and he that believes not is condemned already.'

P. Thou queries, 'when the act of commission for the ministry was repealed, since Christ said he would be with them to the end of the world?' And thou sayst, 'It is not said simply, they shall teach no more every man his neighbour; but it is added, "Know the Lord."' Thou sayst, 'that every man is enlightened only with a natural reason, and the elect are enlightened with a saving knowledge.' Thou sayst, I bring John iv. 23. 'to overthrow all outward worship.' Thou sayst, 'you can praise God with your bodies and spirits.'

A. In Matt. vii. and Matt. xxiv. Christ said false prophets should come, and should be inwardly ravening wolves, having sheep's clothing; and John said they were come, chap. ii. and chap. iv. And in Rev. 'all that dwelt upon the earth went after them,' and such killed the saints. When they had gotten a head, they killed the saints and the true ministers, and they that were of the false, killed the true; and since those days the false have reigned, who have wrestled with flesh and blood, imprisoning, killing the creatures, and warring against them, and not with the principalities, and spiritual wickedness, and powers of darkness. And such have been out of the power, the gospel the apostles were in, and have killed them that kept the testimony of Jesus, which is the spirit of prophecy. And it is said plainly, Heb. viii. 'They shall not teach every man his neighbour, nor every man his brother, saying, know the Lord, for they shall all know me from the greatest to the least, saith the Lord.' And so thou perverts the scriptures, and art judged by them for it, that belies them.

And the light 'that doth enlighten every man that cometh into the world, is the same light that the elect live in; and the world not believing in the light, Christ Jesus, the elect, the covenant of light, and life, and peace, promised to the world, they are condemned already; but he that believes in the light, is saved; so that saving is sufficient. And Christ says, 'they that worship the Father, must worship him in spirit and in truth:' not at Jerusalem, not at Samaria, nor at the mountain. So say I, not at your mass-houses, with a cross at the end of them, which the popes and you set up, since the days of the apostles. So 'they that worship God, must worship him in spirit and in truth.' Truth does not change, neither does the spirit, and these are they the Father seeks to worship him, and hath found many: and Christ overthrows the outward worship at Samaria and Jerusalem, and the mountain, and so do we at your Papists' mass-houses, and tell you

God is worshipped in spirit and in truth; and those are the true worshippers that God seeks to worship him, and that will stand when mass-houses, Samaria, and Jerusalem are down, the spirit and the truth will remain.

'In the mouth of the wicked, praise is not comely;' and as you are singing David's conditions, or the saints' conditions given forth from the spirit, when you confess you are not in the spirit, as they were that gave them forth: so then you are judged by it to be such in whose mouths praises are not comely, but are in another state than they were that gave forth scriptures.

And Adam's state before the fall thou knowest not, but art found in the steps of the Pharisees and Papists. As the Pharisees got the words of the true prophets and Moses, out of the life, so the Papists and you have got the words of Christ and the apostles, and are out of the life, and persecuting them that are in the life, as the Pharisees did, and killing the just, the just being imprisoned in your own particulars, as it was in the Pharisees. And you, with your dark eyes, have looked upon the scriptures ever since the apostacy, and ravened from the spirit of God and the pure eye, and so with that you are comprehended, felt over, and seen over, and with that shall the principle of God in you all be answered, that you are apostatized from the apostles in life, and power, and doctrine, and so are in heaps about their words, out from that which is the ground of communion, the bond of peace.

And all thy confusion in thy book, is thy own garment, who with it art for the fire; the witness in thy conscience in the day of thy condemnation shall witness it.

Thomas Tillam's book called, 'The Seventh-day Sabbath.' His principles answered as followeth.

P. 'ALL sacrifices did type out Christ, but the sabbath did never type out Christ, and therefore never to be abolished nor changed.'

A. Ezekiel saith, 'The sabbath should be for a sign,' which is spoken of among the statutes, chap. xx. And the apostle says, 'Let no man judge you in meats or in drinks; or in respect of any holy day, or of the new moon, or of the sabbath day, which are all shadows [mark] of good things to come, but the body is Christ.' Col. ii. 16, 17. Now they are called shadows here, the sabbath is called a shadow, but the body is Christ. And Ezekiel calls them signs. And such as rest in those things, in the shadow, may 'beguile people in a voluntary humility, and worshipping of angels, intruding themselves into those things that they never saw,

t holding the head, and neglecting the body to the satisfying of the sh;' who would live in the signs and the shadows. For in the beginng it was not a command to men to keep the sabbath, as to Adam and ve; you do not read it was a command given to them: but in the transession and fall, when the children of Israel came out of Egypt, then them the Lord gave the sabbath as a sign. 'The Lord said unto Moses, eak to the children of Israel, and say, nevertheless keep ye my sabth for a sign between me and you, in all your generations.' Now all the generations of the Jews, in the first covenant, here was a gn between them and the Lord, and he that defiled it was to die the ath. Now the body is Christ, Christ the sanctification, the end of e sign and the shadow; so he that goes from Christ, goes from the st, from the sanctification, and he dies, for he that hath not him th not life, and shall die the death, and shall be cut off from the peoe. So when the children of Israel came out of Egypt, then was the bbath given to them as a sign, not commanded to Adam and Eve, e scripture doth not declare it before the fall, but it was given to the ildren of Israel after they came out of Egypt, who received the law, ded 'because of transgression' upon the transgressors; to such was ven the sabbath as a sign amongst them that had the offerings; and ch were to keep it, and to sanctify it. But before the fall, when the w and power were in man,—before the transgression, there was no ention of a sabbath to keep it. Now Christ came who was the end of ese offerings, and of these sabbaths, which are the shadows, for the ostle says (except any will dare tell him he lies) 'the body is Christ.' nd they are not judged concerning such things, in respect of sabbaths, d meats, and drinks, who are come to the body, Christ, who ends those things, and was before those things were—to him by whom things were created and made, Christ the sanctification. And they ho are come to him in whom there is rest, as the Jews were to rest on the seventh day, are come into Christ the body, the head, the bstance; they are come into the rest, the sanctification and the gloriation; who was glorified with the Father before the world began; here no changing nor shadow nor variableness is. And these need t have a shadow, nor a sign, nor change, who are come to the body, rist the substance. Now, thou sayst, Christ was a sign: yes, but he ds the sign and shadows; to the unbelievers he was a sign, as the ople of God were signs formerly to such as stood in outward things. Christ is the body, the end of the shadow, the head known and felt, that is the Lord of the sabbath, Christ, which is a mystery; so they at are out of him are out of the life, and die as they died that went m the sabbath; so do they that turn from Christ, the soul's rest, and ace, and life. And this sabbath was to be observed in the Jews' gene-

ration by an everlasting covenant, and he that did any work upon the sabbath day was to die the death. Now this covenant which stood in shadows and types, Christ came to take away, who is the end; and he that believes in Christ 'hath entered into his rest, and ceased from his own works, as God did from his.' And the apostle said, the first covenant was to decay, as in Heb.

P. Thou sayst, 'Such as obstruct the gospel privilege of God's sabbath, rectified by the son, and observed by the saints.'

A. But did ever Christ or the apostles, give a command to the Jews that they should observe it strictly, as it had been in the law before the substance was come, the body, which was Christ? Nay, you read no where that among them the apostles preached the gospel to, they laid any command upon the saints that they should keep the Jews' sabbath days, but told them they were shadows, and the body was Christ, and said, 'Let no man judge another in such things.' Now are you not come under the judgment of such things? And so the Lord of the sabbath ends the types in him, and in the saints, who are come to him who is the substance, the body and head, Christ Jesus. Read Col. ii.

And whereas thou speakest of changing laws or sabbaths, this thou mightest have charged on the apostles, who told the saints no where of keeping the sabbath days, but told them they were shadows, and that such as were there, were in their will-worships, neglecting the body; for the body and substance was Christ. And such were intruders, and so thou art comprehended to be one of the intruders into those things thou never saw, who art puffed up in thy fleshly mind, not holding the head and the Lord of the sabbath. The son of man is come, and the saints go not about to blot out the name of the sabbath; for the pure sabbath, the sanctified day was a sign and a figure of the pure Christ, the sanctification, by whom the day was made, and on which day the people and the beasts were to rest, and which was to be sanctified. And Christ, who was before the day, was the sanctification in which all the Lord's people have rest, who is Lord of the sabbath, and who was before the day was made, who fulfils the type, the shadow, the sign; the body is Christ, and the head is held. So you that are running to observe days and times, are they that the apostle speaks of, that he was afraid of, and that his labours he had bestowed in vain, and so are gone from the body into the shadow and the sign. Neither do you keep it as you ought to do who profess a sabbath; your horses and your cattle are doing work, drawing you to your worships; you are making fires through your congregations, you are bearing burthens, you are gathering your meat on that day that you call your sabbath. Now to all people you are dissemblers to what you profess, and pre-

tenders to a thing to which you are not faithful; and so by the law according to your own judgment, to be cut off, and to die as sabbath-breakers; for they were not to make a fire, gather any meat, bear any burthen, ox or ass, man-servant or maid-servant, or stranger, but were to keep holy the sabbath of the Lord; if they did, the law took hold of them; for six days they were to labour, and do all they had to do. Now the law was received by the disposition of angels. So now the law, the first covenant, the shadows, types, and figures, ye may run into those things from the body, and so neglect the head, and neglect the body, and go into the signs, and so come into the will-worship, and the worshipping of angels, intruding yourselves into the things you never saw, neglecting the body to satisfy the flesh, by which your vain minds are puffed up. Now the enemies of the sabbath are such as neglect the body, the substance, and him that is Lord of the sabbath.

P. And whereas thou sayst, 'They had eaten the bread of Christ, and they had turned the heel against Christ.' And thou sayst, 'The Quakers, some notionists, and others, are against it.'

A. Our rest is in Christ the body, that ends the shadow, that ends the signs, who is the substance of the shadows and signs, and those notionists are such as thyself, and so the saints' rest is in the substance Christ, the end of the signs and shadows, who was before the sign was, the day was, in him is rest. Here all men rest from their works, 'and every soul that believes hath entered into his rest,' and hath come from shadows, signs, and types into the body, Christ, that ends them, and holds the head, and is out of the will-worship, worshipping of angels, and satisfying the flesh; for such as do these things are blinded as concerning the body, and come to be judged about the days, and they hold not the head, as they do who are come to the body and head, Christ Jesus, to whom all angels bow. For they that neglect the body will satisfy the flesh, and live in signs, and shadows, and will-worship, and worshipping of angels, and intrude into those things they never saw, who come to be judged in respect of days, which are but shadows. And such as are in those things satisfy the flesh, and keep themselves from the body, Christ, and hold not the head; and they that will rest in a shadow after the substance, the son of man, the Lord of the sabbath, is come, will rest in that which decays, and it is a false rest.

P. And whereas thou sayst, 'A filthy shift of God's sabbath, to say Christ is the sabbath.'

A. This sabbath was for rest, and they were to rest on that day, and it was given as a sign and shadow, and in the first covenant. But Christ the second covenant, the perpetual and everlasting rest, the soul's rest of his people, says, 'Come unto me and ye shall have rest;' and so

fanes no day, is in his rest, and will give rest to his creatures, will not oppress any thing at all, and comes into the wisdom of God by which they were created, to order and use them to God's glory.

And whereas thou sayst, 'that Adam being in honour, did not abide a night,' and brings Psalms for it, which doth not mention Adam, nor night nor day; and as I said before, thou who art in the shadow, art intruding into the things thou never saw; for thou never saw where Adam was before he fell, and therefore art corrected and judged.

P. And thou sayst and confessest, 'The Jews' sabbath was given to the Jews for a sign.'

A. The apostle will tell thee that the body is Christ: if the sabbath be a sign to the children of Israel, it was a sign of something to them; for the other signs given were signs of something, and so something those signs did signify, which thing did end them. Sabbath signifyeth rest; for the earth shall enjoy her sabbaths.

P. And thou sayst, 'that the inventions of men's hearts have blotted out the remembrance of the sabbath day, they first cast it out of paradise, and shut it out till Moses' time.' And thou sayst, 'the sabbath was not all a type, or ceremonial.'

A. What is a shadow is a type, and a shadow and type are ceremonial; when the substance comes it ends, and in him is no shadow, as in James the first; who is the body, before the days were. And thou never read that the sabbath was spoken of from paradise until Moses, and then it was given unto him for a sign through the generations of the congregations of the children of Israel, not to gather meat, make a fire, nor bear burthens: so they who come to Christ, the body, the end of signs, the rest, who was before days were, bear no burthens, gather not their meat, make not a fire.

P. Thou sayst, 'It is an absurd conclusion, that we must offer sacrifices if we will keep a sabbath.'

A. 'Thou shalt offer sacrifices made by fire, of a sweet sacrifice unto the Lord, on a sabbath day.' Numb. xxviii. Now offerings were a shadow of Christ, the offering, and the sabbath was a shadow, and so if ye will observe one, ye must observe the other, and so deny the body, the substance Christ, the one offering, and so that is ceremonial.

And thou sayst, the law justified the disciples for plucking the ears of corn upon the sabbath day, and bringest Deut. xxxiii. which speaks nothing to the thing, and doth not mention the sabbath day: and so Christ the end of the law, who comes to fulfil it, is the Lord of the sabbath. And the disciples who followed him, in whom they had rest, saw over the day and the shadow, to Christ the substance, who forbade them not gathering meat on that day, the sabbath, the shadow, that was the law; but Christ the end of the law and shadows, the substance, the dis-

ciples that were in him, plucked the ears of corn on that day. And so Christ did not break the sabbath, but came to fulfil the shadow, and was the substance, who was the end of it, the lord of it, and therefore might do what he would, being the Lord of the sabbath; what had any to do to question him?

P. And whereas thou sayst, 'The cripple carried his bed on the sabbath day, which the hypocrites speak against our saviour for.'

A. The law says, 'Thou shalt not bear a burthen on the sabbath day.' Now Christ the end of the law, and the end of the shadow, that fulfils it, and is rest, often gives rest upon that day: yet he is not a breaker of the sabbath, but a fulfiller, and convinces the gainsayers, with this: 'Which of you having an ox or ass fallen into a ditch, would not pluck him out on that day.' And the circumcision was to be on the eighth day, on which Christ rose, and on which the saints met in the circumcision of the spirit, in the spirit which circumcises, which puts off the body of sin, which hath laden them; in which spirit they have rest and are led withal up to God the father of spirits, and so come to know the first day, and him who was before it was made.

P. And thou sayst, and bringest the apostle's words, 'one man esteeming one day above another, and another esteeming every day alike.'

A. Now the apostle here did not lay any burthen upon the saints, or tell the saints of the sabbath day, nor burthen them concerning it; that if they did not keep it, they should die, as the law says, but that every man be fully persuaded in his own mind, and not to judge one another in such cases, but that every man stand or fall to his own master. Now these words were spoken among saints by the apostle, who was leading from meats and drinks, and days, to the truth, to the body Christ; and so he judged that judgment that was judging one another about the days, but brought every one to the truth in his own particular, wherewith he should stand or fall to his own master. For until they come to see clearly about shadows and signs, there is the weakness of the meats, of the days, before they come to see him who was before the days were, the Lord of the sabbath, and the everlasting offering, where ends the judgment, in whom they have peace.

P. Thou sayst 'the apostle says, ye observe meats, and drinks, and days, and months, and years.' And thou sayst, 'will any be so bold as to say he doth reproach the sabbath?'

A. The apostle does not tell the Galatians who were running into circumcision and days, that they were to keep the outward sabbath; for circumcision was an everlasting covenant, as well as the sabbath, to the Jews, throughout all their generations: so they that draw people to circumcision without, and to days, draw them from the body, (mark his

judgment!) and the apostle was not a reproacher, and was out of the nature of a reproacher.

P. Thou sayst, 'Let no man judge you in meats and drinks, and in respect of any feast, new moons or sabbaths, which are shadows of things to come, but the body is Christ; but in this bold absurdity some will cast off the sabbath, the seventh day.'

A. The apostle says, 'the body was Christ,' and the sabbath was a sign and a shadow of good things to come: so then this fulfils Moses' words. The body is Christ, the sabbath is a sign: so the good things being come, Christ, the substance, ends the shadow, the sign; and Christ rose on the first day, on which the saints met, and the apostle doth not call that a sabbath, nor doth establish the other sabbath among the christians, nor bid them keep it, that ye read of any where. For if that day had been observed as it was in the law time, the seventh, which signifies perfection, the apostle would have spoken of it somewhere; for those things that were observable were often spoken of in law and gospel, but this is no where spoken of, nor to the saints that they should keep the seventh day as a sabbath, for offerings were on that day. But the offerings being changed, the law also changed, and the offering, Christ Jesus, being come, the law came to be within, and the circumcision within: and Christ the rest is the Lord of the sabbath, and the rest for the people of God. And he that holds up sabbaths and offerings, holds up circumcision and works, and so keeps people from the body and the head, in the signs and shadows, and so in the works of the law, which the law commands.

P. And thou sayst, 'Six days shalt thou labour, and do all thy works of sin, but the sabbath day thou shalt not sin, thou nor thy son, thy daughter, thy cattle, and stranger within thy gates.'

'To keep thy son, daughter, and stranger from sin; as for the poor cattle they are nor capable of such a rest.'

A. In the six days thou wast to do that which was just, that which the law commanded, which was justice, and to do to all men as thou wouldst be done to. Not to covet, steal, bear false witness, nor kill; the seventh day was the rest, that signified Christ Jesus, the end of the law, the rest. If any man can receive this, let him.

And the sabbath day, that all servants, strangers, cattle, son and daughter might rest upon the seventh day, the sign, the shadow, which Christ the body ends, was a figure, a sign, and a shadow of the restoration of the creation to the rest, whereby the gospel might again be preached to every creature under heaven. This is a touch of the thing, more might be said of it.

The sabbath was everlasting to the state wherein it was, and circumcision was everlasting to the state wherein it was, through their gene

rations, and it was in the first covenant of shadows, types, and figures; but the body is Christ, that came to do the will of God, which ends them all, and sanctifies man, and brings him to rest and peace with God, before days were.

P. And thou sayst, 'J. E. was instructed in the Old Testament, which is able to make wise unto salvation through faith; therefore be instant in season and out of season. Now the only moral season the scriptures enjoin us is the Seventh-day sabbath, never changed till the little horn arose. And the holy spirit in the apostles highly approves us in our fulfilling the royal law, which, as to the season of worship, is none other than the Seventh-day sabbath.'

A. They who are made able and wise to salvation, know the scriptures through the faith, they see the substance of them, Christ Jesus; and they see while Moses was read, the veil was upon their hearts; for the sabbath was a sign and type, and so was circumcision, and this was in Moses, and this was the sign read, the shadow was read, the type was read, and the figure read, the veil being over the heart. Now as the seed, Christ, the body, comes to be known, the sign, the shadow, the type is ended, the body is known that doth the will of God, that brings people to the rest. So they who know the 'scripture that is able to make wise unto salvation,' (mark that word,) through the faith that is in Christ Jesus, have salvation, which are able to make wise unto salvation that testifies of it; and so Christ, the seed, the body, that ends the types, figures, and shadows, takes off the veil from men's hearts. And such as come to know the fulfilling of the royal law according to scriptures, come to the body, Christ, in which the law ends to every one that believes; and so they that are in days and sabbaths which Moses says were a sign, and which Ezekiel and the apostle said were a shadow, are not yet come to the body which is Christ, who was before any days were, who is the sanctification and rest of his people, and who are in him that is the truth, worship God in the truth and in the spirit, which never change. But shadows and signs of a thing are not the things signified; for signs and shadows will change, but the spirit and truth do not change, in that is God worshipped.

P. And thou sayst, 'It cannot be that horn, except he change your times also, and that he had no time to change but the Seventh-day sabbath, and the sabbath is perpetual, a rule of righteousness.'

A. Christ made all things new; he ends the law, and brings it in the heart; he ends the covenant, and changes things that were in the old time, changing circumcision, offerings, priests, and ends the sabbath, which was perpetual to the Jews in that generation, among the types, as the covenant was, and circumcision, and the law was a rule of righteousness for them; but Christ, who is the end of the law, comes to re-

deem them that are under the law, and ends their covenant, and ends their shadows, and changes those times; he by whom time was made. And so thou that knowest not the time in his hands, showest thou art not in the time that is in his hands, and so not of the body, of Christ.

P. And whereas thou sayst, 'No other time but simply the seventh part, must, from week to week, be devoted to God's worship; for whensoever the seventh part of time is altered, the morality must be destroyed.'

A. They worshipped God, that said the body was Christ, and the sabbath day was a shadow of good things to come; and so they that worship God must worship him in spirit and in truth, and in that which doth end all figures, and shadows, and signs, in the spirit and truth before they were, and not one day in seven, a signification of rest, of sanctification, the Lord's sign which he gave to the people in transgression. Before transgression, ye do not read it was given to men as a command to the first Adam, but of the earth, earthly; but who comes to the second Adam, the Lord from heaven, he by whom the world was made, comes into that that ends all types, figures, and shadows, and so doth destroy nothing of the law, but comes to that which ends it.

P. And thou sayst, 'It is a great stumbling block as to believers in Christ, because christians violated the sabbath.'

A. Christ is the body, that ends the shadows and the signs, and fulfils the law; he who was before the world was made, in him are the christians, the body that ends the shadows and the signs, in whom the veil is come off their hearts; and so Christ did not break the law, but fulfilled it, and in him that fulfils it, the saints met, who met together in him, and gather together in him, who is the body; they are the members, he is the head, who are the church, whom he is in the midst of.

P. And thou sayst, 'So that to produce the world of wonder, manifest it is that night was the beginning of time.'

A. That is false; the beginning of time was God and Christ, and times and seasons are in his hands, and God is light; read that who can.

P. And thou sayst, 'Thou supposest it will not be questioned in Moses' time.'

A. This was while Moses was read, while the body was not come, Christ Jesus, that ends the sign, the shadow, the type, and blots out the ordinances and commandments that held them up, from which veil the apostle brought the people, to the body, Christ Jesus, where no shadow was, nor changing. Now days are changing, but Christ doth not change who is the body. And you that hold up the sign, the shadow, the type, the figure, you hold up the dead, and come not to Christ the life,

the body, the sanctification itself, before days were, by whom they were made.

P. And thou sayst, 'The unthankful christian ought to sanctify the sabbath.'

A. Here thou bringest them into days, from the body which is Christ, and so bringest them into days, and shadows, and types, where the veil is over their hearts. And the false christian may run into signs and days who is out of Christ's life, and the apostles'; but who are in the life of Christ and the apostles, that are in the body, out of the signs and shadows, and offer up spiritual sacrifices, such are in the rest, and have the high priest, the everlasting priest, Christ.

Now if ye have the sabbath, ye must have the offerings, and the priest to offer, and your altars, and ye must offer upon that day; but the christians witnessed the body, Christ Jesus, the one offering, who comes as it is written in the volume of the book, to do the will of God, who is the substance that the shadow, and signs, and figures gave forth, who ends them all, and brings people to see to the end of the shadow, to perfection, to Christ Jesus.

P. Thou sayst, 'We should not grudge to give God every First-day as an addition to God's Seventh-day sabbath.'

A. The priests call it a sabbath, and you call it a First-day, and you would have a sabbath besides. Now this is your cover, but the life takes away all your shadows. It is true, the saints did meet together every first day of the week; and the saints do so, though they do not say it was a command. And so the apostles brought people off from observing days and times, and told them the body was Christ, and the sabbath was a shadow of good things to come. Thou mayst say, the apostle was the little horn that changed times; we find no where he commands the saints to observe it, but brings people, as you may read in the Romans, from the law, being justified by the law; for if they kept the sabbath they were justified; if not, they were condemned. So Christ the body, the end of types, figures, signs, and shadows, is the justification without the works of the law, and the sanctification itself, and sanctifies man to God. And so the christians no where, as you may read through the epistles, did observe the days, the shadows, who were believers in Christ, who owned the body.

P. Thou sayst, 'Since the blessed Creator celebrated the seventh day, man thinks to be wiser than his Maker, in altering and disobeying, pretending spiritual observances; poor worm, dust, and ashes. Christ, in expounding his own law, sums up all in this: be ye therefore perfect, as your heavenly Father is perfect, that is in quality, not in quantity.'

A. He that is perfect, as his heavenly Father is perfect, is perfect as

he is perfect. If thou or any have an ear to hear, let them hear; and lay away thy qualities and quantities, and take the words as they are. And all that are come into Christ, are come into life, from the dust and ashes, and are spiritual men. But they that talk of celebrating days, and sabbaths, who are celebrating signs and shadows, are in their own works, from the body of Christ, and keeping others there. Such, if they do not all the works contained in the law, are accursed.

P. And thou sayst, 'Christ confirms the Seventh-day sabbath, and assures us it shall continue, every jot and tittle, and Paul says he established the law, which cannot be ceremonial: therefore let such as slight the Seventh-day sabbath, take warning, and make sure work that it be not broken, in no point of the law, of which every jot and tittle is established by Christ and his apostles; when the Lord of the sabbath, and the saints, endeavoured to observe every jot and tittle of it to the end of the world, and our Redeemer particularly owns the sabbath, above all other days, by his works, and miracles, and great wonders on that day. And God forbid that saints should side with evil seducers, and reproach our saviour for putting on his glory on that day, but rather let that sabbath be celebrated.

A. Christ came not to break the law; the apostle said the law was good in its place, and he established it; yet the apostle says that the sabbath was a shadow, but the body was Christ, and he brings them to the law in the heart, in the mind, and there he established it. And Christ did not come to break one jot or tittle of it, but (mark) to fulfil it; and he said, 'not one jot or tittle of the law should be broken until fulfilled.' And Christ, who is the rest to the Jew, who had the sabbath day, a sign of rest, gave the people rest on that day often, that were bound, burthened, or wearied on that day; and Christ, who did give them rest on that day, and the apostle, who establishes the law, which was good in its place, neither of them doth bid keep the sabbath day. Christ doth not say, the sabbath day must be kept; and after him, the apostle nowhere commands it, but says it was a shadow, and the body was Christ. And so they that came to the body, Christ, in the days of the apostles, were come to the end of the shadows, in that age, in their day; and for example, thou may see it, for some did observe a day, and some did not, and they were not to judge one another about those things. And Christ giving rest on that day which the people were to rest on, was a figure of the everlasting rest, and of the restoration; who did the work of God on that day, and gave rest to the burthened on that day, that signifies an inward rest; for Christ was the rest, and Lord of the sabbath, the rest to the people of God. And they that celebrate the sabbath day, must celebrate a sign, and live in the shadow

that keeps them from the body, and so from the church, which Christ is the head of. And who are celebrating sabbaths must also bring their offerings, and then they must have the first priesthood to offer, and so deny the body that doth the will of God, the everlasting priesthood, and the one offering, and hold with the first covenant that must decay, in which those things stood; and deny the everlasting covenant, and him that blotted out ordinances, and ended types and shadows. And so Christ is the end of the law to every one that believes, in every jot, and tittle, and print of it; and the signs and shadows that were held up by the law, Christ is the end of; yet the life of the law, the power, remains, though the outward changing shadows and things, end, the body is that which ends them all.

P. Thou sayst, 'The sabbath was honoured with the conversion of souls on this day, and the day before did they break bread together.'

A. Was that the sabbath day that Christ and his disciples brake bread together on? Did the apostles and the saints establish the sabbath day, when they said, it was but a shadow, and brought them to the body, which is Christ?

P. Thou sayst, 'The sabbath is mentioned with new moons, and sacrifices; that the actions, baptism, and breaking of bread, are the signs of a Christian sabbath; it is high presumption to alter the word of God, in calling every day the Lord's sabbath, and honouring any other day as the sabbath. So if we be followers of God, as dear children, and take the spirit to be our guide, we must honour the sabbath with all holy devotion.'

A. The sabbath is mentioned with new moons and sacrifices, but the apostle says they were shadows of good things to come; when this is come, which was before the shadows were, which is the body, Christ, who was before days, new moons, or sacrifices were, the body, who be in that ends them all: and to that the apostle brought people, and not to the days. Now there were some brought them to observe days, and he was afraid of them that did observe them, and he brought them to the body, Christ, to whom all the angels did bow; for they that observe days, new moons, and sabbaths, and are worshipping of angels, neglecting the body, which is Christ, and this was for the satisfying of the flesh. And now what art thou satisfying, who art teaching to observe days, signs, and shadows, which the apostle brought people off, to the body, and to the head, Christ Jesus? and to worship God in spirit, and brought them into that that ended all shadows; for the devil will lurk in a shadow, or a type, or a sign, or figure, and creeps into those things, after the substance is come, to keep people from the body, and will persecute such as will not bend to the shadow, and come from the substance. And breaking bread, and baptism, are no sign of the sabbath day,

of the Jewish sabbath day. The sabbath was a figure of the rest, and sanctification of the creation; and breaking of bread among the saints was a figure of the bread, Christ, of which the saints eat, and live for ever. And the word of God cannot be altered, and the word of God cannot change; man may alter, but the word of God cannot be altered, but abides and lives for ever.

And the saints who come to the body, Christ, come to honour him who ends the sabbath, which is a sign, and a shadow; and such honour God the Redeemer and Creator, and Christ, by whom all things were created and made. And who are the dear children of God the apostle speaks of, he did not bring them into days, and to observe sabbaths, and signs, but brings them to the body, Christ, the Lord of the sabbath; and doth not set up that which thou calls devotion, in holding up the Jewish sabbath, on which they should rest, and which was a sign; the rest of the creation, and the rest of all mankind, cattle, and beasts; that God would restore and redeem all things by Christ, who is the word, and gives rest; and is the sanctification, and gives rest to the whole creation.

P. Thou sayst, 'This is the time of God's worship, observing the seventh day. Christian, look well to thy walkings, see that thou make all things according to the pattern in the mount.'

A. They that worship God, come into Christ, the truth, the body, who ends the sign and the shadow, and who is the end of Moses, who made a pattern, which was a figure of that which was to come, and he made it at the command of God. And Christians are not to make the pattern, which was showed to Moses in the mount, for while Moses is read, the veil is upon the hearts of Christians, and of all people whatsoever that are in the sign, shadows, and figures: the body is not seen, nor come to, which is Christ. And Paul, and the saints, the true Christians, worshipped God in spirit and in truth, who witnessed they were in the body, that ended the shadows, and types, and Moses, the law, and the prophets, in Christ Jesus, him by whom the world was made, who was before it was made; and a pattern is not the thing, there is the thing the pattern is of, and that ends the pattern and lives in the thing, and they need not have the pattern, for the pattern was made of a thing that was to come.

P. Thou sayst, 'if the apostle of the Gentiles, who was the rejecter of the ceremonies, did constantly celebrate the Seventh-day sabbath, then much more those apostles among the Jews: there is not a plainer precept in all the scriptures, than Paul's practice herein, for the Seventh-day sabbath. If we tread in the steps of Paul, he was but a man, and sometimes a very angry man, and he strictly requires all believers to follow his example, as he followed Christ, and certainly in observing the sabbath. And Paul reasoned with the Jews on the sabbath day, and

A. The sabbath was not before Adam was; and the apostles, that had the law of God written in their hearts, served the Lord God, he was their God, and they his people, who witnessed the end of the first covenant, which stood in ceremonies; and so shadows and signs are ceremonies. And the sabbath was spoken of before ceremonies were, that is true; but not as a command then, but when ceremonies came up in the days of Moses, the sabbath was given as a sign amongst the other signs, and a shadow amongst the other shadows; and he tells you plainly, if you will believe him, the body of all is Christ. And this sabbath, which was before ceremonies were given among them that had the ceremonies, a day of rest for cattle, man and beast, strangers and servants, which the body of this shadow and sign is the rest, that gives rest to all the creation, man and beast, stranger and servant, and so rest to the whole creation.

And the apostle was not antichrist, that said the body was Christ, and the sabbath was a shadow, and brought them off from days and from signs, types, and ceremonies, and from the first priesthood, first covenant and offerings, to the body Christ, that ended them all, and takes off the veil that is upon the hearts of people while Moses is read. Now they are the antichrists that are setting up signs and shadows, and bringing people from the body, which is Christ, the substance, and are keeping people in the observing of a day in which people should have rest for a day, the cattle rest for a day, servants rest for a day, not minding the substance, the body, Christ, who restores the creation into unity, as it was in the beginning; and gives rest to man and beast, servant, stranger, and cattle, and is rest to them all. They that are come to the body know the substance, the end of the sabbath-day's work.

But then again thou sayst in thy charge, 'ye may not do any work on that day.' How is it then that ye make fire through all your congregations? How is it you keep markets on the sabbath day, which God commanded? How is it that ox and horse bear burthens on that day, and you both? How is it that you gather sticks and make fires on that day, and gather your meat on that day, when meat was not to be gathered on that day, and he that gathered sticks was stoned to death? And how is it that ye profess a day, and do not observe it according to the day? Are ye not all hypocrites in this, professing that which ye do not practise? for by the law ye should be stoned to death, ye should die all. And how is it that you professors, likewise, that profess the first day to be the sabbath, yet will not go to your worships, abundance of you, except ye be drawn with horses? Why pollute you the sabbath day? ye are all polluters, according to your own words. And why gather ye your meat, and make fires on that day Keep it according to the law, and be not dissemblers and mockers.

God and man. If ye will keep a sabbath, go according to scripture and the law of God.

And the poor creatures must bear a burthen to lug you to your worships; and yet if a poor man be found but carrying a loaf of bread, or a burden of sticks to make him a fire, he is, it may be, fined for it. Now by the law of God, he should be stoned to death, and your horses should do no work on that day. And you will fine some for going to a meeting of the Lord's people, yet you must have your horses and coaches, and coachmen, and put them to labour to draw you to your worships; and so here is your confusion. And so you are judging one another in days, which was not the saints' work, nor the apostles,' who witnessed the body was Christ, and met together in him who was the end of days.

P. Whereas thou sayst, 'The sabbath is perpetual, and fenced above all other laws.'

A. If it had been perpetual, the apostle would not have said it was a sign, and that the body was Christ; but to the Jews that had the types, it was perpetual. By them it was highly to be observed; but Christ that ends the law, ends that, and the things that are in the law, the shadow and sign that are in the law, who was the body of it.

P. 'The Jews received the lively oracles from mount Sinai. Whether was it given us to be broken or kept, slighted or observed? If to be kept and observed, then we must either deny the Seventh-day sabbath to be one of mount Sinai's lively oracles, or deny Stephen's doctrine, delivered to the Jews. We must sanctify this lively oracle of the Seventh-day sabbath.'

A. Stephen preaches Christ, the end of the law, of types, figures, and shadows, who is the substance, and showed the Jews that they had not kept the law, in which were the shadows of Christ, and so Christ is the end of the law, and the signs, and the similitudes, and the days.

And Stephen saw the end; Hagar or Sinai is a mount in Arabia, and answers to Jerusalem which now is, and is in bondage with her children. Now read where you all are. But 'Jerusalem above is free, which is the mother of us all.' Now mark, us all, who are come to the body, Christ, the end of the signs, shadows, and figures, (Jerusalem below had types, had figures, had shadows, had signs,) when that resteth that is in bondage, Hagar with her children. And here you may come to know the allegory of these two covenants; and so who is come to the son, to the body, is come to the end of all shadows, and before any shadows were.

And Stephen held not up the shadows, but preached Christ, the end of them, only he judged the Jews that had not kept the law, which Christ is the end of to every one that believes. And Stephen was a

believer, and they accused him for speaking against the law and Moses, who witnessed the end of it.

P. Thou sayst, 'There is a conceit, that the disciples in assembling on the First-day, did celebrate the sabbath. And they were so far from believing that Christ was risen, that it seemed to them as idle tales. The First-day was finished before they believed, and so they could not have faith to do any such thing.'

A. The scriptures speak no such thing, and tell us no such conceit, that the disciples did celebrate the first-day to be the sabbath; but this is thine and your imaginations, got up among you that own not the body Christ, who ends all signs, types, and shadows. Christ was before days were, and who lives in him doth not celebrate days.

P. Thou sayst, 'John intends a single day, it is much like it was the sabbath day; and he speaks of the Lord's day, judgment day, and this he calls the day, and this day he must show unto John in the vision. The ancient Christians who call it the Lord's day, did never term it the sabbath. But religiously celebrated the Seventh-day with it.'

A. John doth not call it the sabbath day, nor did the Christians celebrate the sabbath with it, but said the old was signs and shadows, the body of them was Christ; but since the days of the apostles and the apostacy, ye have wanted the body Christ, and ye have fallen into the days; for Christ saw those that should come up, and draw people into the days. And the day of the Lord is light, and in the day of the Lord was John.

P. Thou sayst, 'Old things are passed away, and all things are become new.'

A. Then the sabbath was a thing, and it must pass away; and it was a rest, and we must have a new rest: and the sabbath was in the old time given as a sign, and a command, and given by God to be kept since the fall.

P. Thou sayst, 'There remains therefore the celebrating the sabbath to the people of God.'

A. But the scripture of the New Testament doth not say so. The apostle says, 'There remains therefore a rest for the people of God,' such as come off the signs to Christ the body, the soul's rest; there remains in him a rest for the people. And such as celebrate the sabbath, rest in the shadow, and do not come to the body Christ, and such are not the believers that do enter into the rest Christ. And such as rest in the sign and shadow, and there remain, celebrating the sabbath, come not into the body, Christ, the rest of God's people.

P. Thou sayst, 'Christ rested, or ceased from his great work, and entered into his rest, and this is laid down as a gospel reason why the

sabbath remains to the people of God. And he lays the believer under a double engagement to sanctify the Seventh-day sabbath.'

A. Christ speaks no such thing, nor the apostles either, that they should sanctify the Seventh-day, he speaks no such thing to the believers; but the apostle brings them off from the shadows, from the signs, and shows them the body of all, and he does not mention a double engagement; and the sabbath, the Jews were to rest on, which was death if not kept, was a figure of the redemption, Christ Jesus, the rest, who was put to death on the Sixth-day. Man was made on the Sixth-day, and he was put to death on the Sixth-day, and he was crucified through the means of them that had the shadows, the outward day, the outward rest, from which day they should have come, from the signs and shadows, to the body Christ, who was the rest and restoration of the creation.

P. And thou sayst, 'To hold forth the passage over of that rest which prevented the women from the application of their spices, that was the sabbath, and I am satisfied the Seventh-day is the sabbath day.'

A. Now though the women did rest on the sabbath day, and came with their spices on the First-day, there were many of them did question whether this was the man that should redeem Israel; and so that is no ground at all to hold up the Jews' types and shadows, for Peter denied him; therefore that is no ground. But what did they do after the holy ghost was come to endue them with power from on high? And what says Paul? he brings them off from the signs and shadows to Christ the body. Though there is much more to be said to this; for while the questioning stands, the questioning part doth pertain to the shadows and types, which the body ends, and with that is felt and seen, in which there is no changing, nor shadow, nor variableness, nor altering, and that overthrows the questioner, unbeliever, stumbler. The great stumbler was the Jew that was resting in the shadows, types, and signs, he stood against the body Christ Jesus.

P. Whereas thou sayst, 'The Seventh-day sabbath is one of the lively oracles Israel received from Sinai, given to us. O christian! remember it, and love it in thy bosom.'

A. Here thou wouldst bring the children from her mother above, which is Jerusalem, to Jerusalem below, and Sinai, and so to Hagar, into the shadow; but the christians witnessed the end of the shadows and sabbaths, and witnessed the body Christ Jesus, and Jerusalem that is above, and came to Christ, the end of the law, and into God by him, from whom the law came. And so christians that have Christ within them, cannot put signs in their bosoms; no type, shadow, or figure in their bosom; and cannot touch the doctrines, commandments, and ordinances of men, which have a show of wisdom in the will-worship; and the

Jew, the outward Jew, had types, shadows and figures; the Jews inward witnessed the substance, who are the true christians, the law in their hearts, and circumcision there, and the end of the law they came into, and entered into the rest, Christ Jesus, that is not an outward Seventh-day; but entered into rest, 'ceased from their works as God did from his;' these that enter into rest, cease from their own works, and the type, the figure, the Seventh-day sabbath. 'Do no work, thou, nor strangers, nor the cattle,' and so the sabbath was a rest from all. This was a type, and God gave them the sabbath for a sign, (who hath ceased from his own works, enters into his rest,) a figure of the restoration of the creation—of Christ, the rest, the restorer, redeemer, and saviour, that brings peace on earth. And so they that believe have entered into him, into the rest Christ, the rest to all wearied souls, who helps all creatures upon the earth, man and beast, and destroys the cause of all oppression; and so many are come from Hagar. And though the Seventh-day in the law was a rule among the Jews, a true type, yet the apostle that preaches Christ, the end of the law, brings people to the body, Christ.

P. Thou sayst, 'Circumcision nor uncircumcision, but keeping the commands of God, viz. of sanctifying God's sabbath.' And thou sayst, 'The seventh angel sounded forth the ancient of glory, the Lord's sabbath, swearing that time should be no longer.'

A. Circumcision was a command of God, and so was the sabbath, and they that love God, keep his commandments. And did not the apostle bring people off circumcision, and from the signs and shadows, the sabbath days, and told them the body was Christ? And were not offerings and sacrifices the commands of God? Now they that love God, keep his commands, and those are believers that have passed from death to life, and have come to the end of the law and the prophets. And the angel in the Revelations, makes no mention of a sabbath there; but many are come to witness him to whom the angels must bow down, who saw the end of time, and the beginning of time, and the supper of the Lord, and the rest, and the temple of God with them, and heavenly Jerusalem 'come down from above.'

P. Thou sayst, 'It cannot be but God's people must bethink themselves of this doctrine delivered by Stephen, to the sanctification of the Lord of the sabbath.'

A. Stephen no where mentions the sabbath day in his examination, though he judged the Jews for not keeping the law, which they had received, but persecuted the Just One: so he preached the substance, Christ, the end of the law, and said they had not kept the law, but turned against the Just, and persecuted him. He did not establish the

no transgression, and the extent is le

A. How now, must the beast bear ture say that thou wast to ride upon work then? He says, 'Thou shalt do shalt thou labour, and do all thou l sabbaths, and set up the old sabbath, a law of God, with the law of God you do not fulfil it in every point; and t of the law, to them he is the body, v

P. Thou sayst, 'That the Jews th sabbath day, this was mentioned of th not christians, and so not in danger of God, that we should not turn our When the six days are done, be sure lute the sabbath.'

A. And dost not thou confound th pollute it, and sayst, it is the ceremo they that gathered sticks, and made not they pollute it? And dost not christians, and they were not in dan thou taught them to break the law an and so hast overthrown all thy doct thyself? And doth not he that goes o fire, turn his foot from the sabbath? sticks, broke the sabbath day, and wa no fire, no meat, no burthens were t figure of the everlasting rest, where

A. The disciples of Christ, the law was not made for them that came to witness Christ the end of the law; for they said plainly, 'the law was not made for the righteous.' And 'Christ is the end of the law to them that believe for righteousness' sake.' And the Quakers witness Christ, the end of the law, for their rule of righteousness, and do not pervert the scriptures, but are the believers in him who ends the law, and who was before it was, and is the body which ends the types, shadows, and figures; and they that draw people under the law, and the types, and shadows, and figures from the light within, do not know law or gospel; for the law is light, and the gospel is the power of God, and such as witness Christ the end of the law, witness the end of the sabbath.

P. Thou sayst, 'Among all God's laws, none sets the soul more at liberty than the fourth lively oracle.'

A. And yet thou sayst, men may make a fire and not be stoned, and so thou teachest to break it; and thy horse may bear a burden. And so dost not thou pollute it here, and destroy thy own soul by thy own judgment? But I tell thee, Christ is the bishop of the soul, who ends the law, and brings the law within, into the mind and heart: so now the soul being subject to the higher power, the power by which all the changeable things are held up, that power remains when all the changeable fails, and decays, and ends, and the soul witnesses that, and the body of Christ, the power, stands.

P. The sabbath 'was intended to righteous Stephen and all his followers, and is designed to all persons, to whom the supper is joined; the sabbath is a precept, ancient and universal, both for Adam a public person, and for all his posterity, but none can sanctify the sabbath saving Christ's disciples.'

A. Stephen suffered death for witnessing against the shadows, and witnessing the substance, and the apostle no where joins the sabbath with the supper, but Stephen saw Christ the body, in whom was the rest, in whom he entered; and the saints that come to sup with the Lord, and are supping with him, come into the body, which is the end of all types, and shadows, and signs, as are sabbaths, and have seen them flee away, and are come to the beginning, before the world was made, him who was before signs, shadows, and types were.

The sabbath was not given to Adam in the beginning, who had the dominion over all creatures living, but to Adam's posterity in the fall, a sign when they came to receive the law of God, the types, and shadows, and figures, which they were to rest on, a sign of rest. But when Christ came he gave rest to the day from the inward burdens that men were bound under; the apostle that preached him who was the body, that took off the nature which caused the oppression and transgression,

P. Thou sayst, 'There are alread
sabbath breakers, against the oracle
might against it, in the birth upon
great sinners, but I tell you, except
perish. 'And thou compares them to t
go from the sabbath of the Lord.'

A. This thou mightest turn upon
ple off from types, figures, signs and
to the end of the law, and told the
[mark] 'all things become new.'
thing? What! a new sabbath then?
secuted, for witnessing the body Ch
in the wallowing mire like swine, a
the husk, who go into the signs an
Christ, the life, the substance, and co
hold not the head. And so they s
mire, and wallow there, and are satisf
worshipping angels, will-worshippers

P. Thou sayst, 'The seventh day i
by precept and precedent, for God's
unchangeableness of the Seventh-day

A. It was so to the Jews in their
the generation where they were, and
the offerings; but Christ by whom th
offerings, who is the rest to weary so
is the everlasting rest, and restores t
signs given as a sign and shadow of

Christ, and acquaintance with Christ, the sabbath opens the door of the holy of holies, and is as a spring of spiritual joys.'

A. In the time of the law and prophets, they were crying up new moons, and sabbaths, which were shadows, types, and signs: but the saints denied themselves, and were come to the body, and did not set up weekly duties of the holy sabbath, but said they were shadows, and came to see the end of sabbaths, and new moons, and witnessed the body, Christ, who was before the day was made, in whom is the rest. And the christians who are complaining for want of spiritual enjoyments, and acquaintance with Christ, are such as are among you that are in the shadows, and come not to the body Christ, in whom there is communion and life; for the body is the light of the world: the body is the life given for the life of the world in whom there is rest, yea, to them that had the true sabbath, which was the sign they were to rest on. A sign, a shadow, is of something that is to come; therefore the sign and shadow is not the thing; and they that live upon the sign and shadow, and cry them up, keep from the door of holies where all the springs of spiritual joys are, in which all the signs, and shadows, and types, and figures ended, in Christ, who was before they were; in Christ, by whom the world was made, before shadows and types were. And a great deal more confusion is there in thy book not worth mentioning, but will fall into the mire and the dirt with thyself. Therefore now thou hast time, prize it, and give over deceiving the people; for thou art wallowing in the mire thou speaks of, and would bring people thither, into the shadows from Christ, the body, the substance, and life.

John Burton, and John Bunyan, who call themselves ministers of the gospel, in their book called, 'Some Gospel truths opened.' Their principles are as followeth.

P. They say, 'To witness Christ manifest in our flesh, is to deny Christ come in the flesh.' And say, 'that Christ saith he shall be absent from his apostles touching his body.'

A. Contrary to Christ, who said that they might eat his flesh; and contrary to the apostle, who said that they were of his flesh and bone. So they do not divide the word aright. And to witness Christ within is not to deny him come in the flesh, but to witness him, and such are not absent from him.

P. And they say, 'Others have been depending upon something that they call the righteousness of Christ within, and Christ within them;'

and this they say 'is opposite to Christ without,' and this they call 'the spirit of the devil.'

A. Which is not agreeable to the apostle's doctrine, but contrary to the apostle, who said, 'he was manifest in his flesh, to condemn sin in the flesh, that he through him might become the righteousness of God.' And this is not opposite to Christ that died at Jerusalem; but it is the same that is manifest, and not the spirit of the devil, but that which destroys him; for the devil and reprobates may talk of him without, but the apostle said, that Jesus Christ was in them (that is, the Emmanuel, God with us) except they were reprobates, and none know righteousness but within.

P. And they say, 'This is one of the devil's lies, to deceive, to bid people follow the light.'

A. That is contrary to the prophets, Christ, and the apostles, who bid them walk in the light; and Christ, who bids them believe in the light. And 'I will give him for a covenant of light, a leader of the people.' And Christ said, 'I am the light; he that followeth me shall not walk in darkness, but shall have the light of life:' and that is the devil and the liar that leads people from the light, for he abode not in it.

P. They say, 'Faith is not perfect in respect of its degree and measure in us.'

A. The faith of God is the gift of God, and it is perfect in us in its measure and degree, though thy measure and degree are not perfect; and here thou hast tried thy faith and thy gift, which is not perfect, for the gift of God is perfect.

P. And yet they say, 'The work of this faith is for purifying and justifying, and not perfect in the degree and measure of it in us.'

A. Can an imperfect thing purify and justify? And doth not the scripture speak of one faith that gives victory? And doth not the apostle say, that faith abides? And can that abide which is not perfect? And Christ saith, 'He that hath faith as a grain of mustard seed, shall remove mountains,' and is not that perfect? Now here all men may see if you, who call yourselves ministers, divide the word aright. We say, faith is perfect in the least measure and degree, the righteousness of faith, Rom. x. And it is that with which men please God, which faith works by love, and so brings off the works of the law, by which faith men are justified, which is in the heart.

P. They say, 'It is a manifestation of the deluding of poor souls, to hold forth a crucified Christ within, risen within, ascended within, and scriptures within,' and say, 'this is a new gospel.'

A. If Christ that is crucified be not within, and Christ that is risen be not within, I say that you all are reprobates; and if the scripture be

not within, which was spoken forth from within, you all want the spirit that gave it forth, and Christ the substance of it, and you have not eaten his flesh, neither are you of his bone; and this is not opposite to Jesus Christ without, that died at Jerusalem, but the same; for they who eat his flesh have it within them, and this is not a new gospel.

P. And they say, 'False Christs have a new false faith to apprehend this crucified Christ within.'

A. Which is contrary to the faith of the apostles, who preached Christ that is crucified within, and not another, him that was raised up from the dead, was risen, that Lord Jesus Christ within, 'the same yesterday, to-day, and for ever,' by whom the world was made, glorified with the Father before the world began. It was he that was manifest in the saints that was, and is, and not another, for the other is the antichrist.

P. And they say, 'It is a scripture of the devil's making to apprehend this crucified Christ within.'

A. Now I say, if there be any other Christ but he that was crucified within, he is the false Christ; and the scripture holds forth this, and the devil never made it, but he and his messengers are against it. And he that hath not this Christ that was risen and crucified within, is a reprobate, though devils and reprobates may make a talk of him without.

P. They say, 'The light of revelation renders God's Christ odious.'

A. None know the son of God but by revelation, and with the light, and they are those that render Christ odious that are out of the light of revelation of the son, as the Pharisees did, and as now the beast and false prophets do, in making war against the saints in light, and the Lamb; but the Lamb and the saints shall get the victory: glory to the Highest. They that walk in the light are not opposite to Christ, but to the beast and the false prophets, but are in unity with the son, and with the Father.

P. And they say, 'What a sad doctrine is that which saith, follow the light with which Christ hath enlightened all who come into the world.'

A. This is contrary to the apostle's doctrine, who was to go into all nations to turn people from darkness to light, and preach the new covenant to Jews and Gentiles, 'the salvation to the ends of the earth, a leader of the people;' and contrary to the apostle's doctrine, who bid the saints walk in the light, 'and they should have fellowship one with another,' and so not sad, but fellowship. But thou and you that are apostates, are gone from this light, and that which doth make manifest is light, and with it are you that are apostates from it, seen. And you follow not the light that every one is enlightened with that comes into the world, and so are out of unity one with another, and fellowship with the son, and with the Father, and are out of his covenant,

A. Were not all the scriptures fr
not there before they came out? An
spirit within that gave it forth, be
ture without, given forth from the
was not the apostles' and Christ's
the law in the heart, and the wo
within, and the spirit within, leadi
Father speaking in you, and Chris
scripture of truth? and are not all
without, and not within?

P. And they say, 'But this is the
ple may attain a more excellent way
to them from the light within them

A. I never read such a doctrin
should follow that which the light
know he did not; for he is out of
known within; for the light which
glory of God in the face of Jesus
changed from glory to glory, till the
this the light makes known within.

P. And they say, 'God hath a Ch
whatsoever, whether they be spirits

A. God's Christ is not distinct fr
he is within them; nor distinct from
ness him: and 'God was in Christ,
who is the head of every creature.
it is manifest in his sight;' and he is

the law have the righteousness of God revealed in them from faith to faith, which the just live by, and Christ revealed in them, as the apostle witnessed, whereby they have eternal life.

P. And they say, 'The Quakers would obtain salvation by the obedience of Christ, the law which gives the knowledge of sin.'

A. The Quakers' obedience is Christ, God's righteousness, the end of the law, which makes them free from the law of sin and death: Christ the seed, the second Adam.

P. They say, 'Now every man that cometh into the world receives a light from Christ as he is God, which light is conscience, and this will show a man that there is a God, and discover the eternal God, which some falsely call Christ.'

A. Christ saith, 'I am the light of the world,' and he doth 'enlighten every man that cometh into the world,' as saith John; and doth not say that it is conscience, for the light was before conscience was; which shows thy ignorance: not knowing what conscience is. For conscience was since the world; but light was before the world was made, and he that doth evil hates the light; and so conscience is seared, and so light condemns. And the light which every man that cometh into the world is enlightened with, is God's covenant to Jews and Gentiles, and his salvation to the ends of the earth. So you have given Christ a new name, that call him conscience, contrary to scripture; and is conscience that may be seared, eternal? and will that show that which is eternal? will conscience blot out sin and transgression? Christ will, God's covenant, that doth enlighten every man that cometh into the world, believing in which light, they serve Christ the author of their faith, which faith is a mystery held in a pure conscience.

P. And they say, 'that every man hath not the spirit of Christ; and he brings Jude to prove it.'

A. That proves that they had it, but went from it; and the spirit that leads the disciples reproves the world.

P. John Burton saith, 'John Bunyan is furnished with spiritual gifts, which gifts the ministers of Christ must have, whether learned or unlearned as to human. And John Bunyan's preaching, he saith, is not by human art; yet he saith Christ is human.'

A. The scripture hath neither taught John Burton nor John Bunyan this language, to say this knowledge is not human, and yet to affirm Christ is human, is to say thy knowledge is not from Christ. But we shall try his gifts whether they are from God, and whether or not he divides the word aright, and whether they are agreeable to the scripture, who fills up his book with mentioning the word human twenty times over. Human is from the earth; to say Christ is human, thy knowledge is from the ground, earthy, and he hath no scripture for it.

P. He saith, 'that the soul is immortal.' And he saith, 'It is the devil that keeps people to live and die in their sins;' and 'he that cries free grace through the death of the man Christ Jesus; that sinners do attain to eternal life. And to deny his own righteousness, he saith, is a notion, and saith he is empty of sanctified grace.'

A. The grace that comes from Christ seasons the heart, and the words are sanctified, and this is not a notion, but all are in the notion that speak of the thing, and are out of the grace and salvation. And you that believe people must have sin, whilst they are upon the earth, are they that keep people in their sins, and so thou hast judged thyself to be the minister of sin, as thou mayst read the fruits in thy own book.

P. John Bunyan saith, 'he that confesseth Christ came in the flesh, and was crucified, taken from the cross, and has risen, he that believes this is not antichrist.'

A. The pope, and all the profane people in Christendom called Christians, will confess this in the form without them, and they that deny the power, (for Christ is the power of God,) and that I say is antichrist, he that hath not Christ in him is a reprobate. And so thou wouldst make thyself, and all professors, the pope and all hirelings, not to be antichrist, and are all on heaps one amongst another: that is a mark of antichrist: though they may have all in the form, Christ and the prophets' words: who deny the power, yet confess Christ without; he that denies the power, denies Christ, and so he is antichrist who denies the light which Christ hath enlightened him withal.

P. 'Man at his coming into the world hath conscience, but he hath not the spirit of Christ.'

A. Man at his coming into the world hath a light from Christ, him by whom the world was made, which is more than conscience; but he that hates the light abides in darkness, and so is not like to receive the spirit, but is reproved with it.

P. They say, 'They that are carried away by the convictions of conscience, are misinformed by the devil.'

A. This light that doth enlighten every man that cometh into the world, which he calls conscience, teaching and misinforming by the devil, is the light that doth enlighten every man that cometh into the world, that through it they might believe; and is not conscience. And 'he that believes hath the witness in himself,' and all may hear the son, and confess him to the glory of God; and therefore are enlightened by him who was glorified with the Father before the world began. And Christ bids them believe in the light, which believing in, they have the light of life, but he that believes not is condemned already; and they that hate the light are they that are misinformed by the devil.

P. Now they say, 'He converts a new birth, persuading them it is wrought by following the light, and this he says is like Baal's priests.'

A. That is contrary to Christ, who saith, 'I am the light, and he that followeth me shall not walk in the darkness, but shall have the light of life.' He that believes in the light shall become a child of the light, and this is far above Baal's priests, and all that hate it hate Christ, and these are Baal's priests that hate the light.

P. And they say, 'that the spirit of Christ convinceth of sin,' and yet they say 'all have it not,' and yet 'it shall convince and reprove the world.'

A. Now it is one thing to be reproved, and another thing to receive that which doth reprove; for the believer in the light is led by the spirit of truth into all truth, and he that believes not in the light, is with the spirit of truth reproved.

P. They say, 'For one to be convinced of his sins against the law, and have some power against them,' these they call 'miserable blind Pharisees.'

A. They that were blind Pharisees, transgressed the law of God, lived out of the power, and that which convinced of the transgression of the law: so they said and did not, and wo was pronounced against them, and so judgment came to be neglected, and the doers of the law were justified, and not called blind Pharisees. And the law was in its place, but Christ is the end of the law for righteousness' sake, to them that believe; and those were not called blind Pharisees who followed that which showed them the transgression of the law, for those were the doers.

P. They say, 'The spirit shall convince all men and women sufficiently of that righteousness which Christ fulfilled.'

A. That which doth convince of righteousness, all men and women, as thou confessest, if they believe in the light which Christ hath enlightened them withal, it will lead them from their own righteousness, and be their teacher, and they come to be taught of God.

P. They say, 'The light convinceth of sin against the law, but will not show a soul a saviour or deliverer.'

A. That is contrary to the apostle, who saith, 'the light that shined in their hearts will give the light of the knowledge of the glory of God in the face of Jesus Christ,' who is the saviour; and 'he shall be my salvation to the ends of the earth,' the covenant to Jews and Gentiles.

P. They say, 'The light will not show a man his lost condition, nor the righteousness, blood, death, resurrection, and intercession of Jesus Christ.'

A. There is nothing makes manifest but light. And none know

the blood, death, righteousness, and resurrection of Jesus Christ, but with the light which comes from Jesus Christ, who hath enlightened every man that cometh into the world, and that is it shall give every man assurance that he is raised from the dead; the light of the body is the eye, that lets see salvation.

P. They say, 'Christ went away into heaven from his disciples, and so is not within them.'

A. Did not he say he would come again to them? did he not say he was in them, 'I in you?' and did not the apostle say Christ was in them, the hope of glory, except they were reprobates? was not he revealed in the apostle, and so in him? and did not the apostle preach Christ within? and you preach Christ without.

P. They say, 'that those believers that are in the body now at this day, are absent from the Lord.'

A. Doth not the apostle say, that Christ is in them except they be reprobates, and that he is in them the hope of glory, and they have fellowship with God, and God will dwell in them, and walk in them? And he that believes, believes in him, in Christ, so is not absent.

P. And they say, 'He is absent from them, as touching his flesh.'

A. Doth not the apostle say that they are of his flesh, and of his bone, and he that eats not his flesh, hath no life in him, and they sit in heavenly places with him? and he that eats his flesh hath it within him.

P. They say, 'that there is not any heaven within, into which the man Christ is ascended; nor can any man contain a man four foot long?'

A. Christ is a mystery, and is not he to be revealed within, who is a mystery? he who did ascend to be revealed and made manifest in his saints, in flesh and spirit, he that did descend; who is now manifested, that the world wonders at, who is ascended far above the heavens, who is the saints' life, living bread, and drink. And where ever used the ministers of Christ any such expressions as thou dost? which shows that Christ is yet to thee a mystery.

P. They say, 'Stars falling from heaven, are professors falling from the faith to the earth.'

A. This is fulfilled upon you all, who have given judgment upon yourselves; and so you are from the faith in which is the unity, in which men please God and have victory over the world; and this you may read since the days of the apostle, who are fallen all down into the earth for money and stipends.

P. They say, 'that God hath given assurance to all men, and commands all to repent every where, in that he will judge the world in righteousness by the man Christ Jesus.'

A. Every man that cometh into the world is enlightened by Christ the light of the world, him by whom it was made, who will give them a reward according to their works that deny his light, and are found in the works of darkness.

P. They say, 'that the end of Christ's coming is, that the people of God should shine as the sun, and the cause that hinders them from shining is the body of death.'

A. The righteous and the saints come to witness the body of sin put off, and thank God, who hath given them victory, and come into the second Adam, the Lord from heaven, (out of the first Adam,) where the shining state is witnessed, the holy mount of God, the city that cannot be hid.

P. They say, 'If a man's obedience flow not from the faith, it is but sin in the sight of the great God.'

A. And yet they say, faith is not perfect in the measure and degree!

P. And they say, 'Four times Christ ascended away from his disciples, and was not in them.'

A. And Christ said, 'I in you, and you in me;' and that he would come and dwell in them, and make his abode with them, which the apostles came to witness, and sat with him in heavenly places.

P. They say, 'That the man Christ that was crucified, his body is now in the presence of his Father, absent from his people, as touching his bodily presence.'

A. Doth not the apostle say he is the head of the church? And doth not the apostle say, they are of his flesh and bone, and sit with him in heavenly places, with Christ. And Christ saith, they must eat his flesh, and he is in them.

P. And they say, 'That Christ is absent from the saints in the world, is clear.'

A. When the apostle saith, Christ was in the saints; and 'Christ in you the hope of glory.' And the apostle said he had revealed the son in him. And 'he that hath not the son of God hath not life.' And after, the same Christ which was crucified and risen, came to be manifest in his saints, and not another. And so the saints come to feed upon his flesh, and drink his blood which is their life, which body Christ gives for the life of the world, and which blood appeaseth the wrath of the Almighty. And as for the rest of John Burton and John Bunyan's lies and slanders, they are not worth mentioning; but the scriptures are owned. And John, art thou finding fault, because men wear no hat-bands, and eat and drink bread and water, and cast by their pride? Now thou mayst see who thou hast taken part with, and who is the scoffer, and showest thyself, and who is thy master, short of all good. And as for all your bad names, and misconstruing

of scriptures, it will come upon yourselves. And thou hast shown in all thy book, that thou art not able to divide the word aright, nor an instructer of babes.

P. And thou sayst, 'that Christ died for the sins of the elect.'

A. And the scripture saith, he was an offering for the sins of the whole world; and who shall lay charge to God's elect whom he justifies.

P. And thou speaks of God 'destroying men for their ignorance,' and 'they shall find no favour in the day of judgment.'

A. Whereas the scripture saith, 'the time of ignorance God winked at, but now he commands all men every where to repent,' and 'every man that cometh into the world is enlightened.' And the spirit of truth shall 'reprove the world of sin, of righteousness, and of judgment,' which leads believers into all truth. And 'the grace of God which brings salvation hath appeared to all men,' but they turn it into wantonness, which is the saints' teacher. And this shall make every tongue to confess to the glory of God, and every knee to bow at his name, which is the Emmanuel; and so none shall plead ignorance, as thou said, who art in the ignorance thyself, but inexcusable, because convicted. And thou hast rejected the tender mercies, who hast lifted up thyself against the saints and the Lamb; but a stone is set over thy head that shall grind thee to powder, and the saints shall have the victory, and the kingdom that is an everlasting kingdom. The witness in thy conscience shall witness against thee for all thy hard speeches, and let thee know that you and thou had better have been silent, than to fight against the Lord, the Lamb and his saints: that is the word of the Lord God to thee and you all. When ye are judged, the witness in all your consciences shall answer.

W. P's. principles, in his book entitled, 'According to truth, that quakes not, trembles not, nor quails.'

P. They say, 'If the apostles had been put to preach upon a short text, or methodically, as by a long practice in the church, is expected from us, they might oft times have studied for it.'

A. In this you have showed your spirits, and made manifest you are void of the revelation from God, and your ignorance of the scriptures; for the holy ghost shall not speak of itself, but take of his. And the apostles, what they had seen and heard they declared. And Christ, what he had received of the Father, he declared. And the spirit is that which speaks in the church, and it shows the fulfilling of the

scriptures, and it keeps not people long in texts, as the world doth, that wrests scriptures up and down, and keeps people in sects. And so, there is the spirit leading into all truth, and the spirit of the Father speaking within, and the holy ghost that moved men to give forth scripture, that teacheth to divide the word aright, which is the spirit of prophecy in the church, not studying.

P. They say, 'Every man that hath the spirit in some measure, doth not attain to the great height and degree that they did that gave forth scriptures, therefore may not lawfully and infallibly teach as they did.'

A. Every man that hath a measure of the spirit of God, in the least measure or degree, it is infallible, and so far may they teach infallibly, and know scriptures; but they cannot know all scriptures, but as they attain to the full measure of the spirit of the prophets and apostles, and to the measure, and stature, and fulness of Christ. And if they do not attain to all this, they are not able to know all the scriptures; and the work of the ministers of God was to bring people to this, to the measure, and stature, and fulness of Christ; and the apostle saith, 'Let every one minister as he hath received the grace.' And take heed of any of you going beyond your measure. And they that deny the grace of God appearing to all men, cannot minister.

P. They say, 'The greater part of professors in the visible church were, and always are, earthly minded, nor can rightly value spiritual and heavenly things.'

A. In this you and your ministers have showed your fruits like Balaam's, which wither and are earthly; such as Jude speaks of, that separated themselves, sensual, and had not the spirit, but went forth from the apostles, that were got up since the days of the apostles, church and ministry, like priest, like people; and to be such as were coming up before the apostles' decease, as he speaks of in Timothy, who minded earthly things;' like teacher, like people; that pierced themselves through with many hurtful lusts. While they coveted after money, they lost the faith, and so came people to be all on heaps (out of unity) in the earth, being out of the faith of God's elect. So this is all in the apostacy since the apostles.

P. And he saith, 'that he is not a hireling that takes wages. The wages are allotted to him for his work.'

A. But do not all you preach for hire? and is it not for hire you preach? Now the least in the truth may see you. Is there ever a priest in the nation but he is hired to work, or if he have it not, he will not stay? Now to prove that you do preach for hire; where there are many steeple-houses in many parishes that have no priest, thither you go not, because there is but a little benefice, and they have souls as well

as others; and where there is an agreement for so much a year, thither you go; is not this for hire? And so the prophet's words are fulfilled, 'the priests preach for hire.' And all these great sums of money which have lifted you up, and a great deal of it has been gathered out of poor men's labours; this hath been the undoing of you all and of nations, and many poor people, because they cannot put into your mouths. But now is God come to judgment upon you all apostates, in the apostacy.

P. And thou calls the steeple-house a church.

A. Which is the church that is come up since the days of the apostles, in the apostacy; for the church is the people of God, the elect seed, which Christ is the head of, who in the midst of this church doth sing praises, which is the pillar and ground of truth, without spot or wrinkle. Whereas the steeple-house you call your church, will spot, wrinkle, and blemish, and decay, and fall down, and wicked men may prevail against it; but the gates of hell cannot prevail against that church which is built upon the rock.

P. And thou sayst, 'Thou dost not speak in that degree of the holy ghost as the prophets and apostles did that spoke forth scriptures.'

A. Then thou must take heed of exalting thyself above thy measure; for thou canst not know scripture, but by the same degree of the spirit the prophets and apostles had.

P. And he saith, 'He hath no command in scripture to sprinkle infants, and he holds it not absolutely necessary, and he hath no command in scripture against it, and he hath a commandment of the governors, and so he is subject to every ordinance of man.'

A. An ordinance of man that is of absolute necessity, consider what it is! and that which the scripture no where commands, nor thou hast any example for, consider what that is! And as to saying the scripture no where forbids it, it forbids all the traditions and doctrines of men: so that is judged by the spirit of God that is set up by men.

P. Thou sayst, 'The Lord may, with the outward washing, give the spirit to the child.'

A. Can man receive the spirit of God by following traditions of men and outward things? Were not they all from it, and from the spirit? and doth it not judge them for setting up such things as God never commanded?

P. And he speaks of 'David's Psalms given to the world suitably.'

A. The world must repent and be in the spirit, (for it lies in wickedness,) before they can know David's singing; for the prophet saith, their songs must be turned into howling, and David's condition is not the world's.

P. He saith, 'men may respect persons in their places.'

A. That is contrary to the apostle, who said, God was without respect of persons, and that the Gentiles should be accepted as well as the Jews. He that doth righteousness is accepted with God; who holds the faith of Christ it is without respect of persons, it is in the unity, and they that are out of that, are out of the unity. So thou who hast pleaded for that, art out of his doctrine. 'He that respects persons commits sin, and is convinced of the law as a transgressor,' saith the apostle. W. P. thy works are tried and weighed, and found too light, and condemned for the fire, as the witness in thy conscience shall answer; but now in thy security thou art asleep, but the wrath of the Lamb shall find thee out.

And as for all the lies and slanders thou heaps up in thy book, they are not worth mentioning, but will come upon thy own self, for they are thine own covering, which are judged, the witness in thee shall answer.

The Elders and Messengers of the several Churches of Ilston, Abergevenny, Tredingnoge, Caermarthen, Hereford, Bredwerden, Cledacke, and Liangors, meeting at Brecknocke, whose book is titled, 'An Antidote against the Infections of the Times.'

Who have shown yourselves full of poison, and such as infect the times, but with the spirit of truth ye are comprehended and judged. Your principles are as followeth.

P. You say, you are 'conceived in sin, and brought forth in iniquity.' Psalm li. 1.

A. David doth not say, 'you who were conceived in sin,' but 'I;' and W. P. saith, 'John was sanctified from the womb;' and the scripture speaks of such as were sanctified from the womb, and children that were clean. And so you do not speak as elders and messengers of true churches, or men dividing the word aright; but you are one against another, though you are all against them you call Quakers; that are in the truth.

P. They say, 'they observe the design of Satan to cast down the walls of Sion, and to remove the living stones thereof from the sure foundation, the rock of ages, the Lord Jesus Christ, and draw them to build upon the sands.'

A. Is this likely that the elect should be deceived? that living stones should be drawn from the sure foundation, the rock of ages, the Lord Jesus Christ? For these living stones to be built upon the sand, and drawn from the rock of ages, doth not sound like the doctrine of men

of understanding; for the living stones are the spiritual household, and the royal priesthood; and theirs is the foundation that stands sure, the rock which the gates of hell cannot prevail against. You in your notions should let living stones alone, for none can pluck them out of the Father's hand.

P. And they say, 'No man can redeem the soul of his brother.'

A. Solomon saith, 'The fruits of the righteous is a tree of life; and he that wins souls is wise.' And 'he that saves a man from his evil ways, saves a soul from a multitude of sins.' Again thou sayst, 'No man, the greatest of men, can redeem the soul of his brother.' Ye should not have left out Christ the saviour, the redeemer, the man Christ Jesus, the elder brother; so you are a company of blind pastors, contrary to them that gave forth scriptures.

P. 'To say heaven and glory are in man, which were before man was, they are sottish and blind.'

A. There are none have a glory and a heaven but within them, which was before man had a being.

P. 'Wherefore, take heed of depending upon any righteousness within you, or any righteousness done by you.'

A. This is a strange doctrine, that men must take heed of any righteousness done by them, or within them! This is contrary to scripture, which saith, the kingdom of heaven is within, that stands in righteousness, peace, and joy in the holy ghost. And the fruits of the spirit are righteousness and goodness; and this is that which ends the righteousness of the law. And 'He that doth righteousness is righteous, and Christ, the righteousness of God, is with them.'

P. 'Man hath received a light from Christ as a creature, but not as a redeemer.'

A. That is false; for whosoever hath received a light from Christ, hath received a redeemer, and a saviour, and he that doth believe in it is saved, and he that doth not is condemned.

P. And they say, 'If you love your souls, beware of such delusions, lest ye perish eternally, that say it is the true light that enlightens every man that cometh into the world, and that following it, it is sufficient to bring men to heaven; which light is natural reason and conscience.'

A. The light that every man that cometh into the world is enlightened withal, cometh from the salvation, Christ, who is the way to the Father, whose throne is in heaven; and Christ saith, 'Believe in the light, that ye may become the children of the light,' and 'he that believes in the light shall not come into condemnation.' All men are enlightened, that through the light they might believe. So you are not able to divide the word aright, and all that are from this light, are 'lo

here, lo there:' and so are in the natural reason and conscience, which the light is not; the light was before they were.

P. They say, 'None should ever have known a justification or a sanctification, if it had not been written.'

A. I do believe you had not, but here you have laid aside the holy ghost: how knew they before they gave scripture forth? Here thou hast denied revelation of the spirit; for though a man has all the writings, yet he knows nothing of God, but by the spirit of God, and the light which comes from him; nor of sanctification, nor justification, which is Christ.

P. You say, 'You are fallen into the last times prophesied of by Christ,' and you are 'to contend earnestly for the faith once delivered to the saints.'

A. The faith once delivered to the saints, ye are out of, in respecting persons, and are apostates from it; and the last times which Christ spoke of that should come, John saw were come, when the false prophets which Christ prophesied of, were come, who went forth from the apostles, who, since their days, the world went after; and now from them is the Lord God bringing his people to the rock of ages, into the faith they are out of.

P. 'Foolish man would have his righteousness in himself.'

A. Every one that hath Christ hath the righteousness of God wrought in him, and none own the righteousness of Christ but who own the light that enlighteneth every man that cometh into the world; and they are foolish that know not this, and the righteousness of faith in them.

P. 'It is blasphemy,' they say, 'and colourable pretences, to witness an infallible spirit in them.'

A. The spirit that leads the saints into all truth, is infallible, and that shall reprove the world; and he that hath the spirit of Christ, hath that which is infallible, and he that hath not the spirit of Christ is none of his, but is in the colourable pretences.

P. They say, 'The scriptures are the quick and powerful word.'

A. Many may have the scriptures and the form, and deny the power; and the scriptures are words of God, and the word is God; and this word is in the heart, which led them to speak forth scripture. And many scriptures they bring to oppose the doctrine of Christ, who saith, 'Be not ye called of men master; for ye have one master, even Christ,' to whom every knee shall bow, and every tongue confess, to the glory of God. Will men receive worship, when angels would not receive it, but bade them worship God!

P. They say, 'They rail and cavil at the lawful maintenance that God hath ordained for them.'

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saith, 'he that doth not forsake father and mother, wife and children, is not worthy of me.'

P. He saith, 'Because he saith thou to God, it doth not follow that he should say thou to his earthly father, to speak to God as he doth to man.'

A. Now mind what proud flesh would have, of whom thou hast learned to speak you to an earthly man, or to a particular person, which the scripture hath taught no such language, nor the accidence. That which teacheth thee to give more to man than to God is the spirit of the world, but the spirit of God teaches to speak righteously, and when there is but one, not to say as of many, but thou to one, and you to many. And so here is the form of sound words that cannot be condemned: now you may see where your original stands, who cannot endure the form of sound words.

P. He saith, 'To be justified by grace, which is Christ in them, this is a kind of Popery.'

A. Contrary to the scripture and the apostles' doctrine, (before the pope, and them too,) which saith, 'Christ was in them,' 'who are justified by faith;' and faith was in the heart; and 'justified in the spirit,' and who witness the spirit, it is the spirit of grace; and 'by grace ye are saved,' and that which saves, justifies; and 'being justified by grace.' And thou art of the pope, and in the apostacy, that deniest this.

P. To say, 'Christ is within, is never to mention Christ without.'

A. There is none knows Christ within, but he knows him without, the same yesterday, to-day, and for ever; and there are none know him but they know him within, revealed of the Father, which is beyond flesh and blood.

P. And he says, 'To run upon new birth, self-denial, light within, Christ within man, if this be not a kind of Popery, and a fair gate for Rome, he is deceived.'

A. Light within, Christ within, new birth, and self-denial are out of your works and Rome's, which was the doctrine that the apostles held forth and the saints witnessed, Christ within, light within, and new birth. Such were they that came into the kingdom of God, over the kingdoms of the world. And because some have been moved of the Lord to go naked among you, a figure of your nakedness and want of clothing, you rage at it; that you may appear more naked of the spirit of God. And as for all thy lies and slanders and hard expressions in thy book, though thou hast hid thy name, yet truth will bring thy works upon thee, and make the witness in thee to answer; who and which are for the fire, and to thee this shall be thy burden, who art like a man that scorns and scoffs, and yet thou hidest thyself.

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John Jackson's book entitled, 'S
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P. 'One that is kept groaning a
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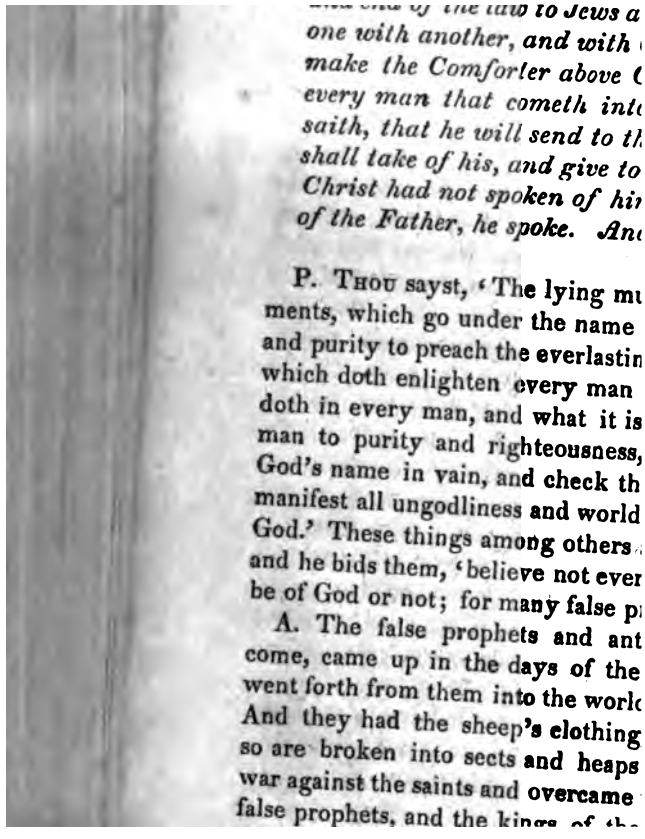
the apostles all the world went after
Revelation. And now are people bu
and now shall the everlasting gospe
upon the earth, over the heads of
and they shall be taken, and the I

A. How is he translated into the kingdom of the dear son of God, or grace, if he have that before mentioned to put off? and what is he translated out of, if when he is translated into the kingdom he hath filthiness of the flesh and spirit to put off, and the members to mortify? which filthiness of flesh and spirit, and unmortified members, come not into the kingdom: for they are mortified in their passage to it, for no unrighteousness enters into the kingdom, as saith the apostle, nor any unmortified thing; for the kingdom of God consists of joy and peace in the holy ghost, and unrighteousness and all filth of flesh and spirit, are without it.

P. 'It is the comforter that convinceth the world of sin, but all men have not the spirit, neither are they convinced so of their unbelief.'

A. Every man that cometh into the world is enlightened, that he may believe in the light, and he that believes in the light receives the comforter, and he that believes not in the light, the spirit of truth reproves him for his unbelief, for his righteousness, and his judgment. And I say, the light that doth enlighten every man that cometh into the world is sufficient, and those who believe in it shall have the light of life, and shall not abide in darkness, and come to the rock, Christ. And all being in the light that doth enlighten every man that cometh into the world, shall in the light see their salvation to the ends of the earth; and need not say, 'Lo here,' or 'Lo there.' And as for all the wrangling stuff in thy book, what he said, and what she said, and what thou sayst, (a garment to cover,) you had been better silent and not have laid open your nakedness to the nation. I say unto thee, this stuff, and bush, will burn in the fire, and the witness in thee shall answer, which shall witness me, and judge thy contentious spirit, which shows thou art far from the kingdom. And silence had preached more, and patience, than the strife which stands in self-justification, and justifying that which is to be mortified and put off, which never came into the kingdom. And all men that do not believe in the light 'that doth enlighten every man that cometh into the world,' the spirit doth convince them, and is manifest to them and in them.



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God's name in vain, and from all ungodliness. You never came into this, the devil never came into this, nor do any come into it but they who are in that which the devil is out of. Nor do any see the salvation which is to the ends of the earth, but who are in the light that John bore testimony of; the witness in thy conscience shall answer it, and condemn thee for thy hard speeches. And the light by which all things are made, 'which doth enlighten every man that cometh into the world,' is the end of the law, and before a natural light was, and changes men who believe in it from their natural estate, into the covenant of life and peace with God. I say, the law of God that came by Moses, is above conscience, much more Christ the end of the law, that doth enlighten every man that cometh into the world, the righteousness of God. And the devil is out of piety and purity, who is the lying murderer, and never brought people to the light within, who himself is out of it, and he cannot disguise himself, nor thee neither, from the children of light.

P. 'And the light simply considered, makes not any thing that is done good or evil.'

A. Did not Christ the light testify against the world that their works were evil? and doth not the light make manifest evil? And is not he that hates the light reproved, and so with it condemned? And doth not the scripture say, 'the law is light?' And doth not that make evil of that which is evil, and own that which is good, and judge it? Nay, and doth not evil grieve the spirit of God? They that act contrary to the Lord, did not God bring evil upon them that did evil? 'Is there any evil in the city, and I have not done it?' Though it was evil to them, yet it was justice, for they went from that of God in them first. And doth not Christ the light distinguish between the good and the evil? And doth not Christ make that which is good to be good, and that which is evil to be evil?

P. He saith, 'The law of faith did not make void the law of works, but established it.'

A. That is contrary to the apostle, who said the law was changed, and the first covenant was to decay; so with it, their outward works, whereby the law of faith came in, which works by love, where the boaster is excluded, and the law of life witnessed; and there comes the living in the spirit, which makes free from the law of sin and death.

P. He saith, 'Neither the new man nor the renewed man, is endued with the principle of light and life, according to the image of him that created him.'

A. In this thou hast shown thy ignorance of the saints' conditions; for they were in the image of God, of him that created them; and they were not in the flesh, but in the spirit. And the apostle tells them,

that they were renewed, and 'the light that shined in their hearts' was to give them 'the light of knowledge of the glory of God in the face of Christ Jesus.' And the saints put on 'the new man, which is renewed in knowledge after the image of him that created them.' And he that believes has the light of life; and if they have not the spirit of Christ they are none of his. And God will dwell in man, and walk in man; and Christ in them, 'the brightness of the Father's glory, the express image of his substance.'

P. 'The natural man retains not the things of the new covenant.'

A. That is while natural men are from the light and that of God in them: there is that in the natural man, which hearkening to, will bring him to do the thing contained in the law, who shall be justified before the professors of the law that are not doers of it; which is one with that which ye professors act contrary to. But 'no man can know the things of God, save with the spirit of God.' So the natural man's eyes are in that which is natural, from that which is spiritual; but there is that in the natural man which answers the law of God, which is spiritual, though he be sold under sin; and as he comes to see the seed, (Christ,) he shall see the end of all that, and of a natural man's estate, and of the law of sin and death, by the faith in Christ; and there are our justification and life, though the other things are owned in their place.

P. 'Man is not able to discern the things of God till he be born again.'

A. And the scripture speaks of discerning the eternal power and godhead, and that was a thing of the spirit of God; and the apostle saith not, they were born again. And yet I say, that 'none knows the things of God, but the spirit of God,' and 'that which may be known of God is manifest in them,' which 'God hath showed unto them;' for that of God in them was of his spirit, who is the God of the spirits of all flesh, who brings them to discern his eternal power and godhead.

P. He saith, 'that the light by which all things were made, which doth enlighten every man that cometh into the world, is not the powerful word of faith.'

A. Is not the word, Christ, the author of faith, by which all things were made and created? Is not that the powerful word of faith? Is not he the author of it? which faith that comes from him gives victory over the world. And is not the son of God him whom the Father hath sealed, 'that doth enlighten every man that cometh into the world?' And 'whosoever believeth in him shall not perish, but have eternal life,' and are sealed. So every man in the light shall see the new covenant, and the mediator, before he hath power to become the son of God; and

there is prophecy before the son is born, and openings from the Lord, and those are things of God.

P. 'No man can ever see God, who is invisible, with the light by which all things were made,' and calls it 'a little light.'

A. This is contrary to John, who saith, he that walks in the light shall have fellowship with the son and with the Father, and so sees him; and it is not a little light by which all things were made and created.

P. 'The unction in every man is not the light.'

A. It is far from the apostle, to say that the unction in men is not the light. If the unction be Christ in man, it is the light; and every man that comes into the world must receive the light that Christ hath enlightened him with, before he can receive the unction, and he that hath the unction, hath the light of life.

P. 'The sure word of prophecy the apostle speaks of, is the prophecy of scripture, or scriptures.'

A. Doth the scripture shine in a dark place until the day dawn? Are they that which must be taken heed unto, as unto a light? Can any see the scripture, and know the scripture, but with the light within? Cannot a Cain, a Balaam, or a Core, that is gone from the spirit of prophecy within, bring scripture, and then put the letter for the spirit?

P. 'They know not absolute perfection, that are admitting of measures and degrees; nor come to the day, nor is the bright morning star risen.'

A. Did not the apostle say that they were children of the day, and the night was over? and he knew the whole body, and yet said he would not go beyond his measure. And doth he not speak of the stature, and measure, and fulness of Christ? And were not they come to perfection? and did they not speak wisdom amongst them that were perfect?

P. He saith, 'The evil done, can never appear to be evil by the light.'

A. Doth not the light make it manifest, and reprove the evil done, and condemn it?

P. He saith, 'It is not in the power of the light to call any thing that is done, good or evil.'

A. This is contrary to scripture, that saith, 'whatsoever doth make manifest and reprove, is light;' and there is power in that which doth make manifest and reprove, to call that which is evil, evil, and that which is good, good.

P. He saith, 'The light convinceth man not, for not believing in Christ.'

A. It condemns him, and convinceth him, and reproves him.

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out of the grave, and from under their stony hearts and rocks, whereby the new covenant of light is known, and the new heart which is pure, with which God is seen. And the light which every man that cometh into the world is enlightened with, will prick them that persecute the anointed ones, and act against the Lord, though they kick against it.

P. He saith, 'To what purpose should Christ be preached dead and risen, to be believed on for life, if the light be in every one.'

A. Mankind being in the fall, Christ was made manifest to witness that he should come, and made manifest to many witnesses when he was come; and John came to bear witness to the true light, which doth enlighten every man that cometh into the world. Then these witnesses that did believe that Christ was come, were to go into all the world, to all nations, Jews, and Gentiles, and preach the everlasting covenant of God to them, which was promised, and were witnesses of his resurrection: and to turn people 'from darkness to light, and from the power of satan to God;' and then told them, 'the light that shined in their hearts would give them the light of the knowledge of the glory of God.' And the law was in their hearts, and the word was within them, and the anointing; and such had the 'gifts for the work of the ministry, for perfecting the saints, for the edifying the body of Christ, till they all came to the knowledge of the glory of God, and to a perfect man in Christ Jesus.'

P. He saith, 'Christ is without his saints in respect of his bodily presence.'

A. How then are they of his flesh and of his bone, and eat his flesh, and drink his blood? And how have the saints his mind and spirit, and he with them, and they with him, and sit with him in heavenly places? And he is the head of the church, how then is he absent? Ye poor apostates from him, who feel not Christ with you! but he is with the saints, and they feel him.

P. He saith, 'Salvation and faith are the gifts of God distinct from Christ.'

A. They are all of him, and from him, and with him: and how is he the author of faith, in whom it ends, from whence it comes?

P. He saith, 'The light which discovers sin and iniquity in man's heart, is not Christ the light, the door.'

A. The first Adam was the door where all sin and transgression entered. Christ, the second Adam, 'the light which doth enlighten every man that cometh into the world,' saith, 'I am the door, the way, and the life; which finisheth sin and transgression, and brings in everlasting righteousness, and the way of life out of death, which light discovers sin.

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P. He saith, 'The word that was made flesh is visible, and the word is the letter, and they never received the spirit of life from it, and that is the Quakers' error.'

A. Such as had the scriptures, which were the words of God to them in old time, and the ordinances, the apostle calls carnal, which the Jews stuck in, and would not come to him that they might have life, would not come to Christ. And so if men have all the scriptures, and have not Christ, they have not life. For the devil may have the scripture, and hath he therefore life? And the power of God, Christ, 'his name is called the word of God.' The word of God lives and endures for ever, and the spirit is not in the letter, and the letter is not the word which was made flesh; and they are in the error that think so, for the word is invisible.

P. 'Paul adviseth not only to the light within, but is bidding them bring his cloak, books, and parchments, and give attendance to reading.'

A. The apostle told the saints, that the light that shined in their hearts would give them the light of the knowledge of the glory of God, and bids them walk in the light. And Christ bids them believe in the light, and they should not walk in darkness; and there is no other name under heaven by which men can be saved, but by the name of Christ. And none see the substance of the scriptures, nor the fulfilling of them, but who walk in the light, whom God speaks to by his son, who is the end of the prophets, and there is the true reading and knowing of all books and parchments; for none know the scriptures, but by the light which comes from Christ, in whom they end.

P. And again thou sayst, 'There are more words than one.'

A. God is the word, and the scriptures of truth are his words, which Christ fulfils.

P. He saith, 'They have fellowship with the Father, but not in the like measure of the gifts of grace the apostles had.'

A. Then you are not likely any of you to understand the apostles' words, nor to be judges of them; but as you do come into the like measure and gifts as they were in, else, you will not be able to judge of their conditions, nor know their words.

P. He saith, 'There is no man justified through the faith in Christ, that owns the scriptures to be but a dead letter; but that owns them to be the word of God, in which there is spirit and spiritual life, as words of eternal life.'

A. The spirit and the life are not in the scriptures, but were in those that gave them forth, and many have the scripture, and not the spirit of life. The devil may get scripture, and therefore hath he spirit and life, who is out of it? This is like the Pharisees, that thought they

light within their conscience, a
light and word that is in their h
the teaching of the scriptures.'

A. Is not this Saul's zeal, kic
ture! And it is not to neglect t
doctrine, to bring people and
word in their hearts and mouth
apostles' doctrine; and they are s
those that made proselytes, that
in, nor to the light within, but fr

P. He saith, 'The apostle th
church, and thought he ought to
form his conscience.'

A. Did not Christ say it was ha
pricked him? and was not that wi

P. And thou sayst thou art 'to
witnessing the meaning of his spir

A. We do believe thee; therefor
and have hearkened to the light wi
and the word of faith and wisdom;
the light within.

P. Thou sayst thou art 'too m
and vain imaginations, and addicted

A. Those dictates are not likely to
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doctrine, that is, light within. Cor.

P. Thou sayst, 'It is disparaging
the light within

ness and blindness is there where the scriptures are not minded and known.'

A. The apostle, who directed to the light within, did not call that gross darkness nor blindness; but turned people from darkness to light, from the power of satan to God. And Abraham and Enoch were not in gross darkness and ignorance, who had not the scripture to mind, who were in the spirit and faith that they were in that gave forth the scripture. They who come to witness the same spirit that was in them that gave forth the scriptures, shall come to witness the covenant of God written in their hearts, and shall not need to say, 'Know the Lord;' these cease from man, whose breath is in his nostrils; and they that come into this, own the scripture without, and are in Abraham's faith.

P. He saith, 'The elect may be deceived, and fall from their own steadfastness for a time, and come under death and the power of satan.'

A. The elect seed is in the grave, which it is not possible to deceive; and the elect shall be brought from under all the deceivers, and death, and bonds, and shall come over the gates of hell, although the seed hath been in captivity. And it is not possible to deceive the elect, it is the world that is deceived; that which hath led captive shall go into captivity. Eve, and the first Adam, may be brought into transgression; but Christ the second Adam, the seed in you all, you must know, which is that which bruiseth the serpent's head, and the ground of all deceiving. And so the elect may lie under for a time, and suffer; but the election shall obtain, and not him that wills, nor him that runs, but come over to the crown of honour and glory.

P. He saith, 'Satan deceives men into bringing them to a self-denying posture.'

A. It is not the devil that brings men to be humble, and to deny themselves: that which teacheth self-denial is Christ; that which keeps out of self-denial is the devil, for that he went from himself, out of the truth.

P. He says, 'They can never be clear of a degree of blasphemy, that have the spirit of God in them and speak against ministry, magistrates, and ordinances, and bid people listen to the light within them, and to the spirit's teaching, and that they are all taught of God.'

A. They that witnessed the spirit and light within were taught of God, and were moved of the Lord to declare both against ministers, magistrates, and ordinances, that stood against Christ the power of God; and these were called blasphemers, who were not, the scripture declares it; but owned the power that ended all changeable things, which upon all the heads of the transgressors and blasphemers came, which power was a praise to them that did well.

so are excommunicated out of the life which the prophets, Christ, and the apostles were in; and so your reward from him you shall have. And you are finding fault that the people are covetous, and thus complain to the whole nation. You should have complained of yourselves for being out of the power of God that should have struck down that, and that you are not in the life and power the apostles were in; and so your teaching hath not such an effect with it as the apostles' had. So you have manifested and shown your spirits to the nations, and show you want your covering. And the apostles did not write abroad to the world, that their church was covetous, and send to the magistrates, and complain to them. Had not they here dishonoured the power of their church, if they had done so, and shamed it, as you do yours?

P. He saith, 'Many false prophets are gone out into the world; believe not every spirit; and satan transforms himself into an angel of light.'

A. These things the apostles saw come into the world before their decease, the devil transforming himself into an angel of light, and false prophets and false spirits gone out into the world, and since the days of the apostles all that dwelt upon the earth went after them and the beast, but those who have their names written in the Lamb's book of life before the foundation of the world. And the apostle, when satan was transforming himself into an angel of light among the Corinthians, brought them to the light in them, which would 'give them the light of the knowledge of the glory of God in the face of Jesus Christ.' And John saw they that Christ said should come were come, the false prophets and false spirits, and bid them not go after them; and John told them 'they had the anointing within them, to teach them, and needed not any man to teach them, but as the same anointing taught them;' and they 'should continue in the son, and in the Father,' where no false spirit was. These false spirits, prophets, and antichrists, which Christ said should come, which John saw were come, and went forth from them, have drawn tongues, peoples, multitudes, and nations to be waters, and these are their fruits, as Rev. xvii. 18. And now are people but coming from these waters and false spirits, to the rock. And these are they that draw the nations to be as waters that have turned against the saints and the Lamb; but the Lamb and the saints shall have the victory. Nevertheless, these false prophets, beasts, antichrists, false spirits, all inwardly ravened from the true spirit, have had the sheep's clothing, else they could not have deceived the world, and led the world after them, and could not have brought nations to be as waters; and herein hath been the beast's power over all kindreds, tongues, and nations, and his heads and names in the nations, and among the tongues. Yet all these heads and names have agreed together in one

against Christ, the light which 'enlighteneth every man that cometh into the world.' And the devil, beast, and false prophets, made war against the saints and overcame them; but the saints and the Lamb shall overcome them, and the devil shall be taken, and with him the beast, and the false prophet, and Babylon shall be confounded, and the Lamb and the saints have the victory. Rejoice, ye saints and holy prophets, over them! the Lamb and the saints shall have the kingdom, and power over all kindreds, tongues, and nations, who are redeemed from them, and from the earth, to reign with Christ, and atop of the devil and his angels, which cannot get into the seed.

P. He saith, 'It is a boast of the Quakers, to say that they have the eternal spirit of God in them,' and saith, 'they may properly use the word *you* to one; and taking off the hat is reverend, due, and honour; and he must not quench the smoking flax, but be courteous; and custom to whom custom; and to the law, and to the testimony.'

A. 'He that hath not the spirit of Christ is none of his,' and that is eternal; and he that saith *you* to one, shows he hath neither learned accidence nor the bible; and the hat is the honour of men below, in the earth, Adam's honour in the transgression, but Christ, the second Adam, saith, 'I receive not honour of men.' 'How can ye believe that receive honour one of another, and seek not that honour that is of God only?' And so this is the mark of an unbeliever. And the apostles did not observe the Jews' customs, nor the heathen's customs, for if they had, they needed not have been persecuted by them. To be courteous, is to do one another good; but how is this practised amongst you, when you cast into prison those that cannot put into your mouths, and for whom you do no work? Where is your courteousness, here? They break not the bruised reed nor quench the smoking flax, that own the light that doth enlighten every man that cometh into the world, and these neglect not their salvation; but they that deny the light that enlighteneth every man that cometh into the world, neglect their salvation, and such are they that break the bruised reed, and quench the smoking flax. The light brings to own the law and testimony; but many may have the scriptures, and not the law and testimony; for 'the law is light,' and 'the testimony of Jesus is the spirit of prophecy,' and this was before the New Testament was written, as Isaiah viii. and that was before Matthew, Mark, Luke, and John, or any of the epistles were written. And as for the rest of thy lies, slanders, and hard speeches, they shall fall upon thyself, and be thy own burthen; the witness in thy conscience shall answer me in the day of thy judgment. And they that have not the eternal spirit are none of his.

Thomas Weld, Richard Prideaux, Samuel Hammond, William Coles, and William Durant, their book called, 'A discovery of a generation of men called Quakers.' In it are the following principles.

P. First, 'that the soul is a part of the divine essence.'

A. That which comes from God, which God hath in his hands, which Christ is the bishop of, is of God, and divine and immortal, which many of the priests say is appetite, lust, and pleasure; and 'the soul of Christ,' say they, 'is human,' which is earthy. And so you that are come from one mother are not agreed here among yourselves, and people begin to see you; the time hath been they knew not which of you to believe, but now they believe in Christ, who is the bishop of their souls.

P. 'There lies a mystery of iniquity in saying, "the world calls them so," by such and such names, or gives them their christian name.'

A. There are names given by the heathen, the heathen outwardly, by which men are called, and there is a new name, which the world knows not, written in the book of life; here is the new man known, created after God in righteousness and true holiness. Now who is this new man? and this new name? The world may call him by the old. So it is not a mystery of iniquity to say the world calls him so.

P. 'It is a sinful neglecting of their families to wander up and down.' And the forsaking of changeable apparel, he calls 'monkish holiness.'

A. When people run into transgression from the life of God, into the earth, then comes up the lust of the eye, the lust of the world, and the pride of life, which leads them into all the fashions of the world; 'which is not of the Father, but of the world.' Now the lusts and affections must be mortified, which have outwardly transgressed the pure principle of God within, whereby the mind hath gone out into the creatures, and things without, whereby it falls under the creatures, and so comes thereby to worship the creatures more than the creator, who is God blessed for evermore; being gone from the principle of God in their own particulars. That is it which mortifies the world, when men turn to it; and this brings off from all the lusts of the world, and excess, and affections, and professions, whether they be such as thou calls monkish, or those of notionists, or whatsoever; it brings into the possession, into the life which mortifies. For this which thou calls 'monkish holiness,' is like your own, who have not the spirit that they lived in who gave forth the scriptures; all holiness which stands out of that, is self-righteousness. And the apostles, and the faithful in

all ages, that wandered up and down, did the will of God, spoke the word of God, were commanded and moved of the Lord, forsook all for Christ. Christ did not teach men sin. And he that doth not forsake all, is not worthy of him, house, lands, wife, children, whatsoever, he that esteems any of those more than Christ, lives still below, he lives still, not given up, he is not worthy of him. And they that do not forsake all and come out of all, are in the sinful neglect of the family of the Lord of heaven and earth, and they stick below in their own ceiled houses, habitations, nests, holes, and rocks, calling unto the mountains, and there garnishing the sepulchres, and living in all fashions, customs, honours and pleasures of the world. And the priests' work hath been this, to teach the people to keep in the lust, and not to forsake and come out of all their lusts to Christ, (who are not worthy of him,) and if any do, they look upon them to be sinful neglecters of their family; which wisdom was before all things were made, and is the preserver and finisher of all things, and not the destroyer, but that it rebukes, and in this are men ordered to God's glory.

P. The Quakers deny imputed righteousness, prayer, baptism; church government, ministry.

A. That ever ye five that are called ministers should thus publish your lies to the nation! The higher powers; the one government; the church, the pillar and ground of truth; the ministry that is in the spirit, that ministers to the spirit in the prison; baptism with the spirit into the one body; prayer in the spirit; the Lord's supper, who dwells in the saints and walks in them, and sups in them; the gospel, the power of God, and imputed righteousness to the believer, are owned. 'Abraham believed, and it was accounted to him for righteousness;' and 'Christ come,' and 'Christ in you,' is the end of the belief, who is the justification itself, and righteousness itself, nigher than when they did believe. And so here is justification itself without imputation, the righteousness of God; here the belief ends. And all these things are owned according to the scriptures; but all such teachers that are in the earth, and teach for money and means, we deny; and you who baptize, and sell your prayers, and preaching, and supper for money, we deny.

P. 'Will a discerning of the gospel mysteries prove a power to discern the state and condition of the soul, what it shall be to all eternity? is not this a large ignorance?'

A. The ministers of the spirit watched for the soul, the prophets and apostles knew its state, and knew Christ the bishop of it, and saw when the soul was in death, and saw when God had pleasure in it, when it lived, and saw the soul in God's hand. For who have the mysteries of the gospel, which is the power of God, which gives liberty to the

captive soul; this is glad tidings to the just. Such a one is a true workman, that divides his work aright, and is not ashamed of his work, of his building, but presents the soul to God, and knows when it is in death, and when it is living. And so they who are come up into the bishop, Christ, are one soul, they know the hand of God which the soul lives in, (which is the power,) and so know it from eternity to eternity. And so ye priests who do not discern the soul and its state to eternity and from eternity, ye are not in the mystery of the gospel which gives liberty to it, neither have ye it; for ye are stumbling at the light which enlighteneth every man that cometh into the world, which comes from Christ the bishop of the soul, and so your darkness cannot comprehend that. And so what fellowship hath the light with darkness? It hath no fellowship with it, for your darkness cannot comprehend it, though it shines in your darkness. So for you to talk of saints judging the world, and meddle with such things, who are to be judged by the saints, who are in that darkness which cannot comprehend the light that shines in you, you have not light to comprehend the saints that are in the light, who have the just weight, measure, and balance, who are the judges of the world, reaching, measuring, answering agreeable to that of God in every man. And you are stumbling at such as are become the sons of God, adopted sons and heirs, and of the flesh and bone of Christ, and of his mind and spirit, who are in the possession of the scriptures, the durable life of the saints, which makes you (that cannot comprehend the light in your own particulars) to rage; for none come to witness the sonship and heirship, but who come to the light in their own particulars, and receive it, and with it comprehend darkness, which the light expels away. Such see over the night, and are the children of the day. And you five priests have shamed yourselves, that do not know the soul from eternity to eternity.

P. 'It is blasphemy to say the soul is a part of the divine essence.'

A. Ye may read in this book that some of the rest of the priests that are called ministers, say Christ is human, and the soul is a creature. Some again say, it is a part of the divine essence, it is immortal: and again, it is appetite and pleasure; and in this now is their confusion made manifest. The soul is that which came out from God, and is in God's hand, which hand goes against him that doth evil, and transgresseth against the principle of God that is in him, which goes against the lust which wars against the soul, which hand the soul being in, praises God, the hand is felt, the power felt that turns against that which wars against it. Here the soul magnifies God, rejoiceth in God the saviour, and praiseth God. Here is God's pleasure. The living Lord taketh pleasure in the living soul. And appetite and pleasure are human; these are not immortal, which the soul is. And so you five have judged

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P. 'How ridiculous is it to say, Ch

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forth? And I say, such as sit under the shadow of darkness shall feel, if they do but hearken and listen; and such whose hearts are bad shall feel him searching and checking them. And such as go down to the nethermost hell, and to the utmost parts of the earth, shall feel him present, if they never stirred forth, and should not need to wander for a habitation; but should feel their habitation. Such then should come to know their soul's progress, which is an inward travail, before it come into its bishop, Christ, the rest, him by whom the world was made, who was before it was made, glorified with the Father before the world began.

P. 'And it is an error to say, that the righteousness of Christ, justification, sanctification, and redemption, are all within.'

A. If Christ be not within, they are reprobates; and reprobates can talk of Christ, and they that are out of the truth and the life, can talk of Christ, and bring the scriptures; but they who have Christ within, have sanctification, redemption, and justification, they have the wisdom and power of God; for reprobates are talkers without, but he that hath Christ hath all the other, redemption, sanctification, wisdom, righteousness, and the work is known within as he comes out of the fall of the first Adam.

P. 'It is error to say, the light that discovers sin, justifies.'

A. The light which is the covenant of God, that doth enlighten every man that cometh into the world, discovers sin, makes it manifest, blots it out, justifies, sanctifies, redeems, and condemns them that hate it.

P. 'It is an error that the light within men will bring men to the fear of God, and lead men to justification, sanctification, and righteousness.'

A. None come to justification, to righteousness, who are out of the fear of God, nor to receive his righteousness; but they who come to the light within, which comes from Christ the righteousness, the wisdom, come to the justification, and sanctification; and ye are in the error that are not in this light that lets see and leads from it.

P. 'Perfection in holiness cannot be attained in this life, for Adam was under such a covenant, he had no mediator upon the breach of the command.'

A. God said to Adam, 'the seed of the woman should bruise the serpent's head,' Christ, the promise, the mediator, made the way, which was the way in again to God, the way of man's redemption, and got down the serpent's head which got up in transgression, that Christ the head should bear rule; that the seed of the woman should have dominion, the second Adam, the seed Christ Jesus, the Lord from heaven. Perfection is not to

seed of God, that keep the commandments of God; and none of you that raven from the spirit of God can keep God's commandments, though ye have all the saints' words; for the saints witness the end of the law, and witness perfection and a perfect man, and spoke wisdom among them that were perfect, and growing up to perfection.

P. 'That Christ gives to every man a saving light, we utterly deny.'

A. He is 'the true light that enlightens every man that comes into the world,' (saith John the minister of God,) and he is 'salvation to the ends of the earth,' and they that hate the light, neglect their salvation, and turn 'the grace of God into wantonness,' and deny the Lord that bought them. And 'every one that hath heard and learned of the Father cometh to the son;' and none hear or come to the Father, that come not to the son; none but they who come to the thing that is transgressed in them, and the light that every man that cometh into the world is enlightened with; nor do they hear or learn of the Father, or come to the son, but by that; and the light that lighteth every one that cometh into the world is the salvation to him that believes, and he that doth not, it is his condemnation.

P. 'But how dare these men lift up themselves in their blasphemous pride, to say they are pure as God.'

A. Doth not Christ say, 'Be ye perfect as your heavenly Father is perfect?' is that blasphemy? And is it not said, 'Be ye holy, for I am holy?' is that blasphemy? Whose ministers are you? Was not this the work of Christ and the apostles? 'Without holiness ye shall never see God,' and 'as he is so are we in this present world.'

P. 'The word of God is contained in the scriptures.'

A. The scripture saith God is the word, and 'the heaven of heavens cannot contain him.' Are ye not more like men void of reason, than ministers, whose ignorance of the scriptures thus appears? They say God is the word, and the scripture is the word, and Christ is the word who fulfils them.

P. 'The scriptures were given forth, some more darkly, some plainer.'

A. They who gave forth scripture, and they that are in that in which it ends, to them the scripture is not dark; but such as are from the principle of God in their ownselves, they are in darkness, which blinds their minds, and the scriptures were not given forth darkly, but in the light, but you who are from the light are dark.

P. 'The apostles ordained them elders by a mediate call: and we are convinced clearly of a mediate call to the work of the ministry and of the word.'

A. That which made the officers and overseers in the church amongst the saints, before the apostacy, was the holy ghost, which

side, the sheep's clothing, but have been naked of the life; therefore the Lord hath moved his servants to give a true sign amongst you, and not a lying one; who have their clothing of the spirit, which ye want; and ye shall witness the truth of the Lord God in the sign, if ever ye come into the true clothing of the spirit of God.

P. 'And ye say Christ did not mean as he spake, when he said, Be not ye called of men masters.'

A. Which shows they are none of his ministers who trample upon his commandments, and teach people that it is lawful to break them, pleading the lawfulness of their being called of men masters. So as for their being called of men masters, standing praying in the synagogues, their long robes, salutations, their tithes, and their pulpits, these are the works of the perfect Pharisees; all people may look upon their fruits, their works, and practices, and see the very image, and that they have their very garments and places, according to their condition, fruits, and works. And as for all the rest of their hard speeches, lies, slanders, vilifying and railing words which they have poisoned people with, they will be their own burthen, and fall heavy upon them, and turn upon their own heads. Their way is compassed, their bounds are set, and their limits, and in this the day of their account, every one shall feel his words to be his burthen. And their patience had been better then to have uttered forth their folly, and published it to the nation. But the day is come that tries every man's work; and a witness is rising in people, the day-star is risen, the morning is broke, the sun is rising, that people may not make lies their refuge, neither feed upon them, nor upon any thing, but what comes from God, the living bread that comes from God above; which who eats of, lives for ever. Many have their bread and their water, that hunger no more, and thirst no more.

'*The Worcestershire petition to the parliament,*' *which is said to be signed by six thousand.*

P. 'He hath made a law commanding all people to whom we preach the gospel to allow us a sufficient maintenance, that we may not be hindered from or in his work.'

A. The scriptures and the apostles do not speak of any such thing as that Christ made a law for them, commanding all the world to whom they preached to allow them a sufficient maintenance, that they might not be hindered from or in their work. What! will maintenance hinder them if they have it not? was it not the command of Christ to give

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the apostles, messengers, and disciples, who were to go into all nations to preach the gospel. When they had preached the gospel to the nation, they did not petition to the supreme powers of the nation, powers, or principalities, or kings, for maintenance from their hearers, as you do now. Oh! this stinks, and shows it is out of the power which the apostles, disciples, and messengers of the Lord Jesus Christ were in.

For they would have made their gospel to have stunk, if they had come into all nations to preach the gospel, and then after they had preached it, if their hearers would not have given them maintenance, to have petitioned to the supreme authority of the nation, and have haled their hearers into courts, to assizes, sessions, and benches. Would this have been glad tidings to the nations, or trouble to the nations? They would have been but deceivers, and pretenders of glad tidings, and bringers of trouble to the nation, and seekers of themselves, and for themselves. And this would not have been to do the work which the Lord Jesus Christ sent them about. They would not have been preachers of the gospel that 'live of the gospel,' such as might use their power and would not. And the power of God is the same now as ever it was, and it tries all the spirits that are gone out into the world, which have apostatized since the days of the apostles, out of the apostles' power; and now with the power the apostles were in, are they comprehended, which are gone out of the power which the apostles were in.

P. 'And ye speak of Jonas' temptation, and yet of your comfort in your studies.'

A. The power that Jonas was in, ye are far from, or those that are to divide the word aright, but are swallowed up in the great temptation of the world, pride and covetousness, in that are ye drowned, and in hard heartedness, as the jails in the nation witness. Such as cannot give you maintenance, and such as are moved of the Lord God to come and speak to you, are cast by you into jail, which shows that you are in another power than the apostle was in, who said, 'Quench not the spirit;' and than the prophet was in, who said, 'Limit not the Holy One;' and denying prophecy. So now your power and authority to your ministry with the spirit of the Lord God are fathomed, and you to be out of the spirit the apostles were in, and to be spirits that are gone out into the world, and into the earth and fall; and so you usurp the authority, and usurp the ministry in usurping the authority, as yourselves may see. Read the scripture of the prophets and apostles, and there read the fruits of your ministry and actions; try them by plain scripture.

P. 'Ye say that the ministry hath no power to put you out of the vineyard, but to persuade others to do it.'

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The power would open the hearts of people if ye were in it, and make them to give you, that there would be no want; and then the gospel would be preached and you live in that, and glad tidings be known to all nations, and men would not be cumbered about courts, and put in prison by you, whom you do no work for.

P. Ye say, 'Shall men have leave to preach, railing against Christ's ministers and church? a reproach to the world.' And 'hath Gyles Calvert owned his name at them?' And ye speak of your 'liberty of the pulpit; but that the pulpit should not be satan's oracle; as apothecary shops keep open poison, so Gyles Calvert doth poison for souls.'

A. This is not the way by railing, to stop poison; but your pulpits have been like shops of poison, even to poison nations; for have you not poisoned many people and made their minds envious? And most of your stuff hath been railing one against another; but had ye been ministers, or spoken the truth in the love of it, it would have preserved people in peace and unity, and ye would not have sought yourselves.

And Gyles Calvert's, (which you call an apothecary shop,) hath been a place where many of your actions and fruits have been discovered and made manifest; not against the church of God, not against the ministers of God and Christ, not against the magistrates that live in the fear, life, and power of God, but against injustice and persecution, and the apostates got up since the days of the apostles, as ye confess if your maintenance be taken away, the ministry will fall. Now the power is that which causeth people to minister to any that ministereth to them, not by compulsion, but freely, and this is acceptable and pleasing to God, which the Lord loves. And so all your poison of your pulpits, as satan's oracles, hath been like such a thing; for the pulpiters are those who have caused the great persecution and imprisoning for speaking to them, and because they will not give them maintenance; and so you quench the spirit, and that which quenches the spirit is not of God; for in the true church 'all may prophesy one by one; and if any thing be revealed to him that sits by, the other must hold his peace, that all may learn and be comforted.' The spirits of the prophets are subject to the prophets. And this was the order in the churches of God, before the apostles' decease. But since their decease, amongst you that are apostatized from them, this is disorder, and sets you all in an uproar and confusion. So your church and pulpit are more like satan's oracle than the church of God; and you have been in your pulpits more like women's scolding to the cuckstool, which you speak of, than men that preach the gospel; as the parishes may witness how they have been burthened with your railing against other people who have not been present with you. And when any of them have come to you, you have cried, take them away, they disturb you.

them into prison for speaking a w
you maintenance, whom you do n
in Matthew is coming upon you;
they cannot give you maintenanc
ing them who are in prison. A
And all your hard speeches wh
book, are not worth mentioning;
for every one of your words shal
subscribe their hands to things the
to do evil; but wise men conside
So all your petitions, the holy sc
the apostles, read and try them,
amongst any of the ministers of t
to any supreme of a nation; or t
command, that his disciples shou
supreme powers of the nation for
dishonoured the gospel and chris
of the royal priesthood, nor of t
nant? nor you ministers to be
freely received? but to be such
that you petitioners are not able
trates that stand in the fear of the
you have shamed yourselves, you
are not a vineyard, that you have
must be fain to give you; and th
ters milk. And so ye have showe
ploughed, and are not made parta
In vain have they ploughed, and

cast them into prison when they have spoken to you to repent and fear God. And so it is time for the magistrates to do justice, and execute the law upon you idle vagabonds.

William Thomas, a minister of the gospel at Ubley, (so called,) in his book called, 'Railing rebuked, or a defence of the Ministers.' His principles follow.

P. He saith, 'his epistle reflects upon two sorts of persons; and that many false prophets have risen.'

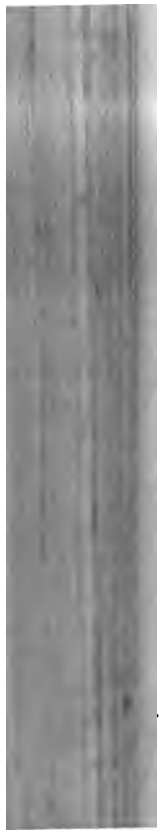
A. The work of the ministers of the gospel was not to reflect upon persons, or strike at creatures, (as thou sayst, two sorts of persons,) but they struck at the power which captivated the creature, to the intent that the creature might come into the liberty of the sons of God. And so thou that art reflecting upon persons, dost show a mark of thy being a false prophet; instead of speaking of the power, thou art reflecting upon persons. And this reflecting upon persons was never the way to beget to God; but that which strikes at the power which captivates creatures, reacheth to the witness in prison, and brings people into unity with God and one another in the spirit, which is the bond of peace.

P. 'To love the word for the good parts, that in regard of the Christian is a dangerous thing, and in regard of the word of God, a dishonourable thing.'

A. Where the good parts are not in the Christian, that is a dishonourable thing to the word, and causeth the word of God to be evil spoken of, as the whole assembly of you ministers have done by your bad conversations, earthly, covetous, impatient spirits, that cannot endure any should speak but yourselves in your places. So by you hath the word of God been dishonoured, and not honoured; for the apostles wrote that they were to show themselves patterns and examples to the flock of God in life and conversation, that the word of God might not be evil spoken of. Now where the word is evil spoken of, and the bad parts in a Christian proceed, this grieves the righteous, and causeth the truth to be evil spoken of; and the word makes them vessels of honour in whom it is.

P. 'Now when Christians leave the word, and sacraments, and sabbaths, it is a dangerous pride, lifting up the light within, as they do.'

A. The Christians that denied the sabbaths, and witnessed Christ the substance, the rest, said, 'The light that shined in their hearts



P. 'Buy the truth, and sell it
common light.' And 'leaving th
books flying abroad, their wings
nal salvation from the wrath to
word, sacraments, sabbaths, and

A. Christ came to put an e
apostles preached their end, and
vile such as are in the same po
expression, 'monkish,' thou and
sacraments that are from the mo
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voury expression, and shows you
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ture to be the word. But those
the word fulfilled, and this the n
never read that the ministers of t
sabbaths, and held up the sabbat
law that held up the sabbaths, w
end to, by whom the world was
'glorified with the Father before
truth, and take the world, who de
that cometh into the world, which

P. 'We exercise and order our
and maintenance: and the greetin
humanity requires, nor to be call

leave you, that you do no work for, how can you expect that they should give you maintenance? or how can you in righteousness take maintenance of them that you do no work for? So if ye lose the members, will ye take the maintenance? which of the apostles did so? Nay, is it not the way to gain members, to deny the maintenance? Is not that the way whereby the power of God may be known that raiseth the seed of God, whereby the hearts of people may be opened, and whereby the seed is known? And the apostle declared against such as taught for filthy lucre, and made merchandise of the word; and that which thou callest 'humanity,' is your *earthly right*, seeing your conversation is in earth, and not in heaven.

P. 'It cannot be concluded that there is a light in every man leading unto Christ, and unto salvation. And if Christ put a light in every man that cometh into the world, to guide him unto the Father, and unto life, I deny that to be true; for that is a natural light which is only the light which Christ the word communicates to all men. Nay, the light that all men have, though it seem to make them to know God, as God, yet it is not sufficient to make them to know that there is a Father, or a son, or the holy ghost, or that there is a gospel.' And saith, 'I am the light of the world that doth enlighten every man that cometh into the world; that is, both Jews and Gentiles. And he that walks in the light shall have the light of life. Now here lies the deceit.'

A. The light which every man that cometh into the world is enlightened with, the covenant of God to Jews and Gentiles, doth enlighten every man that cometh into the world; and they that walk in the light, walk in Christ, and come to see before any natural light was. And he that walks in the light shall not abide in the darkness, but shall have the light of life; and with the light he shall know God, he shall know the son, he shall know the gospel, he shall know the holy ghost, and that light is not natural. And he that knoweth God, knoweth the Father; and none know him but with the light of Christ Jesus who reveals him; for God is the Father. And 'I will give him for a covenant, a light to the Gentiles, a new covenant to the house of Israel and Judah,' who doth enlighten every man that cometh into the world, a leader of the people, a leader of them from death to life, to God, out of the fall, out of the first man Adam, a bringer in of righteousness, peace, and joy, and truth, and grace, to all that believe and receive him; but they that hate the light it is their condemnation. The light, Christ, the covenant of God, is the leader of the people out of the fall, out of all deceit unto God, and it is sufficient. It is the end of the prophets' and the apostles' teaching, the fountain of life, in which every one sees life.

one another, 'Know the Lord
with God, in him by whom the
But they that have these words
selves heaps of teachers. And
nations were ambassadors of thi
the bringing people off from all t
by any man to know the Lord.
enlighten every man that comes
to eternal life, and he that belie
but shall have the light [of life,
and he that hates it abides in dark
And it is sufficient to let every m
him, for a covenant of light,' s
the ends of the earth,' the covena
man that cometh into the world.

P. 'What Christ, and the apo
by heaven, nor earth, nor any
they spoke, but that men should
all swearing. And the Quaker
not speak as he meant by Moses

A. Christ and the apostles me
condition they spoke, the words
parables, or patterns, or figures.
and types, saith, 'Swear not at
end of the prophets, of Abraham
Joseph, of oaths and swearing.
saith, 'swear not at all.' And

godliness, and deny the power; and such are antichrists, against his doctrine, and wrest the scriptures to their own destruction, and say, that Christ, and God, and the apostles, did not mean as they spoke. But God did mean as he spoke, when he spake to Abraham. And Christ meant as he spoke, when he said 'swear not at all.' And the apostle meant as he spoke, 'my brethren, above all things, swear not at all.'

P. 'We are ministers under the new covenant, and have the allowance of the gospel, and the tithes only being designed unto us, we may with a good conscience take them. And the tithes are not in themselves ceremonial. Abraham paid tithes to Melchisedeck. If there be not a maintenance settled out to the ministry, we know we cannot subsist to do service to their souls without a worldly support, a sufficient maintenance. They call us greedy dogs, because nursing fathers and mothers have provided for our nourishment a maintenance for us. To work or to beg are two straits, whereof the world might be ashamed, but especially the saints.'

A. The world would not be ashamed, nor the saints, to see you work, who have taken the people's bread for whom you do no work; and the saints do witness against you. The prophets, Christ, and the apostles, declare such to be greedy dogs, that can never have enough. And Christ came to put an end to tithes before the law, to tithes in the law, to a priesthood made by the law, which had a command to take tithes, whose is a priesthood for ever after the order of Melchisedeck, who was the similitude and likeness, (and not after the order of Aaron,) who continues a priest for ever. And so when the first priesthood was ended, tithes and all ended, and the command that gave them, and the priesthood. Christ reigns over the house of Jacob, who was before Abraham was, and Melchisedeck that Abraham paid tithes to, the similitude and likeness, which Christ is the end of. Here is the rock, and the substance. 'This is my beloved son, hear him,' (saith God,) who was in the bosom of the Father. So they that know him, come to preach the gospel, and live of the gospel; who breaks down the earthly part, and opens the hearts of people; who breaks down the earthly part, and reaches to the seed. And as for your nursing fathers and mothers, such as give you maintenance, else you could not continue your ministry without a worldly support, that is it which hath held you up long, and who are fain to fly to the old worship, among whom the tenths were paid, and so are roving up and down in sheep's clothing for your own ends to get maintenance; and if that falls, your ministry falls. And your nursing father and mother was the pope, the pope was the author that set forth

own hearers are ashamed of yc
And so ye have showed your
you are not exercised with the
faith, which gives to see the e
not you begging with your peti
petitions flying up and down fo
powers of the earth? and sen
courts people that you do no w
your fruits.

P. 'He that scorns to make
provement in the things of G
be occasion to make use of h
hearers.'

A. Human authors are from
mix and mingle that with that w
he hath not discerning, and ma
received from God; and this is
saints of the Lord had delivered,
words of wisdom, neither did th
wisdom taught, but which the h
this is to teach from men's la
labours, and the human author
which prisons the seed of God.
which is received from God; but
burthen: and so human authors
God, for the word is pure, and n

not all who are not in the power of the words of the apostles, such as are to be turned away from, by the command of the apostle? And are not all who are in the power of God, and the life that the prophets, Christ, and the apostles were in, in the immediate revelation of God? Can any know the scriptures, or the truth given forth from the spirit of truth, learned of God the Father of truth, but by the immediate revelation of the spirit of God, which reveals the things of God? And thou speakest of study and prayer; can any divide the word aright, or pray aright, but in the spirit? and where that is, is not there immediate revelation from God? And this thou calls presumption, to be in the revelation that the apostles were in; but it is presumption to meddle with their words, and not to be in the condition they were in; that is presumption, and to usurp authority. And so ye are those that are got up since the days of the apostles, ravening inwardly from the spirit of God that they were in, and have sheep's clothing, who Christ said should come, and John saw were come, and went forth from them. And since the days of the apostles, the world have gone after you, all but those who have their names written in the book of life before the foundation of the world, and keep Jesus' testimony. And human learning doth not help in the way and things of God, as it is in itself, but as the spirit doth open through all things, and beyond all things, and comprehends all languages, and sees before languages were; that is it that ministers to the spirits in prison, and that is not called human learning, which sees over languages and beyond languages, and comes to have power over tongues, languages, and speeches, and sees before they were.

P. 'Custom hath made it the civility of our language, to say *you* to one, and not to say *thou* to a superior, except it be a familiar. It is no great fault to respect men's persons. And the scripture only, makes men wise to salvation. And it is a pernicious error in placing justification and salvation in righteousness within.'

A. 'That the righteousness of Christ might be fulfilled in us;' and where Christ is within, there is sanctification, and there is justification, and there is salvation known; for there is no salvation known nor felt without, but first it is found within. Faith evidenceth it, the spirit witnessing, the spirit comes to witness it, the light sees it, and this is within. And so they that have these words, of righteousness, of sanctification, of justification without, and not within, are in the error; and none know them without, but first they know them within. And '*you* to a superior, and *thou* to a familiar;' is not God the superior, the supreme? and dost thou say *you* to God? dost thou esteem man higher, in a place beyond God? Is not this ambition, and pride, and

of all thy lies and hard expressions i
thyself, and to thee be a heavy bur
thee apace; to the witness of God i
will let thee see that it had been
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And this is not the way to convert s
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creased knowledge which was their s

R. Sherlock's princi

P. He saith, 'They do not attain
of the gospel by the same means as
preach the same gospel as the apost
the knowledge and understanding of

A. That which the apostles rece
ye receiving it not by the same mea
not from God.

P. He saith, 'The apostles were
immediate revelation from God, in
more than any man could hope for s
pretend any such gift, nor depend u
revelation from heaven.'

A. Then all may see now in this
been from man, not from heaven

the same power, understanding, knowledge, and immediate revelation from heaven, that the apostles were in, and they that are in another, cannot understand that gospel. He confesseth to the nation, in his answer to some queries, and in his discourse upon the holy spirit, that they have not the same knowledge, gift, nor immediate revelation, as the apostles had; so he hath made himself manifest, (and the rest of the priests,) that he is in the apostacy, and has not the gospel the apostles had.

P. He saith, page 11, 'An external means enables them to open the meaning of the gospel.'

A. An external opens not the eternal; this all may judge that are in the fear of God, and that is it which keeps them from being deceived and seduced. He saith, 'the external opens the eternal,' which is false; for the eternal opens the external, and the gospel is eternal, and that which reacheth to the soul, which is immortal; and all they are seduced and seducers, that think and say the external must open the eternal.

P. He saith, 'Learned men are those who must give the sense of the scripture.'

A. Pilate was a learned man, and had Hebrew, Greek, and Latin, and knew not the sense of the scripture, who crucified Christ. And the learning of God is that which knows the scriptures by the spirit that gave them forth, and not the confounded natural languages. And the query to him was, 'whether any were to be called master?' His answer is, 'Master is a title of civil honour.' A Pharisee, a transgressor of Christ's commands, Matt. xxiii. that tramples upon Christ's command and his doctrine, and makes the doctrine of Christ uncivil. And this is your lordship and usurped authority, who would lord it over God's heritage; but he is throwing you out as dung upon the face of the earth.

P. He saith, 'The Pharisees paid tithes when they neglected the law of God.'

A. Do not all you so? Is not this your condition that take tithes, whose fruits in the nation make it manifest? And the apostle said the priesthood was changed that took tithes, and the apostles denied the Pharisees that took them; but you take them by compulsion and carry to prison till death, if you cannot get them; and in this you are worse than the Pharisees and first priesthood that took tithes, who denied Christ was come in the flesh.

P. He saith, 'that children are of the kingdom of God, and yet they must be born again before they can enter into the kingdom of God,' page 17. and 'sprinkling of infants is baptism.'

A. Which there is no scripture for. He saith, 'Christ commanded

wholly subdued.'

A. Contrary to the apostle's
free from sin.' And this is to de
body of sin; this is to keep out
Adam, in the fall.

P. He saith, 'The contents o
God attained by external means
immediately, which (he saith) n

A. Then you have all follow
amongst the number of the false
Lord never spake to them; and
spirit, are not attained by extern

P. He saith, 'We must not
miraculous teaching from the L

A. Yet he saith, 'all men a
here! The grace of God which
all men, and teacheth us, and thi
Lord Jesus Christ. Is that whi
truth may judge this and try thy
are not mediate but extraordina
up since the days of the apostles.

P. He saith, 'They shall teac
saying, know the Lord, but they
the greatest;' and he saith again
attained such a perfection of k
teaching.'

A. So he is one that believes

the eternal means to the external means, and from the immediate to the mediate. But by the immediate they are now tried and seen to be such as the apostle saw come in, who have since been over the world. But they are now made manifest.

P. He saith, 'Sprinkling of infants is God's ordinance.'

A. For which they have no scripture, but a tradition, which hath been taught men for a doctrine, by those who cannot show where God commanded it.

P. He saith, page 31, 'For the spirit within, we are not so blindfolded to follow the dictates thereof.' And 'we draw men from the spirit within. It is human learning that distinguishes the naked truth, whereby it is clearly seen.' And calls them 'blind that say otherwise: and cannot distinguish persons from houses.' He confesseth 'it is contentious to go to law.'

A. Here he hath given judgment upon all the priests, the rest of his fellows, who in most parts of the nation are troubling people for tithes, and their maintenance. And you are blindfolded who lead people from the spirit within, who are ravened from it, and have the sheep's clothing. Human learning is from the earth, from the ground, and that cannot distinguish the naked truth, and with that the Pharisees could not see Christ, as you cannot see the light which hath enlightened every man that cometh into the world, nor the sons of God who are led by the spirit.

P. He saith, 'The scripture was given forth in the Hebrew, Greek, and Latin, which we truly say is the original. And to attain spiritual wisdom by depending upon miraculous revelation from heaven, is tempting the good spirit of God.'

A. And here he is contrary to the apostle. What he had received from the Lord he declared, and David, and all the prophets of God, waited upon the Lord for counsel, and teaching, and revelation; and this he calls a temptation, whereas no one knows the son but by revelation, nor the Father, nor the scripture; not a Hebrew, nor a Greek, nor a Latinist; but they that think to find it out by natural languages are in the temptation, from the spirit of God which reveals the deep things of God, which to all you inward raveners, is miraculous. And as for the rest of thy confusion and lies, they are not worth the mentioning, but shall cover thyself. In the day of thy judgment, the witness shall answer and manifest thy clothing.

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Gentiles be from it, guiding all
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spirit, and in it unto him sing, w
their being.

though the pope set up another law, since the apostacy from the apostles.

Ambrose Dickinson's principles, as followeth.

P. He saith, 'That there is nothing within man, but what puts him on a covenant of works.'

A. There is faith within man that works by love, and there is Christ within man, and God will dwell in man, and walk in man, and the son of God is revealed within. Dost thou liken all these to things without in the covenant of works, which ends them all, and was before they were?

P. He saith, 'There is no knowledge of Christ in this generation but by the scripture.'

A. Many may have the scriptures, and not know Christ; they will not give the knowledge of Christ. That which comes from him, and shines in the heart, doth give the knowledge of Christ the light. And the Jews had the scriptures, but had not the knowledge of Christ, as you do not know the 'light that doth enlighten every man that cometh into the world,' the ear being stopped to that of God in you, and your eyes closed. And it is not the spirit, and the letter of it cannot give life.

P. John Stockdale said, 'The scriptures must try the spirits.'

A. 'The spirit was before the scriptures were; and the Jews had the scriptures, yet knew not Christ, but crucified him; and that must try the spirits that gave forth scriptures.

P. He saith, 'The spirit and the scriptures, are one and the same thing.'

A. Scriptures are writings, as the priests and professors say, and Christ was before they were given forth, which owns it, and is when it ends and is fulfilled.

P. Priest Heywood in Lancashire said, 'it was blasphemy to say that the church was in God.'

A. Contrary to the apostle, 1 Thess. i. 1. who said, 'the church was in God.'

P. Again he said, 'It was blasphemy to say, that God dwelt or walked in his saints.'

A. Contrary to the apostle, 2 Cor. vi. 16. Eph. iv. 6. who saith, 'God will dwell in you, and walk in you;' and 'ye are the temples of God.'

infallible. And he that hath th
fallible, and he that hath not th
infallibility, where thou art, in

P. He saith, 'It is whimsical
spirit, is in them.'

A. Contrary to the apostles'
flesh and of his bone; and 'Chri
And 'he that hath not the spirit
of his flesh and of his bone, and

P. He saith, 'It is a devilish
trembling.'

A. So in this thou mayst say,
tion must be wrought out by tre
thou never knew salvation; for h
they must know trembling and
self out from Moses' and David'
gards, tremble at his word.

P. He saith, 'Flesh and bon
measure in another.'

A. Whereas the apostle saith,
Here thou art contrary to the
that had the flesh of Christ, and

P. He cries, 'Oh Luciferian

A. What good doth all your
the rest of the priests, and showe
who watched for the soul, and s
multitude of sins.

P. He saith, 'The holy ghost is a person, and that there was a trinity of three persons before Christ was born.'

A. Thou knowest not him that is in the Father, and the Father in him, glorified with the Father before the world began. And the scriptures do not tell people of a trinity, nor three persons; but the common-prayer-mass-book speaks of three persons, brought in by thy father the pope; and the Father, son, and holy spirit was always one.

P. He compares 'immediate revelation from heaven,' to the 'false prophets' dreams.' And again he saith, 'The scriptures is the word of God.'

A. Here he fights with the rest of his fellows, who say, *scriptures* signify *writings*, and writings are not God; but the scriptures of truth are God's words, which Christ, the word, fulfils. They are not the word of God which thou hast blasphemously affirmed, but Christ is the word of God; and they that deny revelations, are out of the fear of God and the spirit, and know not the son nor the Father, but are among the false prophets and false dreamers.

P. He saith, 'The scriptures are the word, except you dare to deny Christ is God.' And he brings a scripture, 'Let the word of God dwell in you richly.'

A. So he makes the scripture Christ, and God, and he doth not say, 'let Christ dwell in you,' but means the scripture. And God dwells in you; and the apostle said, 'Let Christ dwell in your hearts by faith;' and God will dwell in you; but thou sayst, Christ doth not dwell in them personally. Doth not Christ dwell in his saints, as he is in the person of the Father, the substance? and are not they of his flesh, and of his bone?

P. 'They that hear the word of God do not hear the son, the holy scriptures are the mediate word of God.'

A. Now, all people, where ever did you read of a mediate word of God? Doth not the word of God endure for ever, and is it mediate? And he calls God heavenly Father, and admits he never heard his voice, nor his son's, and denies immediate teachings. He that knows the spirit that gave forth scriptures, hears the son.

P. He saith, 'God limits the supreme Holy One by the inspired writings of the apostles; and that is his third dispensation of his mind to men.' And he saith, 'They are taught by inspired scriptures, which is mediate; not by letter, which is literally, the letters or letter.'

A. Inspired scriptures, and yet mediate. 'The testimony of Jesus is the spirit of prophecy;' and the spirit inspires, which the letter doth not. And God's teaching is by his spirit, and the Holy One is not limited by the words of the apostles, who fulfils them; and many words the apostles spoke which were not written.

P. He speaks of 'a moral law

A. Which he hath no script
thing; but he darkens counsel

P. He saith, 'The scripture c
written word of God, that was a

A. The scriptures say, 'the h
and God and Christ were befor
mediate teaching of the whole s
calls God and Christ, and all th
scriptures do not continue the
tion, but testifies of those things

P. He saith, 'The written w
makes another rule 'besides the

A. Which we say is the spiri
is known upon the Israel of God
but had not the sword of the spir
of the spirit.

P. He saith, 'It is a lie to say

A. So he would make Christ
the judgment from the son, an
saints; so he is ignorant of the
the time of the saints' judging
the counsels of his own heart, a

P. He saith, 'No saint can be

A. Contrary to Cor. vi. where
saints shall judge the world?'
affirm it,' as thou sayst: so hast

that which is equal in power and glory with the Father. In this thou hast not only judged thyself, but all the 'assembly of divines at Westminster,' 1649.

P. 'It is a false thing to say Christ's person is in man.'

A. Which is as much as to say, none are of his flesh, of his bone, nor eat it, nor had his substance.

P. 'For denying all meritorious works that cast men out from enjoying any thing from God for their salvation.'

A. And here they are turned to the pope, who are in their own meritorious works, out of the faith that works by love.

P. 'And there is no other way to salvation but by meritorious works.'

A. And there is no man attains to salvation by his own meritorious works in his will, but they that attain salvation come to the light which Christ hath enlightened them withal.

P. He calls that 'satanical,' to say, 'as he is, so are we in this present world.'

A. Contrary to John, who saith, 'As he is, so are we in this present world;' so thou hast denied John's words.

P. 'That God doth exclude all works wrought in man and by man, by what spirit soever.'

A. So here is thy spirit tried; here works are totally excluded without any distinction, and so the works of God and Christ his son, are excluded by thee. And the apostle bids them 'work out their salvation with fear and trembling;' which he opposeth, and gives another sense to it. And the works of God, Christ, and the spirit are not denied by us, as thou dost by the devil which is in thee.

P. To be 'justified by Christ alone,' he calls it a 'justified self-Quaker.'

A. There is no man self-denied and justified in the light of God, but by Christ alone. And they that are not justified by Christ alone, are in themselves.

P. 'It is against the scriptures to say men must be without sin, and that men must be perfect.'

A. That is contrary to the scriptures; for they mention that there were just men, perfect men, and holy men upon earth; they that gave forth scriptures were 'holy men;' and Paul spoke 'wisdom amongst them that were perfect;' and Joseph was 'a just man.' And 'the blood of Christ cleanseth from all sin,' and 'are perfected by the one offering for ever, (mark the word *are*,) and 'he that is born of God doth not commit sin.'

P. He makes people believe, 'that false prophets and antichrists are come but now.'

Quakers, and so makes his [illegible]
Christ that is in the Quakers, a
whom he calls Beelzebub, lik
will be according to his works

P. He saith, 'No other peo
but the Quakers.'

A. So he hath judged him:
the earth, to be deceivers of
Quakers are so, (the preserve
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and all others to be so, except

P. He denies, and says, '
body.'

A. And how are they Chri
then are they of his flesh and
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they not his?

P. He saith, 'that neithe
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A. But the apostle said, 'C
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the beast is blaspheming agai
dwell in heaven. And thus t
Christ was in them; and is n
essence?

P. He says, 'There is not

P. He saith, 'Christ hath not appeared unto the saints in his second coming to them, much less in them.'

A. Contrary to the apostle's doctrine, Col. ii. And Christ said, he would dwell in them. And the apostle said, the son of God was come. And Christ said, he would come again to the apostles, which he did, according to his word; and God did dwell in them, and walk in them. And John in his epistle said, the son of God was come.

P. And he saith, 'The saints are not as Christ is.'

A. So he denies John's doctrine, who said, 'As he is, so are we in this present world.'

P. And he saith, the righteous man sins seven times a day; and that David nor no man living was justified in the sight of God at any time, so long as he was a living man upon earth; and that the prophets were not made free from sin.

A. There is no scripture that saith, a righteous man sins seven times a day; and David said his sins were removed from him as far as the east is from the west, and yet thou sayst, David was never at any time free from sin, of having sin in him while he was upon the earth. And God said, 'I have found David a man after my own heart, fulfilling all my will.' So here he was justified. And the apostle said in Rom. vi. that they were made free from sin, and were justified by faith in Christ Jesus.

P. He saith, 'Paul was not made free from all sin.'

A. Paul said he had 'kept the faith,' he had kept that which purifies, and gives victory over sin; and yet he goes about to disprove Paul's words, and saith, 'Paul had sin when he had finished his course.' So his great work is to prove the saints sinners, but they witness against him. And he charges Job, Paul, and David with sin, whom God justified, and said, 'Job did not sin with his mouth.' And though Paul did cry out of the body of sin, yet he found victory over the body of sin, and knew the redemption which the creatures waited for, the 'liberty of the sons of God;' and said, they were 'made free from sin,' in Rom. vi. and they were 'justified from all things;' and by the one offering for ever he had sanctified.

Because the Quakers own the light Christ, and are come into the spirit that gave forth scriptures, and have heard the voice of the son of God, and deny all them that say they have not heard the voice of the son of God, and Christ to be in them; therefore he saith, 'they have forsaken the truth;' because they deny them that have the form, and are out of the life, and despise and deny the power that shakes that which is to be shaken; for no one knows salvation but by the light.

P. He said, 'God did not come in his spiritual essence with his son

condemned; and the power of God and Christ subdues sin in man, and destroys it, that man becomes the temple of God.

P. His query is, 'Whether God could not have saved man without Christ's dying?'

A. God can do what he will, who was in Christ reconciling the world to himself; and Christ did not save the world without God. And thou hast shown in thy book stuffed with lies, by the filthy air that has come out of thee, how thou hast been tormented, and that the devil was in thee. And thou sayst, thou art saved by Christ without thee, and so hast recorded thyself to be a reprobate, and ignorant of the mystery of Christ within thee; for without that thou dost not know salvation. And these before mentioned are thy principles, which thou hast published in print to the nation, and all sober people may judge thee. As for thy lies they are not worth mentioning, neither are they worth reading; but upon thy own head will they fall, and a heavy burden thou must bear, who goest about to sow discord among the brethren. But the accuser of the brethren is cast out. The witness shall answer me in the day of thy judgment. Christopher Wade calls his book, 'Quakers slain irrecoverably,' but he hath slain himself irrecoverably, and the same judgment wherewith he judgeth us, he hath brought upon himself; and the Quakers are recovered out of his snare, and have taken him in his own, and have chained him and bound him.

Henry Hagger's Book, called 'The Holy Scripture Clearing itself.' His principles in it follow.

P. 'DAVID never boasted of perfection, nor Paul, nor John, and such as say they are free from sin, it is their whole work to carry away poor souls from truth.'

A. There is none comes into the truth, nor any soul comes out of the deceived estate, but who comes out of sin, and is made free from it, as the apostle speaks to the Romans; such as served God in a new life, were made free from sin. And God said Job was a perfect man, and eschewed all evil, (mark all,) and David said he had seen the end of all perfection, and Paul spoke 'wisdom among them that were perfect,' and said the life that he lived was by the faith of the son of God. Though the apostle had cried out of a body of sin, yet he saith Christ was manifest in his flesh to condemn the sin in his flesh, and through Christ he had victory, and witnessed the circumcision that put off the body of sin; and saw where there is no condemnation.

P. 'The scripture was the sure word of prophecy,' and 'the scripture will bring men to the knowledge of God.'

A. The spirit was their rule that gave forth the scripture, and the word of God gave them to discern and to savour who spoke the word of the Lord, and who stole their word from their neighbour, when the Lord had never spoken to them; where the spirit was in the prison; where the spirit was out of prison, with whom they had unity; and who had the form of godliness, but denied the power; and who were the false spirits that went out into the world, and the antichrists, and the false prophets; and such as were turned from the faith, and such as lived in the faith, and such as quenched the spirit and despised prophecy, and such as despised the Holy One, and slaughtered the seed of God, and such as cast the law of God behind their backs: this was the spirit and the word of God which was their rule, that led them to discern and savour, to try, and taste, and handle; this was the touch-stone, and this was the rule, and this brought them to the knowledge of God. And they that had the scriptures had not the knowledge of God without this, nor prophecy; as the Pharisees had scriptures, yet knew not Christ.

P. 'To the law and to the testimony.'

A. Yea, as we say, to the law and to the testimony, the law is the light, 'the testimony of Jesus is the spirit of prophecy.' But it is cried in this our day, 'the letter is the light,' amongst the ministers of the letter, against the light; and they say 'prophecy is ceased,' and so put the Old and New Testament for it, and bring Isa. viii. for the law and testimony, which was before Matthew, Mark, Luke, and John. But this is that their ignorance may appear.

P. And likewise he saith, 'There is not a just man upon the earth that sinneth not.'

A. Read the words above in the 16th verse, 'Be not just overmuch, neither make thyself overwise.' Now mark, this just, this wise man upon the earth, of whom it is said, 'There is not a just man upon the earth, that doeth good and sinneth not;' that was the estate of the law, which Christ is the end of, who is a greater than Solomon, who is the Just, and righteousness itself, and makes men free from sin.

P. 'I do not affirm that any man can have salvation, by virtue of his obedience;' and 'thus you put out the eye of poor souls, and bid them hearken to a light within them.'

A. The eye of the soul is the light, which cometh from Christ the bishop of it, and he that believeth is saved, and there is his obedience, and he that doth not, is condemned already; and he hath the promise of life and salvation that believes in the light.

P. He saith, 'The commission of Christ holds to the end of the

world, who gave some prophets, some evangelists, and some pastors, for the perfecting of the saints, and the edifying of the body of Christ, till all come to the faith and knowledge of the son of God, and to a perfect man in measure, and stature, and fulness of Christ.'

A. Have you not all denied this work of pastors, teachers, and prophets, the perfecting of the saints, and bringing to a perfect man, saying that none must be perfect while they are upon earth? and denied bringing to the unity of the faith, which both you and your teachers are all on heaps about? and have you not said that none must witness the measure, and stature, and fulness of Christ, and the knowledge of the son of God, that none must have him revealed? have you not denied revelation? How have you been in this work tossing people to and fro like chaff, and carrying them about with every wind of doctrine! And that is your wind that is not perfect, that is not in the spirit that gave forth scriptures, and there lodgeth all men's subtlety, cunning, and craft within, lying and waiting to deceive. This doctrine was coming up before the apostles' decease, which since hath reigned in the world, as all the heaps of profession in all christendom discover it, how people are tossed to and fro, and changed about, and every one stands against perfection and overcoming sin while they be upon earth; so excluding themselves from the work that the ministers of Christ were in, apostatized from it, you have denied the ministers' work, which is the perfecting, and cry, 'no perfection.'

P. He saith, 'They call breaking of bread carnal. Faith comes by hearing of the scriptures, and it is the way to teach men Christ, and to convince and convert souls; how should we know sin to be sin, or righteousness to be righteousness, but by scripture? Scripture hath been a fit rule to walk by, and guide into truth and peace.'

A. Breaking of outward bread is not spiritual; the Papists say it is spiritual, and you say it is not carnal; what differs priests and Baptists from Papists? And you say it is not as other bread is; and thus you deceive people, and make them believe a lie. And the Pharisees had scriptures, but knew not the way of truth and peace, nor were guided in it; neither are any upon the earth, except they be in the life that gave it forth. And the Pharisees had scriptures read every day among them, and hearing not the word that was in them, which they heard that gave forth scriptures, they heard not the word of faith, and the faith they had not, for faith comes by hearing the word, the word preached, not by hearing the letter: he that hath the word of God may speak it daily. For they were ministers of the letter who begot people into a form, in which they were tenfold more the children of the devil than they were before there was any profession. And none upon the earth can know righteousness to be righteousness, but as they have the

life that gave forth scriptures; for the Pharisees, chief priests, and Jews had the scriptures, and read them every sabbath day among them, and they knew not righteousness to be righteousness, nor Jesus Christ the righteousness of God; neither did they know sin to be sin, for they crucified the Lord of life, that denied the light, the covenant of God, the covenant of light. So none know sin to be sin, but by the light which comes from the Lord Jesus Christ, that makes it manifest; and Abraham and Enoch knew sin before scripture was.

P. Again he saith, 'Try their own hearts by scriptures.'

A. They that tried their hearts, it was by the spirit of the Lord that searcheth them, which led them to speak forth scriptures; for before the scriptures were given forth, there was that in the heart to try it, which led all holy men of God to speak forth scriptures. If all men upon earth had the scriptures, and have not that which gave it forth, they have not that which will try the heart; for the Pharisees had the scriptures, and they could not try their own hearts, and so they turned against the light, as the world do now, that have the scriptures. For that is it which brings those to stand approved of God who try their hearts with it.

P. He saith, 'The overseers of the church are visible.'

A. That which did oversee, and made to be overseers, was the holy ghost, before the apostles deceased, which was invisible; but since the days of the apostles, men have made officers by the letter, and such are visible, therefore have all men come into divers forms, out of the unity, and have lost the bond of peace.

P. Likewise he saith, 'That which is contained in the bible, is spirit and life.'

A. This is as much as to say, that spirit is in the letter, and life is in the letter. Now hadst thou said, that which is declared of is spirit and life, and the letter itself death, these words had been true; and that the life was in them that gave it forth, is sound. Now the people have it among them as a general word, that the bible is a history, or a treatise, or a catalogue, or the letter; these are the common words among professors and preachers. Now we say, the scriptures are the words of God, and a declaration of the prophets, Christ, and the apostles, and Christ is the word in whom they end; and that is agreeable and according to scripture which cannot be broken, and sound words.

P. 'And the word was confirmed to them by signs.'

A. They that had the scriptures knew not the word; by signs and wonders they were declared, and signs and wonders were shown unto them that had the scriptures, from the word. Now them that had the scriptures, to whom the word had [illegible]vn miracles, when they

desired a sign of the word, he told them, that no sign should be given to them but that of Jonas.

P. 'And they say *thee* and *thou* to a particular is a proper speech, but it is not a sin to say otherwise, and so not to give offence to Jew nor Gentile, but *you* is the national speech; and the devil said *thou*, and Cain said *thou*, and this was the bad men's language as well as the good.'

A. Though the devil and bad men got the form of true words, yet the form of sound words is to be held fast; and though Paul said, 'give no offence to Jew or Gentile,' yet we do not find that Paul spoke out of the form of sound words, as *you* to one. And because it is a national form of speech, ye who are not come into the form of sound words, who have professed the scriptures, Christ, and the apostles, show that you and they never learned either, nor came into the practice of either. *You* to one is not righteous, and all unrighteousness is sin: for one to say, 'Thou Henry Hagar, art many men,' wouldst not thou say they spoke unrighteously? Now judge thyself.

P. 'You call all men dead and carnal, and in the serpent's nature, in what form soever, if they differ from you.'

A. All that are not in the light that enlighteneth every man that cometh into the world, which is the way to the Father, differ from us. Such are dead, such are carnal, in the serpent's nature: for none come to the life, but who come to the light, in what form soever they be, and such as differ from us, differ from Christ, for none come from under the serpent's head and nature but they who come to the light.

P. Likewise he saith, 'But for a perfection in glory to be attained on this side the grave, I utterly disallow.'

A. We do believe thee; but a perfection in glory is attained to, while the saints are upon the earth, for they were 'changed from glory to glory.' There is a perfection in the least glory, and that glory which the saints were changed from into glory, was not glorious, but as it was in the perfection in the least degree or measure as it is in itself. And so for the rest of thy lies and slanders, and unsavoury expressions, which are not worth mentioning, they will clothe thyself and not cover thy shame, but make it manifest. They shall be thy own wounds in the day of thy indignation: the witness within thee shall answer me, and thy silence had been better, than to have uttered forth thy folly to the nation. And whereas thou speakest of the church, that is a mystery to thee, which is the pillar and ground of truth; but men have gathered together a form in the apostacy, and the seed in the grave, since the days of the apostles. But now is the seed risen, which treadeth such out and down that are gathered together in the words of scriptures, but out of the spirit that they were

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them forth, with Christ the sub

P. He saith, 'An unlearned
cast out devils, and drink any
whether the house where you
did give the holy ghost to you?'

A. This shows that you are n
apostles were in. And as for y
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another about your religion, wh
enemies, and to save men's lives.

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Thomas Leadger's book, called
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the scripture ends and which it testifies of; and so it is Christ, the same to-day, yesterday, and for ever, that the saints come to witness within them, not another Christ, neither many Christs. And they that profess a Christ without them, that have a Christ without them, and another Christ within them, here are two; for if it be not the same Christ that ended all types, and figures, and shadows; if it be not him that is within, they have not the possession, the substance, nor the comfort of the true Christ. But they who have not Christ, the end of the types, shadows, and figures, in them, are among antichrists and false christs; and they that have the form of godliness can confess a Christ without them, and not within them.

P. Again he saith, 'The saints have a glorious light within them, but imperfect.' 'And 'it is an error to say they have an infallible light within them, that they must follow, which will show them all things.' And 'to judge of scripture that it must be fulfilled in them.' And 'these are they that are brought up in dark places of the earth, that are as Sauls that go to the witch and not to the law and testimony.'

A. None come to the law and to the testimony, though they have the Old and New Testament, but those who come to the light in them, for the law is the light, and those who come to the spirit within them, which is the spirit of prophecy; and all that go from this, go into dark places of the earth, and such are they that go in the path of Saul, such spirits as go from the light within them, and the spirit that is the testimony of Jesus, and the light. And the glorious light of the saints which they are enlightened withal is Christ, which is perfect, and they are changed from glory to glory; and so the light which thou sayst the saints are in, and yet not perfect, and yet glorious! mind thy words, consider thy measure, thy judgment. The infallible light which every one that comes into the world is enlightened with, is the leader of the people, and the light they are to follow, and it is the way to the Father, out of the way from the Father that is in the first Adam, in the transgression; which light is Christ the second Adam, that every man that comes into the world is enlightened with. And they who follow this, and believe in it, and walk in it, abide not in darkness, but have the light of life. And the light within, and the spirit of God within, that gave forth the scripture, is the trial of the scripture of truth; for men without that may wrest the words, and wrong translate them. So the light within, the spirit of God, is the judge of the scriptures and knows scripture, which gave it forth, and is the rule, and ruled and led them to speak them forth, and is the rule that leads them to open them again, and to lead into all truth, as saith Christ.

P. He saith, 'That which they set up above the scriptures is heathenish; and the scriptures are the ground of faith, without them faith

Christ. The Pharisees had the scriptu
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P. 'And the scripture is an infallible

A. The Jews and Pharisees had the
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that gave forth the scriptures, in which
God; so saw not the substance, the grou
Christ Jesus.

P. 'They will not put off their hats;
to another; they will not say master.'

A. The honour of the hat, the putting
of the earthly Adam in the fall, in the

per words, which is the plant of renown. And as for being called of men master, Christ saith, 'Be not you called of men master, for ye have one master, even Christ, and you are all brethren;' and they are in error that slight his commands and trample them under feet; and they are hypocrites, who, after they have trampled his commands under foot, make a profession of his words. Thomas Leadger, thou professest thou esteemest the scripture highly, above ordinances, above angels, and is not this scripture which saith, 'Be ye not called of men master,' and is it not Christ's command? Yet thou deniest these scriptures and tramplest them under thy feet.

P. 'The scripture is the lantern of obedience, and it directs men to Jesus.' And he calls the scripture 'the word of God, the sum of truth.' And 'they could not have known there had been a Christ, or a mediator, or grace, or glory, or worship, or Father, or spirit, or light, but as it is declared in scripture.'

A. I do believe that you who are got up since the days of the apostles, in the apostacy, inwardly ravening from the spirit of God, had not known there had been a Father, or spirit, or grace, or worship, if the scripture had not declared it; but they that had not scripture, had faith, had the holy ghost, had the Father, knew the Father, knew Christ, knew the spirit; they that had the scripture, the Pharisees, knew not the father, knew not the holy ghost, nor the redeemer, but resisted (as it was in Steven) him that was born of the spirit. Now they that had not the scriptures knew all these things, that had the spirit that gave them forth, while they that had the scriptures, and not the spirit, knew not these things, they that had the spirit of error, that were in heaps about the saints' words. Now the Pharisees had the scriptures, yet walked in darkness, had not David's lantern to their feet, and so could not see Christ as David did. Saith the apostle, their table was their trap, there they stuck. David that had the life that gave forth the scriptures, had the lantern to his feet; and had not they a lantern before the scripture was written? Abraham, Enoch, what led them all to give forth scripture? are not all they that have the scripture and are out of that which they were in that gave them forth, out of the light, and out of the lantern? And they had a rule of obedience before the scripture was given forth, the word of God, that lives, and abides, and endures for ever; that is the word of faith, in which the scripture, the words of God, ends. And those that had the scripture and were from the life that they were in that gave it forth, knew not Christ.

P. 'The gospel is the scripture.'

A. Many may have the scripture and deny the power of God which is the gospel, and many had the scripture and the form, and stood against the son, the truth, Christ Jesus, the power of God, the gospel

And as for thy other lies and slanders which are not worth mentioning, which come from thy drunken spirit, when the spirit is awakened that suffers by it, thou shalt feel every word thy burthen, and thou that dost set the scriptures above Christ, and God, and the spirit, art a heathen.

Thomas Leadger's 'Antiquakers' Assertions.' His principles in it follow.

P. He saith, 'The divine nature is without mixture of sin, but it doth not destroy wholly the sinful nature that is in us;' and 'the being of sin dieth not until the body die;' and 'sin hath been in us to humble us.'

A. Sin is that which doth not humble, but lifts up. That which humbles people, and brings down the sin, is the humility which bears the sin and iniquity, which is Christ. And the saints were made free from sin while they were upon the earth, and had the body of sin put off. And they who have received the divine nature, know it, and have escaped the pollutions that are in the world, and the lust of it; and so the divine nature destroys sin in its being.

P. Again he saith, 'The scripture is a quickening spirit, the wisdom of God, the power of God unto salvation, the words of the blessed scriptures every line of it. I have had (saith he) the righteousness of God revealed in my soul; I have had the love of God, the grace of Christ, the communion of the holy ghost manifest in me, but I trample upon all attainments, the highest, as dung.'

A. Many had the scriptures, and stood against the wisdom of God, and stood against the power of God, yea, killed and persecuted the Lord of life and glory; they that had the dead letter without the life. And many got the form, and denied the power, and denied the quickening spirit. And the spirit of Christ doth not bring to trample upon attainments, not upon the love of Christ, nor the righteousness of Christ. The love of Christ, the grace of Christ, the righteousness of Christ, were never esteemed as the dung, nor trampled upon as the dung. Such as were transgressors were as dung, and they trampled upon the love of Christ, the righteousness of Christ, but who come into this, trample upon their own notion.

P. He saith again, 'That perfection is a golden dream, and the scriptures are the word of God.'

A. Perfection is over all dreams be they never so golden, and it ends them all, and is above them all. And Christ's 'name is called

the word of God,' and the scriptures are the words of God, which Christ, the word of God, by which all things were made, came to fulfil.

A book called 'A Serious Review of some principles of the Quakers.'

P. 'No man hath reason to say that the spiritual substance is in the creature, the divine essence is subject to change as is the soul of man, and every one is enlightened that comes into the world by the light of Christ,' and this he calls 'a natural light.' And 'that some persons are come up out of the fall, is an error. I do not own a perfection without sin, and it is an error to say there is any perfection without sin.'

A. All erring is in the fall, and that which is come up out of the fall is come out of the error, into the second Adam, where no error is, which many witness, for all error is in the first Adam in the fall, and in him that tempted. And the light which doth enlighten every man that cometh into the world, by which the world was made, which was before the world was made, by which all things were made and created, in whom is life, and this life is the light of men; and men being in the light which they are enlightened with, and coming by the light to him from whom the light doth come, they come into the perfection, out of sin; for all sin and imperfection are in the first Adam, in the earth. And perfection is in the second Adam, Christ Jesus, who bruiseth the serpent's head, the author of imperfection. And they who are in him, are in a perfection without sin, and there is no sin in perfection, nor any error in the perfection of Christ. And all who are in the unreasonableness are ignorant of the spiritual substance, and power of God, and holy ghost, the spirit of truth, the spirit of Christ, the nature that dwells in the saints, all which are substance and not shadow, and the divine power, and the power of the Lord God. And God doth not change, nor his spirit, nor the soul, nor his power; so read thyself. God doth not change in his being, neither doth that which comes from him, that which he hath in his hand, and in his power.

P. He saith, 'That which is imperfect can be reconciled to God, and that they are poor blind creatures that say the light doth enlighten every man that cometh into the world, and need no light and discovery to help, and the scripture doth no where call Christ the word, but the scripture is the word, and so these poor creatures err, not knowing the scripture. To speak in the singular number is nonsense, and

they that translated the words *thee* and *thou*, might have translated them *you*.'

A. The spirit gave to speak the proper language, singular and plural; and spake such words as cannot be condemned. And if translators that are out of that, translate the words given forth from the spirit into what form soever they will, yet the spirit will find it out; and the light which 'doth enlighten every man that cometh into the world,' by which all things were made, the made lights, and created lights, Christ Jesus the light, which doth enlighten every one that cometh into the world, need not have these outward lights or discoveries; they were all made by the light, which light was before these were made. And they who are come into the reconciliation with God, are in perfection, out of the imperfection, from under the wrath. And the word reconciles, hammers down, cuts down, and burns up that which is contrary, and sanctifies, and makes clean. And Christ Jesus, his name is called the word of God; the scripture saith so; and they say that the scriptures are the word, but they are the words of God, and Christ the word, which was before they were given forth, comes to fulfil them; and that which is imperfect is done away.

P. 'To say that God is substantially in man, as essentially one with him, can be no other but the man of sin, the devil himself, having transformed himself into an angel of light, and if it were possible would deceive the very elect.'

A. The scripture saith, that God will dwell in man, and walk in him, and the saints had unity with the Father and the son; and all that hate the light which Christ the light hath enlightened them with, have not the Father and the son. In such the man of sin reigns, and in such the devil may transform; but the elect he cannot deceive, the elect have the victory and dominion, who were elected in him before the foundation of the world. Glory for ever! And as for all the other words in thy book, they are not worth mentioning, they will be thy own burthen, they will fall heavy upon thee in the day when thou shalt give an account to God.

James Brown's book, called, 'Antichrist in Spirit.' His expressions and principles as followeth.

P. 'THAT the light in every man is a certain guide and rule in all things; this is the means whereby scriptures are slighted.'

A. No one knows nor owns the scriptures, but as the light of Christ that doth enlighten every man that cometh into the world, doth guide

and teach him, the light of Christ within, which gives them 'the knowledge of the glory of God in the face of Christ Jesus,' and of the scriptures, and to see the scriptures, and doth not slight them.

P. 'To witness God, and Christ's glorious resurrection, and heaven, and the happiness of New Jerusalem,' this is looked upon as an error.

A. Christ is within, who is the resurrection, the glory, the kingdom of heaven is there; and David who witnessed him was in hell, he was upon the earth too, and he that witnessed the New Jerusalem, and that happiness, was upon the earth. And they that have all these words, not possessing the life, they have no comfort in what they speak, nor in what they profess; and the babes and the children that are free, know their mother that is from above.

P. 'If there be no outward means but light within, what need of the scriptures?'

A. The light, Christ within, was in the saints before the scriptures were given forth, and that was it which was their guide to give forth the scriptures, wherein they walked, and did not stumble; and that is it which gives to see the scriptures again, to what condition they are spoken, and the use of them.

P. 'The day is not yet dawned, nor the day-star, the bright and morning-star.'

A. The apostle tells the saints of the day-star, and they were children of the day, and the night was over, the true light shined, and the darkness was past. Though some indeed were not come to the day-star, and the light shined in the darkness, and the darkness comprehended it not. Where darkness rules, there are the works that are out of the light; and among such as have apostatized since the days of the apostles, the day-star is not risen to them, they see it not; but amongst the children of light it is seen, and they that see it not, are comprehended. The day-star is risen, and they are children of the day.

P. 'And them that bring people to look at the light within them, are as Corah, Dathan, and Abiram.'

A. All that go from the light within them are as Corah, Dathan, and Abiram amongst the Lord's prophets, exalting themselves, and persecuting.

P. 'All men are not so taught of God as they shall be at Israel's return.'

A. All men are taught of God that are in the covenant, whether Israel hear or not.

P. 'I know that many of the Quakers are temperate, sober, self-denying people, but this is but the tithing of herbs.'

A. It was the doctrine of the apostle, who preached Christ the end of tithing and herbs; and self-denial, soberness, and temperance were

forth in the heart, 'to give the knowl
face of Jesus Christ.'

P. 'And that the kingdom that is i
deny.'

A. The same that is in the saints
though it be but as a grain of mustard
little.

P. 'The state of arising from sin to
tion.'

A. They that arise from sin to grac
second Adam, come into the resurrect
have no power over them; and the sa

P. 'Such as trust to a light within
Lord's spirit that speaks in the scriptu

A. The Lord's spirit spoke in them
who had the holy oil, the light withi
not from the scripture, but by that w
author of it.

P. 'I deny that any have a light wi
sure of God and Christ, as they that h

A. None attain to the mystery of G
from Christ the mystery, though they

P. 'They that will not put off the
people, this is a sin of their own devi

A. *Thee* and *thou* is proper langua
the hat is earthly Adam's honour, th

not worth mentioning, but to redeem truth from them; and that none at all may make them their refuge, for they shall feel it, if they do, at the day of judgment.

Some of Philip Bennet's principles, called Minister at Cartmel in Lancashire.

P. He saith, 'That none know another to be the child of God.'

A. Which is contrary to the scripture. 1 John iii. 'Ye are the sons of God.' And the apostles knew others to be the children of God, as the ministers of God do now.

P. Again he saith, 'that he did not know why God did make a difference amongst men,' &c.

A. So is ignorant of the ministry, which puts a difference betwixt the precious and the vile.

P. And he said, 'None can give a reason of the election, or know the elect of God.'

A. And so is out of the apostle's doctrine, who said, 'they were elected before the foundation of the world;' and ignorant of the scriptures, which say, Christ is the elect.

P. Again he said, 'he would never exhort people to take heed to that of God which is made manifest in them.'

A. Contrary to the apostles' doctrine, Rom. i. Cor. ii. 4. Colos. i. 1 John ii. 27. Rom. x. 8. who brought people to the light within them, and to the son within them, Christ within them.

Some of Adam Sands' principles.

P. He said, 'He hated "that which may be known of God is made manifest in man, which God hath showed unto him," ' and said, 'that was the Quakers' foundation.' And it was told him they were the apostle Paul's words, and he was showed the place in the Bible, and bid look at it; he said again, 'he hated it.'

A. So he is found in the nature of the Jews and Gentiles that went astray, who were not like to retain God in their knowledge, while they were reprobates from that which may be known of God, made manifest in them, and hated it. Neither art thou, nor any professor [illegible] earth, like to receive God or Christ, spirit or faith, while that of God in thee.

A. We do believe it. How should it
say ye are brethren, and have no grace
in people? But 'the grace of God wh
peared to all men,' which lets them see
liar speaks in thee; for that which lets ev
grace.

Roger Atkinson, reader at Turve

P. 'THAT the letter of scripture was
letter, paper, and ink, was God? and
brought 1 John to prove it. And again
word of God.'

A. The scriptures of truth are the wor
ed of God, and are writings; and Christ t
words, and all end in him. So the scrip
were holy men of God, who learned of
for he was before scripture who gave the

Richard Stoaks, called minister at Gray

fulfils them. And the scriptures of truth are not God, nor a God, but are his words that cannot be broken, and must be fulfilled by Christ the word.'

George Johnson, priest of Orford, said,

P. 'THAT the light which John bare testimony to, is the light of nature.'

A. Which is contrary to the scriptures; for the light which doth enlighten every man that cometh into the world, was before any natural lights or created lights were.

P. 'That the Americans were never ordained for grace and salvation; and that the grace of God had never appeared to the Americans.'

A. Which is contrary to the scriptures, which say, 'The grace of God which brings salvation hath appeared to all men,' &c. And, 'I will give him for a light, a covenant to the Gentiles, a new covenant to the house of Israel and Judah, and that he may be my salvation to the ends of the earth.' And many in America have received truth and salvation.

P. 'That none can be free from sin, nor perfect, whilst they live upon the earth; and that none are able to keep the commands of God.'

A. So he hath denied the one offering, and shown himself to be out of the love of God, and the circumcision of the spirit, which puts off the body of sin, and out of the blood of the new covenant.

These are the principles of the priests of Orkney.

P. JAMES MORRISON said, 'that Christ which is within men i' 'devil:' and that 'all who said they had Christ within them, were de and witches,' and so bid the people 'take notice of it.'

A. Contrary to the apostle to the Colossians, who said, 'Christ in you, the hope of glory.' And to the Corinthians he said, 'Christ is in you, except ye be reprobates.' And they are in the witchcraft, and of the devil, that have not Christ in them, and are reprobates; and this was and is the doctrine of the ministers of God.

Witnessed by Luke Liddall, soldier, with all the rest of hearers.

George Larcum, priest of Cockermouth, in Cumberland. His principles as followeth.

P. He said, 'He would come to Christ, and never own the light within him.'

A. None come out of transgression to the second Adam, but who come to the light within, which is the way to the Father, and that is it which gives 'the light of the knowledge of the glory of God in the face of Jesus Christ,' which comes from him.

P. George Larcum said, 'I would to God I had power, thou shouldst be severely punished.'

A. Here thou hast showed thou art limited, and thy weapons and thy armour, and art not a minister of Christ, in the armour of God, the shield of faith, nor shod with the gospel; but such are the priests and false prophets, who are in the form but deny the power of God, who get the magistrates on their side, that they may be ready to help them against the truth whenever it ariseth.

Thomas Warwicke, priest, came to the meeting of those called Quakers, on a green, and struck John Grave, and plucked him off the green; and his wife struck and beat sore, and drew blood of Friends. And the same priest said, 'If the law were rightly executed, thou might not stand there, it would cut off all your necks.'

Thomas Dentham, priest, called me out of the meeting to him, and said he would stand to prove his practice, and then went his way, and bade the people take me away, hang me; and at his words the people did beat me, and pulled the hair off my head.

John Grave, witness.

A. You show yourselves not to be ministers of Christ, but to be such that ever were out of the saints' life, who were found in the spirit of murderers and persecutors; of him you are that is out of the truth, that would drink the blood of the saints: this is the mark of the beast and false prophets, that would kill creatures, and wrestle with flesh and blood.

P. 'That the devil is a minister of Christ in some sense.'

A. Christ the seed of the woman, bruises the serpent's head, and destroys death, and him that hath the power of it, and destroys the works of the devil, and judges the prince of this world, and takes him, together with the false prophets and the beast, and casts them alive into the lake of fire, that he shall deceive the nations no more. And so he will not suffer the devil to minister; and thus the devil and his apostles are bound under with the truth, which he is out of.

P. 'The scribes and Pharisees were ministers of Christ in the same

sort as Moses was, when Christ commands to hear them, though in a lower degree of manifestation.'

A. The scribes and Pharisees were not as Moses; for Moses was in the life and light, with which he saw Christ. The Pharisees had the words of Moses, and the law and prophets, but were out of the life that Moses and the prophets were in; though got up in Moses' chair, they stood against Christ, and saw him not as Moses did; Christ cried wo against them. So they were not the ministers of Christ, but against him who was the end of the prophets.

John Owen, who calls himself a Minister of the Gospel, in his Catechism, which he gives forth, 1657, *has these principles.*

P. 'ALL truth concerning God and ourselves, is to be learned from the holy scripture, the word of God.'

A. There was truth learned before the scriptures were written; and the scriptures of truth are the words of God, which end in Christ the word; and there is no truth learned, but as the spirit doth lead into all truth, which comes from Christ the truth, which was before the scripture was written. And the spirit of truth leads into all truth of the scripture. And many have the scriptures, but know not Christ the truth, but as the spirit leads them, and reveals him; and so he hath excluded Christ and the spirit.

P. 'There is one God in three persons,' &c.

A. Where doth the apostle tell us of three persons, but tells us of Father, son, and holy ghost; but thou and you get this out of the mass-book, and old common-prayer-book, who are the mutterers about three persons.

P. 'I am conceived in sin, and born in iniquity.'

A. Then thy parents were not believers, so children unholy. For, 'by nature children of wrath,' that is in the unconverted state, in the transgression, unbelievers; for they who by nature are children of wrath, are not born of the believers; for the unbelievers are sanctified by the believers, else were their children unholy, but now are they clean.

P. 'We have not kept the commandments of God, but are all sinners, and transgressors of them.'

A. We do believe thee, John Owen, and the rest of you, who call yourselves ministers of the gospel, and yet have not kept the ten commandments, and would include all men with you to be sinners and transgressors of them. Nay, John was separated from you, who said,

'He that loves God, keeps his commandments.' But what! are you not false witness bearers that call yourselves ministers of the gospel! and coveters after other men's goods, houses, &c.? Are not you committers of adultery and stealing? Are not you murdering men in holes for goods, like a troop of robbers, as the company of priests did in the day of the law and prophets? Do not you live in dishonouring your parents and God, and taking it to yourselves! And do not you all come short of keeping the sabbath, who are bearing of burdens, making a fire, gathering your meat when you should be at rest? Are not you all taking God's holy name in vain, both in pulpit, town-house, ale-house, streets, market houses, and naming Christ's name in your iniquity, so not held guiltless? Are not you all making images, and graven images, and hanging them up in your steeple-houses, and on signs, and in houses, and gardens, and highways, of things above, and things that are beneath? And do you think that people do not believe you, when you tell people in your catechism, that you have broken all the ten commandments, when we see your fruits have declared it? And are you not ashamed to set forth such a catechism, who say you keep not the commandments?

P. 'The sacraments are the seals of the covenant of grace.'

A. It is God that seals the son, and sent him into the world, and not outward shadows. And as for thy word sacraments, the pope was the author of them in his common-prayer-book. And as for the rest of thy work in thy book of catechism, it is like unto the old doctors of the Jews that broke the commands of God, that loved him not, whom Christ cried wo against.

S. Palmer, and R. Hooke, who say they are the Servants of Christ, their principles in a book, called 'The Form of Sound Words;' and who direct their book to the Friends, Neighbours, and Parishioners of Gedling and Sowdham.

P. 'That henceforth ye be not children tossed to and fro, and carried about with the slights of men;' which is in reference to false prophets, of whom this land is now full. You say, 'that a man cannot be made free from sin, and cannot keep the commandments of God perfectly.'

A. Are not you in the tossing to and fro, and tossing people to and fro? And are not you the false prophets who Christ said should come, who John said were come, and the world hath been after you, who tell

the people that they cannot keep the commandments perfectly? Contrary to John, who saith, he that loves God keeps the commandments of God. And 'the beast made war against them that kept the commandments of God;' and 'herein is the love of God perfect.'

P. You tell people of 'a sacrament, a creed, and three persons.'

A. The scripture tells no such thing, but the common-prayer-book doth, and so you do not teach the form of sound words in your catechism.

P. 'Out of the scriptures we may learn the knowledge of the true God.'

A. That which gives the knowledge of the true God is the spirit that gave forth the scriptures; for the Pharisees that had the scriptures knew not God.

P. 'The state of man in this life is threefold, creation, corruption, regeneration.'

A. In regeneration the life is changed out of that life which is in the fall. So regeneration and corruption are not one in the new life.

P. 'A man by his own power cannot get into regeneration, for they are dead in sins and trespasses.'

A. Some are sanctified from the womb, and some children are holy; so all are not dead in sins and trespasses, for they that are so, are but unbelievers.

P. 'All men have not salvation by Christ, and there are many that have no share in the salvation purchased by Christ.'

A. This is contrary to scripture, which saith, that he is the offering for the sins of the whole world, and the saviour of all men, and especially of those that believe. And they that turn the grace of God into wantonness, deny their salvation; and they who hate the light which enlightens every man that cometh into the world, hate their 'salvation to the ends of the earth.'

P. The scripture is the word, and God is in his word, and God in the scripture offers Christ: God in his word offers Christ, which you call scriptures.'

A. The scriptures of truth are the words of God, and Christ the word comes to fulfil them; and God was in them that gave forth scriptures, and Christ was in them who gave forth scriptures, and the scriptures testify of him; and the scripture doth not say that God is in the dead letter, paper and ink. But his power ye are ignorant of, and err, not knowing the scriptures; and the scriptures are not God.

P. You say, 'that God works inwardly by his spirit, and outwardly by his word, and our faith is summed up in the apostles' creed.'

A. Christ is the author of faith; and the apostle doth not tell us of a

and of Christ's fulness, and of his joy unspeakable and full of glory in his kingdom, which is in them, while upon the earth. And for the rest of your lies and confusions, they are not worth answering.

Richard Baxter's principles, in that which he calls, 'One sheet for the ministers,' which is two sheets, in whose mouth is found a lie, as in his title page is to be seen.

P. 'THAT we are hated of all men for the name of Christ who are but ministers, who gave some pastors, some teachers; appointed for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to a perfect man; to disciple nations, baptize, and teach them. So cut down the ministers, the pillars, and the buildings will fall.'

A. In the steps of the ministers of Christ you are not found, but in the steps of the scribes and Pharisees, 'called of men masters,' in 'the chiefest seats' of assemblies, in your 'long robes,' and 'uppermost rooms at feasts,' causing the ministers of Christ to be haled out of your synagogues, and thrust out, and persecuted, and prisoned, who are in the generation of serpents that should fulfil Christ's words. Matt. xxiii. And the work of the ministry, and pastors, and teachers, you exclude yourselves from, who received their gifts from Christ; you who deny perfection while men are upon the earth, or coming to a perfect man, you are not with them that edify the body of Christ, but throw yourselves out of that work. And you are not them that are for the perfecting of the saints, for none are the ministers of Christ, but who bring people to a perfection, out of imperfection, and to a perfect man; and these were the ministers that were haled by those priests that had the law, and tithes, and temples, and synagogues, that made nothing perfect. But your temple and tithes, and synagogues, have been invented by such as went forth from the apostles, whose successors you are, that had the form of godliness, but denied the power, and so they denied that which was perfect; and this you have held up since the apostles, in the apostacy, whose work, and ministry, and foundation, are to be overthrown with the power of God, having been that which hath drunk the blood of the saints and martyrs since the days of the apostles. But in the rising of the lamb and the saints, you are all overthrown, and rejoiced over, and slain with the sword which is the words of his mouth. Though you all, beast, false prophet, and antichrist, may rise in battle against him, the Lamb and the saints shall have the victory. You have been the pillars that have held

antichrist's kingdom, in the usurped authority, out of the power and life the apostles were in, who were sent to preach and baptize; but you baptize and then preach, which is quite contrary to all reason and true understanding; for they must first be preached to before they be baptized. Did not John rebuke the vipers, and asked them, who had forewarned them 'to flee from the wrath to come,' and bid them 'bring forth fruits meet for repentance, and think not to say you are of Abraham, for God is able of these stones to raise up children unto Abraham?' Now where is your measure, you priests?

P. He saith, 'I send thee to open the eyes of the blind, and to turn them from darkness to light; how many millions of souls would these wretches sweep away to hell, if they had their will, while thousands are in damnation for want of the light?'

A. All you priests and teachers who call yourselves ministers, since the days of the apostles, who are inwardly ravened from the spirit of God, are turning and have turned all people from the light to the darkness, and so have kept thousands and millions of souls in damnation, and have been turning them and keeping them in the path and way unto hell; who are satan's messengers and ministers, stopping the eyes of people from the light, and their ears from hearing the word; and this hath been the work of your ministry and hath been ever since the days of the apostles, and as at this day, the people of the whole nations have witnessed, and may witness. Now Christ's ministers were sent to turn people from darkness to light, and to bring them to perfection, to a perfect man, out of that which was not perfect. Satan, who went out of truth, the work of his ministers and messengers, whom he sends out from his authority, is to turn people from the light to the darkness, and keep them there. And this hath been your work, as your pulpits and the nations declare. So you bring not people into unity and fellowship one with another, which is in the light, but set people at enmity one with another, and keep them from the light, who are with it condemned.

P. 'The enemies of the ministers of Christ are playing the papists' game; that it will be easier for Sodom and Gomorrah in the day of judgment, than for them who despise the ministers of Christ. Touch not mine anointed, and do my prophets no harm. And the enemies do reproach the ministers of Christ, which is the devil's game, and the sects are against the ministers of Christ, and do the same work the drunkards and whoremongers do,' &c.

A. This thou hast brought upon thine and your own heads, though thou art blind and seest not thyself. And all drunkards, whoremongers, idolaters, and the proud and covetous, have joined with you called priests, against them called Quakers, the only ministers of Christ not made by men, but by the will of God. Are not all sects joined with

you against them? Are you not reviling them, and railing upon them in your pulpits, and is not this the devil's game you are doing? And if any come amongst you to prove you, either in season, or out of season, you are they that cannot endure sound doctrine, nor able to resist their spirits, or stand against them, but cry, 'take them away;' so they are beat and knocked down in your steeple-houses, sent to stocks or prison. Are you not like Sodom and Gomorrah in this, and like the Pharisees, and the beast, and the mother of harlots, and false prophets which John speaks of, who take the blood of the saints, doing their game? Hath not the Lord reproved many of you, yea, and magistrates too, for harming his prophets, yet you go quite contrary to scripture, which saith, 'Do my prophets no harm.' And is not this the papists' game, to prison and persecute? and was it not the papists' game to set up your mass-houses which you call churches? and their game to call out, and to persecute, and make a law and decree that none should speak to them in their time of preaching, reading, or singing mass? And are not you quenching the spirit, when any are moved of the Lord to speak to you? Was not this the papists' game, which you are now doing? Did ever the apostles hale any out of the synagogues, but were so done unto themselves? But the Jews' game, and the papists' game, and your game are like one another here. Unlike the true Christians, Christ and the apostles, who wrestled not with flesh and blood, not striking at the creatures, but at the powers which captivated creatures, to the intent that the creatures might come into the liberty of the sons of God. So you that are striking the creatures, wrestling with flesh and blood, are playing the devil's game, like your mother from the beginning. Was it not the papists' game to set up all your schools and colleges, and give your names to them, and your houses, and set them in the figure of the temple? And when altered you them? do you not go on in the papists' game? Was it not the papists' game to set up tithes? and are not you playing the same game in taking them? Was it not the papists' game to set up your hour-glasses, and preach by the hour, and marking with your cross, and setting your godfathers and godmothers? and are not many of you playing this game yet? What game are you playing in your steeple-houses, but the papists have taught you it? The papists were persecutors, and so are you. They haled out of synagogues, and so do you. They took tithes, and so do you. They preached by the hour-glass, and quenched the spirit, and so do you. They preached for means and glebe-lands, and so do you. They had the cross on the top of steeple-houses, and so have you in many places. They had Trinity College, Emmanuel College, and Christ's College, and so have you. They named the saints' days, and so you follow them. They called their houses by the name of Trinity, Jesus, Emmanuel, and their mass-houses, by

Peter, and Paul, and Mary, and so do you. Is not this the papists' game? Do not they called Quakers deny this game, and you both? And Christ thou art ignorant of, who is come to reign, and rule, and teach his people himself.

P. 'Ministers are spurring on the magistrates, to cast out the bad and scandalous ministers. Have not lawyers and physicians an easier life, and more honourable in the world, than the ministers? and have not the ministers been the principal instruments to pluck down deans and chapters, bishops, &c.? We ministers break our health and all our worldly interests for you. And I had rather be a ploughman or the meanest tradesman, but for the greatest necessity, and the truth's sake.'

A. Have not all you ministers in this manifested yourselves? Did ever the apostles fly to the magistrates, or spur them up to cast out scandalous ministers? Had not the apostles authority, and the spirit and power, to cast out, reprove, and rebuke in the church? Had they not denied their power if they had gone to the magistrates and fallen on the mountains, which is the papists' game, and not the apostles'? Was it not the soldiers that were the cause of pulling down your rails and surplices, and your deans, and chapters, and bishops? was it not the magistrates' work? But have you had a hand in it? Have you killed and taken possession? Have you put out bishops, and got into their places, who are in the bishops', and deans', and chapters' maintenance? Will you needs make yourselves so foul and odious to all people? Were not many of you tradesmen and ploughmen's sons, poor men, and yet now gotten up into great interests, and taking great sums of people, of many whom you do no work for? How can you for shame say you leave your worldly interests, when you are but running into them when you come to be priests and ministers? Who are the proudest people in the parishes, in the glories and vanities of the world and honour of it, but the priests, and their wives, and their children? Are not you worse than lawyers and physicians, taking the people's money, and yet cannot make them perfect men, but say they must not be perfect? The physician is to make one perfect. Do they take money of people they do nought for? Are they not ashamed to do so? But you take money of them you do no work for! are you not worse than the lawyers, who are bad? Do you not take money of such people as you do not work for, and sue them, and cast them into prison? Are you not the most unreasonable men upon the earth? And this is the devil's game you are playing. And do you not live in more honour in the world, greater gain, and no work done for it, than any other people in the nation, as the jails may witness your fruits!

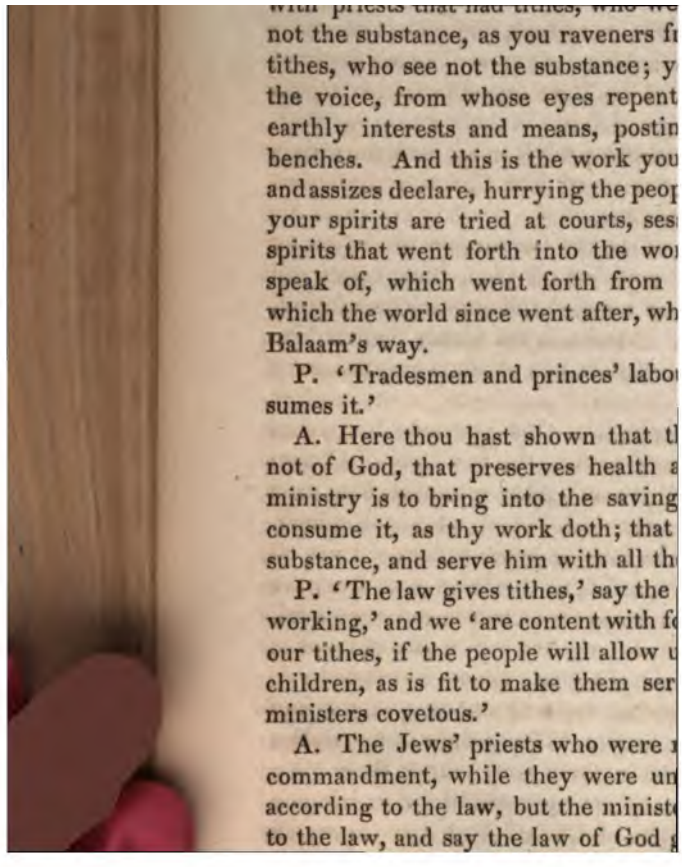
P. 'All nations that are of the Christian world, are for the ministers to this day, and they that are not, are the dry branches that are out from the church. Oh! how have I besought the Lord that he would

convert you to remember them that have the rule over you; they that have spoken the word of God and rule well, are worthy of double honour.'

A. You are apostatized from those elders among the apostles, and from the apostles, in an usurped authority, ministers made by the will of men, at schools and colleges, not by the will of God, as the apostles were. So your honour must be defaced; and you are the dry branches, cut off from the true church, your church and ministry both wanting the virtue and life of God; so are broken into heaps, and sects, and names among yourselves, wanting the unity and bond of peace. The nations have gotten the name of Christians, but are dead, are from the life; and your prayers are as the Pharisees, you being found in their steps, as Matt. xxiii. read you all. You say none must be perfect upon earth, how then converted? who are converted are converted into Christ, who is perfect, out of the first, which is not perfect.

P. 'The enemies of the ministers are the forerunners of the heavy wrath of God; and the Jews were quite cut off from the church and made vagabonds upon the earth; they mocked the messengers of God, until wrath came upon the people. Ministers are either their fathers or nurses in the Lord. Their sin is killed, and grace is quickened by the ministers' means.'

A. It was the forerunner of the wrath of God upon the Jews, that they had temples and tithes, and stood against the ministers of Christ; it is so to you, as it was with them that saw not the substance, that now stand against the light, and fight against it. And were not railers, envious men, and persecutors always the vagabonds? And are not all you vagabonds from the life of the apostles, as the Jews were from the law of God? And are you not all on heaps about words and scriptures, showing you are without life? And are not the wrath and plagues of God, and overflowing scourge, come upon you who are thus standing against his ministers in this his day that are sent among you cages of unclean birds, who comfort not the people, kill not their sins, quicken not their grace, keeping the people in their sins, telling them they must have the body of sin, while they are upon earth! Are not you mocking the messengers and ministers of Christ? hath not the wrath come upon you? many of the people stricken dead for so doing? You are out of, and apostatized from the church of the apostles, that are persecuting and mocking the ministers of Christ who in scorn are called Quakers, who are sent freely amongst you, not for glebe-lands, tithes, Easter-reckonings, nor midsummer-dues; nor like you that put the Papists out of glebe-lands, tithes, Easter-reckonings and midsummer-dues, and get into them yourselves; that put Papists out of their mass-houses and run into them yourselves. So in this you are not like the ministers of Christ, who seek not these but them; but you are seeking these, not



with priests that had tithes, who we
not the substance, as you raveners fi
tithes, who see not the substance; y
the voice, from whose eyes repent
earthly interests and means, postin
benches. And this is the work you
and assizes declare, hurrying the peo
your spirits are tried at courts, ses
spirits that went forth into the wo
speak of, which went forth from
which the world since went after, wh
Balaam's way.

P. 'Tradesmen and princes' labo
sumes it.'

A. Here thou hast shown that t
not of God, that preserves health a
ministry is to bring into the saving
consume it, as thy work doth; that
substance, and serve him with all th

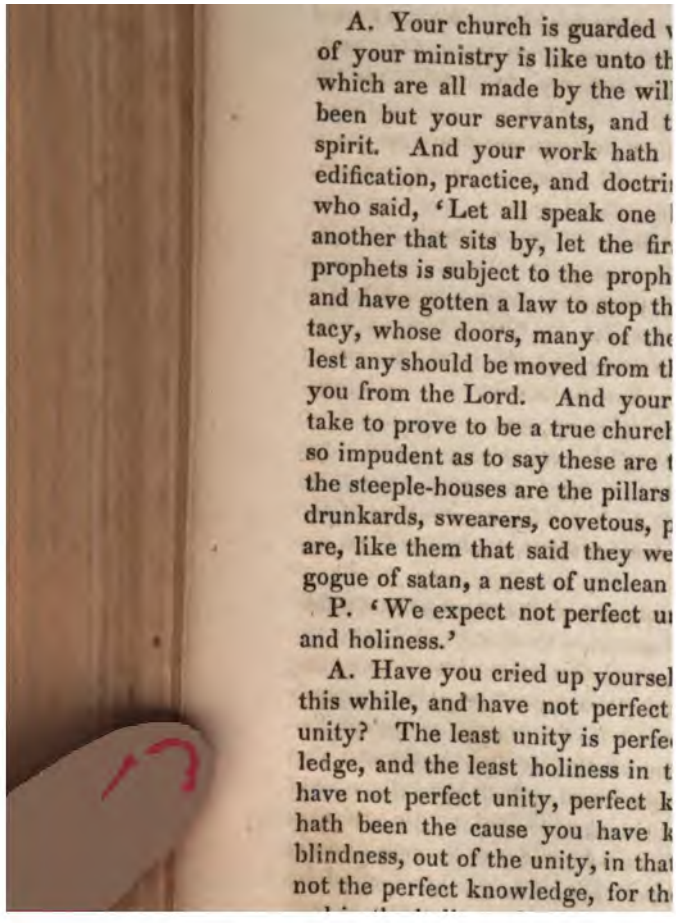
P. 'The law gives tithes,' say the
working,' and we 'are content with f
our tithes, if the people will allow u
children, as is fit to make them ser
ministers covetous.'

A. The Jews' priests who were
commandment, while they were un
according to the law, but the minist
to the law, and say the law of God

tion, that the people should give them food and raiment for it? Did not the apostles say, 'He that will not work let him not eat?' But from the whole practice of the apostles you are apostatized. And are not your covetous practices discovered through all the courts, sessions, and assizes in the nation? You posting up thither, and suing, and causing them to go thither you do no work for—what is this but covetousness and unrighteousness?

P. 'The Quakers say, that the priests are persecutors like the priests and Pharisees of old; but they shall be taught one day to know, that if the magistrate stops their mouths, he does no more persecute them, than a thief when he is hanged,' &c. You say, 'you wish all the Lord's people were prophets.'

A. This is a lie found in your mouths; for you say prophesying is ceased; this you sound abroad all the world over, as far as you can. This shows that you are not able to stop their mouths, nor resist the spirits of those of whom you say, it will be no more persecution for the magistrate to stop their mouths, than to hang a thief. And thus to all magistrates that fear God, you appear with shame; and all may see what you crouch for under the mountains, for blood, Jezebel like, and make the magistrates your pack-horses, and the executioners of your malice. But the Lord God of heaven and earth, in his wisdom, is opening the eyes of many; that moderation appears in such in whose hearts the fear of the Lord is placed, that tries many of you, and turns many of you to your own weapons, to see what weapons you have, and they find you but wrestlers against flesh and blood, striking at the creatures, not at the power which captivates them, to bring them out of it into the liberty of the sons of God. The true ministers' work was to beat down blasphemers, errors, and false prophets; to stop the mouths of gainsayers; rebuke, exhort, teach, instruct with all authority, and cut off occasions with spiritual weapons. And this power had they in the church, and cried not to the magistrate, 'take them away, they disturb me.' Oh! shameless! shame thyself before all the people in the congregation! This was not the work of the ministers of Christ to do so. And this authority in the church, before mentioned, which the ministers of Christ had to stop the mouths of gainsayers, and silence false prophets and blasphemers, they had from God, and looked not at men to help them; but they who apostatized from the apostles, the beast, the false prophet, the mother of harlots, that deceived the nations, that were out of the power of the apostles and Christ, have had their power from men; all the false ministers upon earth are seeking to them to stop blasphemers as they imagine, being but contrary to their minds, while they themselves are the blasphemers, as weighed and judged by the scriptures and spirit of truth. And the magistrates' work, the power



A. Your church is guarded
of your ministry is like unto th
which are all made by the wil
been but your servants, and t
spirit. And your work hath
edification, practice, and doctri
who said, 'Let all speak one
another that sits by, let the fir
prophets is subject to the proph
and have gotten a law to stop th
tacy, whose doors, many of the
lest any should be moved from t
you from the Lord. And your
take to prove to be a true churc
so impudent as to say these are
the steeple-houses are the pillars
drunkards, swearers, covetous, p
are, like them that said they we
gogue of satan, a nest of unclean

P. 'We expect not perfect u
and holiness.'

A. Have you cried up yoursel
this while, and have not perfect
unity? The least unity is perfe
ledge, and the least holiness in t
have not perfect unity, perfect k
hath been the cause you have k
blindness, out of the unity, in tha
not the perfect knowledge, for th

books, selling it again by the hour-glass; and you make that day you call the sabbath your market day, selling both prayers and preaching, who have not the spirit of the Lord to lead you to speak as it moves, and to lead you to all truth as it did the disciples. So it is laziness indeed that hath set up your notes, and you read them by the glass for money, and have learned seven years out of books and colleges, and then gather up notes out of your authors and books, and thus make a trade of them, and then tell the people you are sent, and it is the word of the Lord, when it is but from the reading of books! And yet you tell people you never heard the voice of God, if any ask you; and thus deluders are judged out of their own mouths, who have a law, if any are moved of the spirit of the Lord, while they are reading their notes, or speaking before or after, none are to speak against what they have gathered out of their books and studies; which was not the work of the true ministry, but the work of those who were out from the true spirit, and so were ministers of the letter, and old authors, and notes.

P. He saith, 'They are unmerciful men that say, more glorious days are appearing, and that the saints shall rule the world.'

A. In this thou hast judged thyself, and there need no more words be spoken to it. And the rest of thy lies and slanders in thy book, are not worth mentioning, they will fall upon thy own head.

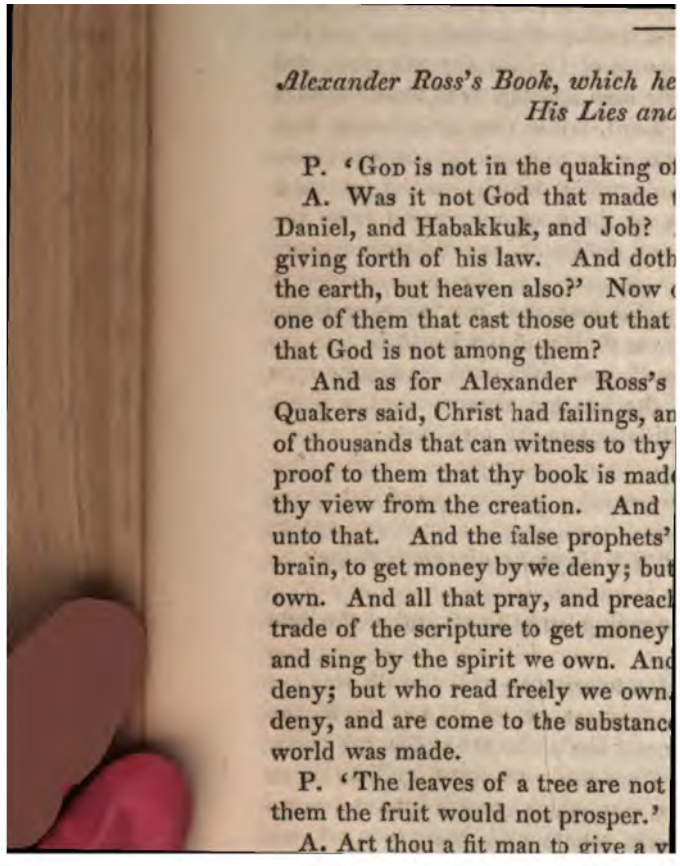
John Cole's Book, (printed 1658,) *his principles in it follow.*

P. 'It is a common thing for the young harlot to say, mind the light within.'

A. The light which doth enlighten every man who cometh into the world, draws from all harlots, and they are out of it; and such may beget proselytes, and father them upon God, who are not in the truth; but the day is come that all things are made manifest, and by it do appear. And the light which every man which cometh into the world is enlightened withal, is the offence to all the evil doers who are out of salvation and the covenant of God, and none see salvation but by it.

P. 'The young harlot can but mend evil old Adam by her exhortations, and instructions, and doings, and threatenings, and she doth fright some to her obedience.'

A. The harlot is in that which evil old Adam is in, in the transgression; and so they who are harloted from the spirit of God cannot mend and instruct the transgressor, they themselves being in the transgression. They may tell them of the saints' words, and speak them,



Alexander Ross's Book, which he
His Lies and

P. 'God is not in the quaking o
A. Was it not God that made
Daniel, and Habakkuk, and Job?
giving forth of his law. And doth
the earth, but heaven also?' Now
one of them that cast those out that
that God is not among them?

And as for Alexander Ross's
Quakers said, Christ had failings, an
of thousands that can witness to thy
proof to them that thy book is mad
thy view from the creation. And
unto that. And the false prophets'
brain, to get money by we deny; but
own. And all that pray, and preac
trade of the scripture to get money
and sing by the spirit we own. An
deny; but who read freely we own
deny, and are come to the substanc
world was made.

P. 'The leaves of a tree are not
them the fruit would not prosper.'
A. Art thou a fit man to give a v

came out of him, and that which came out of him, is of him, and rejoiceth in him.

Why wilt thou lie, in saying the Quakers deny the word? We say, it sanctifies them.

His lies. 'Christ is not ascended into heaven; that there is no heaven, nor hell, nor resurrection of the body; that we have no sacrament nor trinity.'

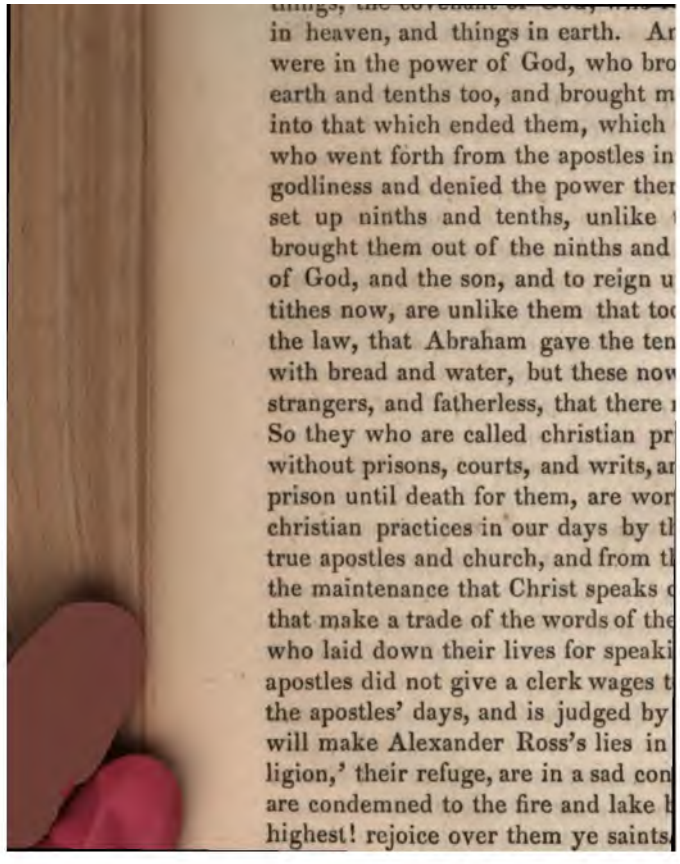
A. As for the words sacrament and trinity, they are from the pope, the mass-book, and the bishops' common prayer; but unity and the Lord's supper are owned; and heaven, hell, Christ, and ascension, and resurrection are owned by the Quakers, as the scriptures declare them. And your old mass-house, with the cross atop of it, which you call your church, the beast hath set up since the days of the apostles, with his lying sign at the end of it, the pope's cross. And Christ came to destroy self, and reconcile into one; and Christ forbid men to be called of men master, and said the Pharisees did so. And magistrates are owned in their place; but all those ministers that teach for filthy lucre, that serve an apprenticeship at schools and colleges like tradesmen, such we deny, such are not fit to study nor expound scripture; for they bring people into heats and into blood, as their fruits in christendom declare. But the prophets, Christ, and his apostles and ministers, their practices are owned, and elders, and their honour; but the honour of the false prophets and apostles is defaced by the true. And the scripture doth not speak a word of sprinkling of infants, but the baptism of the spirit is owned. And all your prayers in your mass-house, Pharisee like, and your songs in the temple shall be turned into howling; but that which is according to the spirit of God is owned; and private and public instructions are owned that are in the spirit of God; and David's psalms in their place are owned, and the saints' singing with understanding also we own.

P. They say, 'The Church is in God, therefore God is not in the church, they may say.'

A. This is like thy reason, and thy measure and weight. The church is in God, and God is in the church; and where two or three are gathered together, he is in the midst of them.

P. He says, 'We speak against tithes and clerks' wages for saying, Amen, and this thou sayst is an absurd opinion.'

A. Tithes before the law, and in the law, were owned, that they should give the tenth of the spoil and the tenth of the earth, for the services that were required, for widows, strangers, fatherless, and Levi who had no portion in the earth, that there might not be a beggar among them; these tenths preserved them from beggars, and this was the law. And Melchizedeck, who was without father or mother, took the tenth of the spoil, before the law; and Christ the end of the law,



in heaven, and things in earth. Ar
were in the power of God, who bro
earth and tenths too, and brought m
into that which ended them, which
who went forth from the apostles in
godliness and denied the power ther
set up ninths and tenths, unlike
brought them out of the ninths and
of God, and the son, and to reign u
tithes now, are unlike them that toc
the law, that Abraham gave the ten
with bread and water, but these now
strangers, and fatherless, that there
So they who are called christian pr
without prisons, courts, and writs, ar
prison until death for them, are wor
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true apostles and church, and from th
the maintenance that Christ speaks
that make a trade of the words of the
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apostles did not give a clerk wages t
the apostles' days, and is judged by
will make Alexander Ross's lies in
ligion,' their refuge, are in a sad con
are condemned to the fire and lake l
highest! rejoice over them ye saints

what the law forbids, is above nature; that is it which keeps nature in its course, that it shall not be of a fire; but we see thy nature is gone out of its course; and is all on fire among you priests and professors.

P. 'That God set up a dim light in every man.'

A. The light that God set up in every man is not dim, but men grow dim when they transgress the light, which God hath set in them, to give them the knowledge and feeling of himself.

P. 'He said the devil was the power of God, and that Christ was made manifest to destroy the power of God, and to destroy him that was the power of God.'.

A. The devil that went out of the truth, went out of the power of God, and Christ was manifest to destroy the works of the devil, and not the power of God, though Christ came to put an end to all figures, types and shadows, priests, first covenant, and temple; Christ, who is the power of God, did not come to destroy the power of God, the power of God is not divided against itself; and the devil that went out of the truth, the power of God went against him: so he is not the power of God, that went out of the truth, that tempted others out of the truth to transgress and to sin, by which came death, by which the devil, that went out of the truth, hath the power of death. So it is the power of death, which Christ the power of God destroys, and him that hath the power of it.

P. Mayo saith, 'To say the gospel is the power of God, is but a metaphorical speech.'

A. The apostle doth not say so; for the Apostle saith, 'The gospel is the power of God unto salvation, to every one that believes,' in plain words. Rom. 1 chapter.

P. He said, 'that by that lantern or light, spoken of in the Psalms, which was a light unto David's path, was not meant Christ the word.'

A. Why then doth the apostle often bring David's words to prove that David did speak of Christ; and spake of the sure mercies of David, of the everlasting covenant of light, and that in his light he should see more light, and called him Lord? and David saw his flesh that should see no corruption, and his resurrection; and many other scriptures might be brought to prove this.

P. He said, 'The scriptures were the seed which the sower went forth to sow,' Mat. 13.

A. The seed is that which the scripture speaks of, which Christ said is the word; and many who have the scripture, know not the seed, nor the thing it speaks of, nor the seed that is sown, which is the word, as instance the Jews and you Christians, who put scripture for it; for if the scripture be the seed, it is sown already, it is printed, and what need you go out to sow it?

P. He saith, 'that Paul in the v. of the Ephes. 18. exhorts the

Ephesians to follow a light which was not the light of the gospel,' and he said, 'he could not prove in plain scripture in so many words, that any of the ministers of Christ exhort the saints to follow a light which was the light of the gospel.'

A. We herein see his confusion, who confounds himself; and that in the Ephesians which he saith was not the light of the gospel, let all people read, where Paul bids them not to be drunk with wine, but be filled with the spirit; and this is the light of the gospel, which 'doth enlighten every man that cometh into the world,' which darkness cannot comprehend, where the God of the world hath blinded the minds of the infidels, lest the light of the glorious gospel should shine into them; as the minds of all the priests in the world do appear to be blinded by the god of the world, that the light of the glorious gospel, which is the image of God, which shines in the hearts of believers, they do not behold, and though the light shines in darkness, their darkness comprehendeth it not. Therefore they rage like the Jews, and are professing the letter as the Jews did, standing against the light, with which light they are comprehended, which was before ages were.

P. He saith, 'that Paul's persecuting the saints was a righteous thing in the sight of men,' and he said, that 'he denied that any doer of the law is justified, so as to be saved.'

A. Paul's persecuting the saints was not a righteous thing among righteous men, that were in the righteousness of God; for Christ the righteousness of God saith, 'Paul, why persecutest thou me?' Now Paul's persecuting was justified by them who were in the self-righteousness, out of the righteousness of Christ; and such as are in that righteousness may justify thee and thy persecution. And the doers of the law are justified, and they who are justified are saved, and Christ the end of the law, who redeems from under it, they come to know to be salvation itself. So I through the law, am dead to it, and know it a schoolmaster, and the righteousness of the law fulfilled in me.

P. 'That a man may be a righteous man, and not a godly man.'

A. A righteous man in the righteousness of Christ, is a godly man, who has the righteousness of the law fulfilled in him, but a righteous man in self-righteousness is ungodly.

P. 'That a man may be justified by God, and yet condemned by his own conscience; and justified by his own conscience and condemned by God.'

A. A man that is justified by God is not condemned by his own conscience, for the mystery of faith is held in a pure conscience, in which men are justified in the sight of God. And a man that is condemned in his own conscience, is not justified in the sight of God; that which condemns is the light, and that is the cause of condemnation, the hating of

it, and not believing of it, and that is the cause the conscience comes to be seared, whereby comes condemnation; and that in the Romans, proves no such thing as thou layest down.

P. 'That every believer hath not the witness in him.'

A. That is contrary to scripture and the ministers of Christ's doctrine, who say, he that believes hath the witness in himself, (mark, *he*,) and after he believes, he comes to be sealed with the spirit of promise, and can set to his seal that God is true, and comes to believe the record of his son, which is the spirit that recordeth all things.

P. 'That the gospel is not the power of God.'

A. The gospel is the power of God; in this thou art contrary to the ministers of the gospel, who said, the gospel was the 'power of God to salvation to every one that believes,' and in this thou hast proved thyself to be an unbeliever.

P. 'He would make Christ speak blasphemy; leaving out half his words.'

A. That is false: thou couldst not make Christ, the power of God, the light, the life, the truth, speak blasphemy in leaving out many of his words; for all blasphemy is out of the truth, and the power of God, and in the power and life of God there is no blasphemy.

P. 'That a man may persecute Christ in the saints, and be a righteous man, and that the scriptures save instrumentally.'

A. A man cannot persecute the saints, and be in the righteousness of God, or the righteousness of the law, but they that persecute Christ, are in their own self-righteousness. And the scripture saves not instrumentally, but as men are in the faith; and men know not salvation, but as they are in the life that gave the scriptures forth, and Christ, the saviour they speak of; and there is the instrumental saving that the scripture owns, for Christ asked them that had the scriptures how they could escape the damnation of hell, that were out of the life.

P. 'They that did not swear broke the law of God and man.'

A. They that swear are not come to Christ the end of the law, and they are out of Christ's doctrine and the apostles,' who said 'swear not at all, not by heaven, nor by earth, nor any other oath; but let your communication be yea, yea, nay, nay, lest ye fall into condemnation, for whatsoever is more than this cometh of evil.' So all swearers are in the evil, they are false brethren, they fall into condemnation, they are out of the doctrine of Christ, and break his command, and are none of his ministers.

P. 'He did believe in a Christ that died at Jerusalem, but not in a Christ within.'

A. He that believes not in a Christ within, doth not believe in a Christ at Jerusalem, and he that doth not believe in a Christ within, and preach Christ within, is a reprobate, and out of the apostles' doc-

trine, Col. ii. 2 Cor. xiii. and he is not a true believer of Christ without, who believes not in a Christ within, but is in the devil's belief, and believes as the devil doth.

P. 'That if there be one grace within, it is created, and he believes not in any created thing.'

A. The grace that is within, that establisheth the heart, is brought by the revelation of Jesus; the loins of the mind being girded up, it knows the grace by which it is saved, which brings salvation, which is sufficient: this comes from the Creator; which grace teacheth us, said the saints, to deny ungodly lusts, and to live soberly.

P. 'That light which Christ hath enlightened every man with, is carnal and darkness.'

A. The light which Christ hath enlightened every man that is come into the world with, was before carnal or darkness was; and believing in it, it leads every man from darkness and his carnal estate, into unity with God: for no man sees his carnal estate and darkness, but by the light which makes it manifest. And the light which lighteth every man that cometh into the world, is that which all professors that were without life, in all ages stumbled at.

P. He knew 'no scripture that the world was in the heart of man,' and that it was 'nonsense.'

A. Thou art ignorant of Solomon's words, who saith 3 Eccles. 'He hath set the world in their hearts, that they cannot find the beginning or ending of the work of God.' And here thou hast showed thyself of the bottomless pit, without the beginning or ending of the work of God; and he is in the nonsense that is not in the beginning or ending of the work of God.

P. 'That men cannot be saved that have no other light.'

A. The light which hath enlightened every man that is come into the world, is the saviour, and no man is condemned, but for not believing in that light, and no man is saved but who believes in that light.

P. 'That there is no perfection attainable in this life.'

A. There is no perfection but in wickedness, in the life of Adam in the transgression, and there men live in sin, and have it in their body, and carry a body of sin and transgression, which came by the devil; but Christ, the second Adam, destroys the devil and his works, and the power of death, who saves men from sin, and blots out the sin and transgression, and redeems from the earth; and they who are in Christ, the second Adam, are in perfection, and in that which is perfect, and makes free from sin, and the body of it, and death, and him that hath the power of death, and they come to be perfect as their heavenly Father is perfect. And the work of the ministers of Christ, was to the perfecting of the saints, and thou that dost deny perfection, hast

denied the ministers of Christ's work, who preach Christ within, and preached every one perfect in him.

P. 'That the scripture is the word of God.'

A. The scriptures are the words of God, as you may read, Exod. Matth. and Revel. and Christ is the word of God, in whom the words end, before the words were spoken forth; and man without the Spirit cannot interpret scriptures.

P. 'That the ministers of this nation, are the ministers of Christ and the gospel, and that it is a sin to despise them.'

A. The ministers of this nation, or any where else, are not the ministers of Christ and the gospel, that deny the light that enlightens every man that comes into the world, and hold up swearing. Neither are they the men that are to interpret scriptures; for they cannot see without the light which enlighteneth every man that cometh into the world, and which was before the world was made, which is the end of the prophets, by which the prophets' words are seen and the end of them. And so such before mentioned are to be turned from, that turn from the light; and it is no sin to obey the apostles' commands, 2. Tim. iii. to deny them who have come up since the apostles' decease, having the form but denying the power.

P. 'That they may lawfully take tithes of the people.'

A. And you that take tithes of the people, are of the pope's tribe, got up since the days of the apostles, who said the priesthood was changed that took the tithes, the law was changed by which the priesthood was made, and the commandment disannulled that gave tithes. And Christ was the sum, the end of all similitudes, who was before Abraham was that paid tithes, Heb. 7. The pope is your author in taking tithes, in the apostacy since the days of the apostles, and Christ is the end of the law.

P. Richard Mayo saith, 'that it is not unlawful to say *you* to a single person.'

A. In this thou showest thou never read the Accidence or Bible; and it is unlawful to speak unrighteously, and to say there are many when there is but one, to call one many, or say you to one.

P. 'That ministers may exhort men to walk by the light of reason, as well as the light of the gospel.'

A. No man walks by the light of reason but he who is in the faith, who is in the light of the gospel, and all other reason is as the beasts of the field; that which makes men reasonable, is faith, and all that are in the faith, are in the light of the gospel, and this is one, which all unreasonableness is out of, and in the transgression; for none are in the reasonableness, but such as come out of transgression; and such as are reasonable walk by the light of the gospel.

P. 'That the gospel itself is but a dead letter.'

A. The gospel itself is the power of God, that which the letter speaks of, and many may have the letter, the form, and deny the power of God, and so have not the gospel.

P. 'That the gospel is no more the power of God, than the rose cake that lay in his window.'

A. The gospel is the power of God preached in every creature, more than a rose cake; the gospel gives every creature its living and being; for it relieves the oppressed, and turns against the oppressor; so it is called glad tidings, for the gospel is preached unto every creature in heaven. The gospel is the power of God which turns against that which bondageth, to wit, the corruptions, and so gives liberty and freedom to the captives; and this, which is the power of God, is glad tidings, and is more than any creature, and all the creatures; that which gives liberty and freedom to all, is glad tidings.

Richard Mayo further said, 'it was no matter to him if the devil was the original of tithes, if the law of the land would give it him, he would have it.'

A. We do believe thee; his servant thou art, thy seared conscience and hardness of heart discover it. But the ministers of Christ and the gospel never preached nor held forth such doctrine, nor would ever act any thing from that which the devil was the original of, and thou dost say thou wouldst take tithes though he was the original of them, if the law of the land would give them to thee! He hath been the original of them, and the pope's laws first set them up, whereby the saints' goods are strained, and spoiled, and made havock of; and you are not contented with the spoiling of their goods, but you bring their bodies into your priests' den; and thus you eat up people, and swallow up the needy for a thing of nought, as they did of old, as your forefathers did transgress for a pair of shoes.

P. He saith, 'Cain was no vagabond after he had built a city,' and he said, 'there was no scripture that the apostles had no certain dwelling place;' and that 'the steeple-house was the church.'

A. This is contrary to scripture; for Cain, though he builded a city, was a vagabond, and disobeyed the command of God, and lost his habitation in God; so all great men upon the earth, though they build a city, and are lords, and earls, and dukes, and princes, and kings, if they disobey the command of God, and do not dwell in him, they have no habitation, but are all vagabonds. And though Paul had no certain dwelling place, 1 Cor. iv. 11. yet he had a habitation in God, and was no vagabond. And the steeple-house is no church, but the old mass-house, set up since the days of the apostles, since they lost the true church, Thess. 1.

Priest Bushel's principles. These words were given forth by Seth Bushel, priest of Whitley, as follows, the 25th day of the first month, 1658.

P. 'MEN are not converted by the light within them.'

A. If Christ be not in you, the body is dead, and he is light within. And the light that shines in the heart gives 'the light of the knowledge of the glory of God in the face of Christ Jesus.' And none are converted but they that are in him, and they are converted by him within; and the light that shines in the heart, gives the knowledge of conversion and unconversion; and there are none come to conversion but by it, the light, which is Christ.

P. He saith, 'that he denies that the light that lighteth every man is Christ,' as John speaks, John 1.

A. In this thou hast denied John's doctrine, who said, 'He is the true light which doth enlighten every man that cometh into the world.' 'And as many as received him, he gave them power to become the sons of God.' And thus thou art ignorant of the scriptures, much more of the power of God.

P. He saith, 'The light which every man is enlightened withal, never converted any man to God.'

A. Here thou goest about in thy doctrine to prove that Christ never brought any to God, who is the light 'that lighteth every man that cometh into the world,' who is the way to the Father, who saves men from sin, and destroys death, and he that hath the power of it, and brings men into that which the devil is out of. Thou and thy doctrines are comprehended and condemned by the light; and no man is converted to God but by the light 'which hath enlightened every man that cometh into the world.'

P. He saith, 'That the light which lighteth every man is the broad way.'

A. Here people may all see this priest to be a minister of darkness and wickedness; for the light which doth enlighten every man is Christ Jesus, who is the way to the Father, and leads people out of the broad way, which is come up by Adam, sin, the devil, and transgression; and all are in the broad way that deny the light.

saw there was no condemnation; an
Paul, who said he was made free fr
therein; and the body of sin was p
heaven.

P. 'We do affirm, that they that
sin, are subject to sin, the act of sin

A. This is confusion and contrad
faith that purifies the heart from si
men please God, and have access to
tified whilst on earth, and by faith t
come to live, which gives them vict
of the son of God.'

P. Priest Price saith, 'Faith in
indwellings of sin whilst in this bod

A. In this the scripture hath c
purifies the heart;' that which puri
unclean in itself, makes unclean.

P. He saith, 'The guilt of sin m
sin may remain.'

A. A silly man! one of the old
Dost thou act sin, and dost not thou
the whole world upon thy head, the
witness against thee. And ask all the
gallows, and the drunkards, and suc
tures, which are not in the life of i
guilt upon them for acting sin. But t
ciples; none but mad men will belie

thou hast thrown out, and set scripture in his room: and as for the rest of his words, they are not worth mentioning.

Enoch Howet's principles.

P. 'The doctrine of perfection in the creature is a lie.'

A. The doctrine of perfection in the creature is Christ, who destroys the devil and his works, and binds the strong man, and spoils his goods, and takes the possession of it to himself, and the creature is a perfect creature, out of transgression. 'He that is born of God doth not commit sin,' seeing the seed of God remains in him; and that is the doctrine of perfection in the creature. And Christ makes all things new; and thou that canst not witness any thing made new, art in the old things, crying up imperfection; and that is perfect that brings men to confess their sin, and that is in the creature.

Thomas Hodges, rector in Oxfordshire, bachelor in divinity, saith,

P. 'That the holy ghost speaks in the scriptures.'

A. Here all may see his ignorance, whether this man be fit to be a rector who is thus corrected with the scriptures, which say, that the holy ghost moved in them that gave forth scriptures; but said, 'the letter was dead, and did not give life.' And thus he directs into darkness, in telling the people the holy ghost is in scripture, when the scripture never gave forth that speech, but said it was in them that gave it forth; for many may have the scriptures, and want the holy ghost, as the Pharisees.

P. To the law and to the testimony; and thou shalt not make to thy self any graven image that is in heaven or in earth.'

A. I say, to the law and to the testimony, before Matthew, Mark, Luke, and John, Epistles, and the Revelations were written. 'The law is light,' 'the testimony of Jesus the spirit of prophecy,' as in former days, Isaiah the 8. And you have told the people that it is the Old and New Testament; but the New was not written in his days, in the days of Isaiah. And why do you make likenesses of things in heaven and in earth, and hang up in your houses, and on signs, yet thou sayst we should not make them, for it is a breach of God's command: of whom have you learned to make all these images of things in heaven, and things in the earth, since the days of the apostles, but of them that went forth from the apostles, the pope's tribe; of whom ye are.

knowledge of the glory of Go
none come to the knowledge o
light within, (and from themse
as the Jews had.

P. 'If we ministers should s
light within them, we should tl
from God to the power of satan

A. None come to God, but
from the power of satan and dar
and walk in them, and make his
end of all other lights, before tl
from the light, turn people int
there keep people under his dom
hath enlightened every man tha
they might see their saviour.

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Daniel Gaudry, Priest of gre
His Prin

P. 'That the saints are partly s
and subject to continual lustings o

A. The life of the saints is Ch
ceased from their own works, and
of faith are not sinful, nor the wo
are led: and they come into Ch

ever feels the sin, shall feel the guilt of it. And the blood of the seed cleanseth, it makes free from that which the law takes hold of; and the blood of the seed cleanseth from sin, from the power and stain of it, and then the guilt of it is gone; the seed destroys death and him that hath the power of it, which is the devil; and where this is known the fulness is known which is above degrees, that which degrees end in.

P. 'It is the tang of popery, that a man may fall from saving grace.'

A. 'The grace of God that has appeared to all men, which brings salvation,' is saving, and such thou and many papists turns into lasciviousness and wantonness. That which brings salvation is saving. So you are turned to be murderers of one another about scriptures, which was not the practice of them who lived soberly, righteously, and godly, who denied the worldly lusts and ungodliness, but their hearts were established in grace which was their teacher; but you and papists that live wildly, and ungodly, and unrighteously, in the lusts of the world, that are fallen from the saving grace, your fruits, your actions daily declare and show it; and so you are talkers of grace, which is turned into wantonness both among you and the papists; your unseasoned hearts and words make it appear.

P. 'We shall not see Christ as he is till he comes to judgment, then and not before we shall see him.' And then he adds, 'Every man that hath this hope purifies himself, which also argues that he is not pure and perfect, but only in hope.'

A. You, where you are, see him not, nor know him as he is, we do believe you; but the saints, the true church whom he is the head of, whom he is in the midst of, and in whom he is. And Christ told his disciples, they had known him; they knew the son, and had the son, and they had the Father also: and he that had not, had not life. And they had handled and seen. And hope in itself is pure, and that is it which purifies man, and makes him pure, as God is pure. The hope now is pure in itself, a distinct thing, and that is to make man pure as God is pure.

P. 'God may justly require his due of man, though man cannot give it.'

A. God requires no more of man than he gives.

P. 'That the Quakers send men to the light within them to be perfected, which is no better than darkness.'

A. Thou that sendest men to any thing, but not to the light within them, thou keepest them out from perfection in utter darkness; and none come out of utter darkness to perfection, but by the light within them; and so growing up in the light, they grow up in that which is perfect, and so in the fulness which is Christ, which is the perfection of God.

P. 'Christ saves his people from the guilt of their sins here in the state of justification: the state of the best saints here, is imperfect.'

A. Who are justified are saved from the guilt of sin; and who commit sin feel the guilt, and cannot say they are justified in the committing of it; for he that saves, sanctifies, redeems, and destroys the devil and his works, and death, where he hath power, where he keeps up his authority. And if the best saints here are imperfect, then they are not brought out of Adam's state in the transgression; for a saint is one that is sanctified, and one that is redeemed, and one that comes to know the works of the devil destroyed, and that is washed, and cleansed, and sanctified through the name of the Lord; and that which justifieth takes away both sin and its guilt; for, as it is written, 'he shall save his people from their sins,' and from the guilt, and from the wretched state.

P. 'Surely they cannot be perfect here or hereafter in equality, but only in quality.'

A. Christ makes no distinction in his words, but saith, 'Be ye perfect, even as your heavenly Father is, and be ye merciful as he is;' and 'as he is so are we.' And that which is perfect and merciful, as he is perfect and merciful, is in equality with the same thing which is of God and from him.

P. 'The saints were come to the spirits of just men made perfect, but not on earth.'

A. The just men's spirits that led them to give forth scriptures was the spirit of God, and that was perfect; and was that which while they were upon earth the saints were come to, which was Christ the end of all words, and so to God, the Judge of all the earth.

Philip Taverner, called Preacher of the Word, in his book called 'The Quakers' Rounds.' These are his Principles.

P. 'We distinguish between the essential word, and the declarative word; we own Christ to be the essential, and the scripture to be the letter.'

A. The scripture tells us that Christ is the word; the scriptures of truth that were given forth from the spirit of truth, were the words of God, in whom they end, in Christ the word. And you talk of a declarative word, and the scripture you call a history; and you call it a creed, and you call it a catalogue; and these titles and names you have given to the scripture of truth, the words of God; as I said before, the scriptures of truth are the words of God, given forth from the spirit of

God, which end in Christ; and they do not speak of a declarative word, but you in your nicety.

P. 'There is a two-fold coming of the gospel, the one in word, the other in power.'

A. The blind people thou wouldest here make believe that the word was not the power, which word and power are one, for Christ is the word, and Christ is the power of God; his name is called the power of God, and he that ministers the word, ministers the power of God, and the gospel.

P. 'The saints that stood upon mount Sion, that followed the Lamb, those saints that were without guile before the throne of God, are to be understood in the justification and not in sanctification, that are spoken of in the Revelations.'

A. Here thou hast manifested thyself to be an accuser of the brethren who are justified, and said to be without fault. Now they who are justified, are sanctified and justified; it was said, in their mouths was no guile; they were not defiled; and now these that have no guile, and are justified, and were not defiled with women, such are sanctified. So that thou judgest of things that are too mighty for thee; and meddlest with things that are too weighty, and bringest judgment upon thy own head; whose measure is measured, and weights are tried; and thou art of them that are found too light.

P. 'He that is born of God sins not after the same sort as them that are of the devil.'

A. He that commits sin is the servant of sin, and he that commits sin is of the devil; and he that is born of God doth not commit sin, for he cannot, because he is born of God, born of that nature which cannot sin: and those who sin are of the devil, of the same nature of their father; but he that is born of God doth commit sin at no rate, for he is of the same nature of his Father.

P. 'As John saith: as he is, so are we in this present world, that scripture, saith he, cannot be so in the latitude of it.'

A. I believe you; for from the men of your generation, it was not given forth: but they that are the sons of God understand it as it is, and believe it as it speaks.

P. 'Christ was holy from his conception, so are not we,' saith he, 'but we are sanctified in time. Christ was holy, and so are not we, for there still remains the indwelling of sin in us.'

A. And some were sanctified from the womb, and some children were holy that were born of the believers. Christ in the male and in the female, is as he was in his eternal generation; and is the same, and remains; and is the sanctification, and he sanctifies the unsanctified sons of Adam in the transgression, and Christ changeth them, and

makes them like himself; and they who have sanctification without and not within, are hypocrites.

P. 'That the saints are complete in point of justification, and not in sanctification.'

A. They that are not complete in sanctification, are not complete in justification, for they are one; they that are complete in the one, are complete in the other; and so far as a man is sanctified, so far is he justified, and no farther; for the same that sanctifies a man justifies him; for the same that is his sanctification, is his justification, and his wisdom, and his redemption. He that knows one of them, knows all: he that doth not feel one of them, feels none of them at all, for they are all one.

P. 'Faith justifies only instrumentally; neither doth it justify instrumentally as a work wrought in us by the spirit.'

A. The man is blind; he is angry there, and fretting himself about things that are too weighty for him, about things that he knows not; for faith is the gift of God which purifies the heart, which brings people to have access to God: in that, and by that which purifies men, men are justified, and in that is virtue; by the hearing of that, men receive the spirit. So that this is confusion, and contrary to the scripture, and confuted by it; for ye are justified through faith, and by the spirit, in which men please God, and without which they cannot; therefore that is instrumental. And in that they have victory, and in that they have unity one with another, and in it have access to God. But saith he, 'faith doth not justify instrumentally by any virtue that is in it any more than is in love.' Love and faith are one, without faith there is not love: love is the fruit of faith, flows from it, without it there is no unity, and without faith there is no victory, and without victory there is no love; and it justifies, and is wrought by the spirit.

P. 'A perfect conformity to the law of God written, in the strength and power of grace, the spirit working all in us and for us; all this is no more than the righteousness of the law.'

A. That is the end of the law that brings to the righteousness of the law, and to a perfect conformity to it, and fulfils it; that is the seed, Christ in the male and in the female, by whom grace comes, by Jesus Christ, which brings to live in the righteousness of it, which is the righteousness of faith, by which the spirit is received, which works all in people, and for them, and which ends the law.

The Brownists' Principles.

P. 'They never heard God's voice from heaven, nor saw his shape:' and yet they affirm, 'they have the same power and spirit that the

apostles had, though much below;' and that 'they have the word abiding in them.'

A. You that never heard the voice of God, nor saw his shape, have not seen him who is a spirit, nor have you his power, nor his word abiding in you; for they who have the spirit of God, and the power of God, and the word of God abiding in them; with the spirit of God, with the power of God, see God's shape; and they who have God's word abiding in them, hear the voice of God; for God is the word, and God will dwell in them, and walk in them.

P. 'That they are brought to the church that is in God, the pillar and ground of truth, where there is neither spot nor wrinkle, nor any such thing.'

A. And yet you never heard the voice of God! and how can yo be brought to the church that is in God, and never heard the voice of God? For none come to the son but through the drawings of the Father; and none know the drawings of the Father, but they who hear his voice. The Jews that came not to the son, Christ told them, they had not known the voice of God; and none come to him, but who the Father draweth.

P. 'We do not look for any such thing as revelation from heaven, or speaking as they are moved, or waiting for the power, as the apostles did; we say we do not look for any such thing.'

A. This shows that you have not received the grace, for the grace comes by revelation; and that you have not received the son, for the son comes by revelation; nor have you known the Father whom the son reveals; you are not come to the holy ghost whom the saints witnessed, that led them to speak forth scriptures, for no prophecy of the scriptures came by the will of man. So you are among those men that have the scriptures in their wills, and want the thing that the scriptures were given forth by, that is, the holy ghost; for holy men of God were moved to speak them forth, who learned them of God and spake them forth as the spirit gave them utterance. Therefore, how can ye say, that you are come to the church in God, and wait neither for the power nor revelation as the saints did, and were in? For if you have all the scriptures, and have not that, you have not revelation, and have not the holy ghost; for the scriptures, are not known but by revelation, and they are revealed by the spirit that gave them forth: and though men have all the scriptures, yet the son is not known but by revelation of the Father.

P. 'The scripture is the gospel, the scripture is the light, the scripture is the word.'

A. The scriptures are the words of God given forth from the spirit of God, learned from him: the gospel is the power of God, the scripture declares it. A man may have the form and deny the power, and

so deny the gospel. Christ is the light of the world, the life and the light of men, by whom the world was made; and many have the scriptures, but deny the light, the life and power of it, Christ Jesus, who is the life, and power, and authority of them.

P. 'That they knew no law of God against praying and preaching by an hour-glass; and that the apostles did perform the ordinances of God at set times; and Daniel and David prayed customarily, and how this can be said to be will-worship, and to be seen of men, we shall leave it to the Lord.'

A. The Lord judgeth it to be will-worship, that which limits the holy one to an hour-glass; and the spirit of the Lord that taught the saints to pray, never limited itself to an hour-glass. So you by an hour-glass pray and preach as the Papists with their beads, so that which limits the Lord to a set time, are traditions and vain customs of the heathen, and traditions of men, which always limited the spirit; which spirit gave freedom to the Just in every one, who said, quench it not, nor limit it; but knocked down vain customs and traditions of men, which were set up by men who had quenched the spirit in themselves, and would limit the Holy One in others. And such were always judged of the Lord, and by them that had his spirit, to be idolaters, and in the will-worship, and not in the spirit, which are got up since the days of the apostles.

John Turner's Principles.

P. 'That light which convinceth a man of sin was a wicked conscience.'

A. The wicked conscience doth not convince of sin, then satan were divided against satan: that which doth convince of sin, is not wicked, nor sin; but it is the spirit of God, the light of Christ Jusus, that convinceth of sin; and the elect have faith, and where faith is, there is obedience.

The Ranters' Principles.

P. 'Christ without comes to destroy Christ within.'

A. Christ is but one, and it is the devil that he destroys and his works, the anti-christ and not the true Christ, who is the true seed in male and female; and it is the false Christ he destroys in the male and female, and he comes to end the types and figures and shadows that

people might live in him, the end of the types, and figures, and shadows, the substance.

P. 'And the woman that Paul speaks of that is forbidden to speak in the church, but must learn of her husband at home, is the whore that drinks the blood of the saints in Revelations.'

A. That is false; for the woman the apostle speaks of there, that must learn in silence, and must be in subjection, and ask her husband at home, is in the state of Eve, who must not teach, but learn in silence, as also said the law, for she was first found in the transgression. Now the woman here hath a husband to ask at home, and she is not to usurp authority over the man; but Christ in the male as in the female, who redeems from under the law, and makes free from the law, may speak, Christ in the male and female who are in the spirit of God, who are not under the law. But the whore who drinks the blood of the saints, is gone from her husband, from under the law, to ask the whoremaster, that doth drink the blood of the saints, which Christ the seed judgeth, upon whom he gives judgment.

P. 'And the outward creatures which God hath made and created, and blessed, are the serpent's meat,' as the old Ranter of Bristow, when he was gnawing a piece of plum pudding, said he was eating the serpent's meat.

A. The serpent's meat is dust, and he goes on his belly, and so he hath proved himself to be a serpent, who eats his meat; which the children of God, the seed, do not; and Christ who ate of the bread, did not eat the serpent's meat, he did not call it serpent's meat, and that which doth so is cursed and judged.

Francis Duke's Book, entitled, 'The fulness and freeness of God's grace.' His Principles are as follow.

P. 'God made man perfection of parts in this life, but not perfection in degrees.'

A. Perfection of parts is perfection of degrees; for where there is a part there is a degree, so in this thou meddlest with things that are too heavy for thee.

P. 'That God did elect that drop of human seed to be personal God-man, as the text is; the seed of the woman shall bruise the serpents' head.'

A. The elect is Christ, the seed; Christ the second Adam, is not human, for human is earthly, so thou errs in thy judgment, for as Christ the seed says, 'he that is born of the flesh, is flesh, and he that is

nature, it is not capable of eter

A. This seed of the devil hir
life, and such as were sanctified
life; and such as were made fr
sin put out of them, could not s
them, and Christ in them, who
the devil destroyed, and Christ n
sin in their flesh, the body bein
born of God, did not commit si
for sin brought death, and the d
the power of it, but the seed ha
the power of it, which is the dev
bruised satan under the saints' f
devil, and they are capable of e
is a lie.

P. 'Man may believe truly,

A. He that believeth truly, ar
and he that believes truly is bor
is not born of God, it is as his b
not right, and the true belief in
out of, and all his generation th

P. 'The will of man remains
and in hell, and on earth.'

A. No prophecy of the scrip
but man's will must be subdued,
of God, whereby he that doth t
that doth his own will abides n

and the saints' righteousness is Christ, such as never will grow ragged, which was before the world was made, which was before rags, and ragged righteousness was; this is the saints' and true believers' righteousness, and the saints are not unclean things, for it is the unsanctified that are unclean.

P. 'The saints have a twofold righteousness in this world.'

A. The righteousness of the saints is one in Christ, and is one in God, from whence all righteousness comes, and the true believers' righteousness is Christ Jesus, the end of the law.

P. Thou sayst that, 'James envies those that brag of their faith without works,' and sayst, 'the Lord attributes that to the eye, which is not proper, the eye is the light of the body, but yet the eye hath no light in itself to enlighten the body; so he attributes that to the eye which is proper to the light.'

A. James did not envy, for envy was of Cain, and of the devil, and of the wicked one, he did not envy them whose faith was dead without works. And Christ's speech was proper, who said the light of the body was the eye, and without the eye the body hath not light; look at it, either inward or outward; it is proper within, and proper without, for when the eye is blinded within, the body is full of darkness; when the eye is blinded without, the body is dark, and it wants the light; and the light of the body is the eye, *that* being single, the body is full of light, and that is perfect.

P. 'That God redeems his church with his blood, yet bleeds not.'

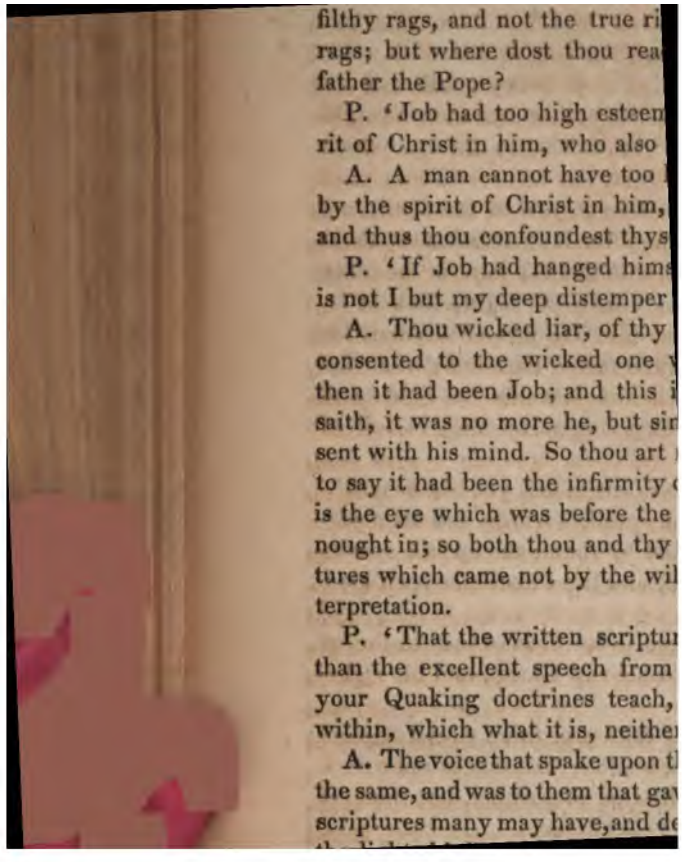
A. Here again thou cavillest with the apostle's words, and art a perverter of the scriptures, who art corrected by them; the apostle speaks of the blood of God, and the blood shed, and the conscience sprinkled with the blood.

P. 'Justifying faith, simply considered in itself, as to justification of a sinner, is but a dark body till it hath received Christ, and his righteousness.'

A. Where justification and justifying faith are, there Christ and his righteousness are felt, for he is the justification; and this is not a dark body, neither justifying faith, nor justification of a sinner, but thou art the dark body, that hast so judged, for it is all one.

P. 'It is but perfection of parts, not of degrees, that people attain to: beware you dream not that you attain to perfection of degrees, as the Quakers do, for when you so think of yourselves, that is the hour and power of darkness, and you fall into temptations and abominations.'

A. Where perfection is in parts, there are degrees, and that which is perfect keeps out of darkness, out of the temptation and abomination; he that speaks of perfection of parts, and not of degrees, doth not know what he speaks of, but is in a dream, and in the hour of temp-



filthy rags, and not the true ri
rags; but where dost thou rea
father the Pope?

P. 'Job had too high esteen
rit of Christ in him, who also

A. A man cannot have too
by the spirit of Christ in him,
and thus thou confoundest thys

P. 'If Job had hanged hims
is not I but my deep distemper

A. Thou wicked liar, of thy
consented to the wicked one
then it had been Job; and this
saith, it was no more he, but sin
sent with his mind. So thou art
to say it had been the infirmity
is the eye which was before the
nought in; so both thou and thy
tures which came not by the wil
terpretation.

P. 'That the written scriptu
than the excellent speech from
your Quaking doctrines teach,
within, which what it is, neithe

A. The voice that spake upon t
the same, and was to them that ga
scriptures many may have, and de

whence the light comes, which you nor no man can know what it is, who are ravened from the spirit of God, and so know not Christ the light.

P. 'The scripture is the ground of faith.'

A. The ground of faith was before scripture was written. God and Christ Jesus were the givers of faith, and the authors of it; as Abel, Enoch, and Abraham had faith before that which you call your ground of faith was written. But I say the scripture is able to make wise to salvation through faith in Christ Jesus, who is the author of it; thou goest about to lay another ground than God and Christ Jesus, that gave forth to them that spoke forth the scriptures of truth.

P. 'You call a light within, and tell us it is God's word, and call the thing everlasting word, and spiritual king, and Christ, and this lie is the ground of your faith.'

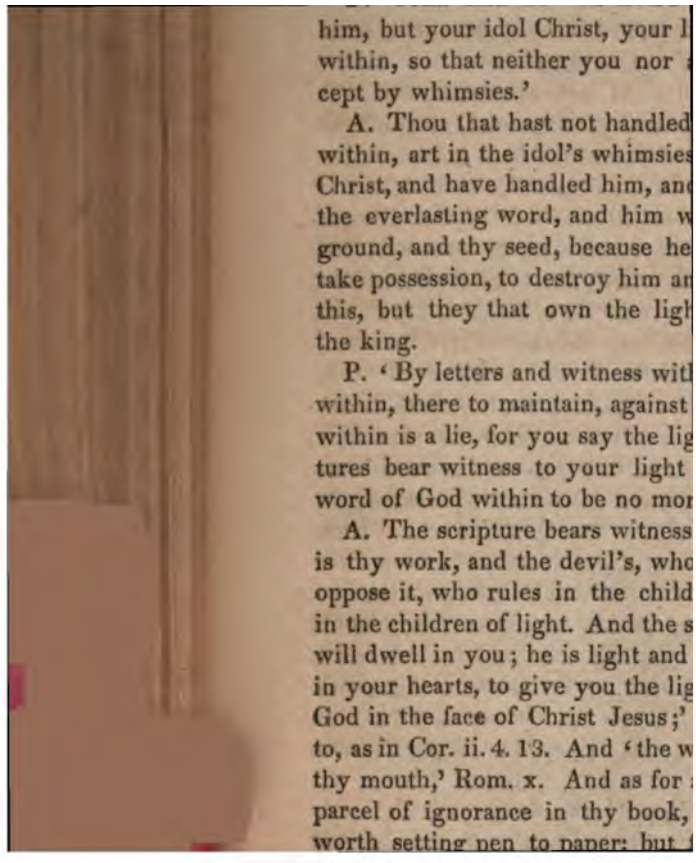
A. The word is light, and Christ is light, and the everlasting word, and king; and he rules the hearts of the saints, and is in the midst of his church, and dwells in his people, and he makes his abode in them, and all that are not in this, are in the lie, and are not on the true foundation, Jesus Christ.

P. 'When Christ told the devil, that man should not live by bread alone, but by every word that proceedeth out of the mouth of God, that was believing the scriptures; and this, the word of God in the scriptures, was the ground of Christ's faith, and so to all that were his.'

A. Many may have the scriptures, and never hear the voice of God, as the Jews, in the fifth of John; they said they believed the scriptures, though they were out of the true belief: but receiving the word from God, as they did that gave forth the scriptures, is that which man lives by, and not by bread alone, and so knows him which was before scripture was given forth. And as for saying that the scripture is the ground of Christ's faith, he was before the scripture was written, and fulfils their words, and is the author and finisher of the saints' faith, which was before the scripture was given forth; he by whom the world was made is the author of the saints' faith, that bruised the serpent's head under his feet, before scripture was.

P. 'For the Lord Jesus Christ himself, who was personally God-man, simply created nothing, yet you would have your light, called Christ, to be a creator.'

A. God was in Christ, and they are one, the creator, the Father in the son, and the son in the Father, and Christ in you, and God in Christ, the creator, the maker of all things. And God will dwell in the saints as the creator; he creates in them right minds, new hearts, new spirits; gives them understanding and knowledge, to know him, which is eternal life and wisdom; to walk in his ways which are perfect;



him, but your idol Christ, your l
within, so that neither you nor
cept by whimsies.'

A. Thou that hast not handled
within, art in the idol's whimsies
Christ, and have handled him, an
the everlasting word, and him w
ground, and thy seed, because he
take possession, to destroy him a
this, but they that own the ligh
the king.

P. 'By letters and witness wit
within, there to maintain, against
within is a lie, for you say the lig
tures bear witness to your light
word of God within to be no mo

A. The scripture bears witness
is thy work, and the devil's, wh
oppose it, who rules in the child
in the children of light. And the s
will dwell in you; he is light and
in your hearts, to give you the lig
God in the face of Christ Jesus;'
to, as in Cor. ii. 4. 13. And 'the w
thy mouth,' Rom. x. And as for
parcel of ignorance in thy book,
worth setting pen to paper: but

and how thou actedst against the light of Christ within, which would have led thee to salvation.

Enoch Howet of Lincoln. His principles as followeth, in his book which he calls, 'The doctrine of the light within.'

P. 'I HAVE taken upon me as my duty, to forewarn all men of their doctrine, that teach men to look at the light within them.'

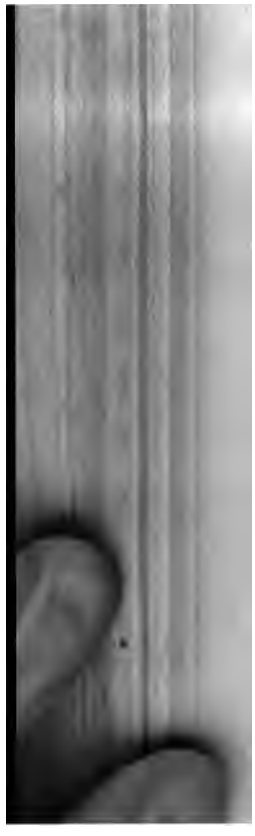
A. We do believe thee; here thou art not only antichrist, but anti-apostle, that is, against him who taught people to look to the light within them, and told them that the light shined in their hearts to give them 'the light of the knowledge of the glory of God in the face of Christ Jesus;' and this is the doctrine which thou forewarnest all men of, and sayst it is thy duty; so thou mayst see who thou servest, that turnest men from light, and warnest people of the apostles' doctrines; so that all may judge what thou turnest them to, and whose duty thou art doing, and whose messenger and minister thou art: they that are in the fear of God see thee.

P. 'To look to the light within, is to look at the deceitful heart, and it will offer thee darkness for light; and it is evident, if thou look to that which thou callest the light within, it brings thee to take counsel of a corrupt heart, the prince of the air, the prince of darkness.'

A. The light that shines in the heart, that thy darkness cannot comprehend, is not the prince of darkness, nor the prince of the air, nor the deceitful, corrupt heart; but by the light within all is discovered and made manifest, for it is the light within that discovers a man's thoughts, and the counsels of man's heart. And Christ within is light; and the apostle bid the Corinthians examine themselves, and prove themselves, and know themselves, 'how that Jesus Christ was in them except they were reprobates.' Now where Christ is within, there is light. Now reprobates cannot endure to hear it talked of within, but call it blasphemy, corrupt heart, and deceitful heart, &c. and the apostle told the saints that God would write his law in their hearts, and put it in their minds, and the law is light; and God would dwell in them, and walk in them, and where God is, there is light, and in him there is no darkness and the saints are his temple; and this doctrine of the light within, it is thy work and ministry to warn all men against.

P. 'To look at the light within, leads men to look at a judgment here in this life, and to take off men from eternal judgment.'

A. None see the judgment in this life, nor the eternal judgment, but with the light within; for the light makes manifest what must be



Christ within; and shameful eno
manifest all those things; and th
the light shined in the darknes
hend it. John 1.

P. 'The light within draws
Christ, by working in our he
that we wait not upon God f
within.'

A. None come to the assuran
to the light that shines in the
lightened them with, which is t
the power of the prince of the a
they had disobeyed, but they
shines in their hearts, which giv
the glory of God in the face of C
ing of Christ but by the light w

P. 'When they were pricked
them look to the light within th

A. Did not the apostle bid th
thing in them that did give the
they might repent, and come t
Christ the light, who lighteth
which light shines in the darkn
not; which light gives the light
and that which pricks them is w

P. 'To look at the light witl
created word.'

know the commands of God; that which discovers all these things to him is the light within, which comes from Christ, and brings him to know the covenant of God; they who are kept from the light within, are kept from perfection, and the commands of God, and the covenant of God, and Christ.

P. 'There can be no reproof for breaking of a law if it were not written.'

A. Adam broke the law before it was written, and was reproved.

P. 'Light within, and watching in that light to bring us to perfection, will be a vain watch.'

A. None see perfection, nor come to the true watch, but they who come to the light within, which doth manifest that which must be stood against, and not received; and all watches are vain that are not in the light within, for they will put evil for good, and good for evil; darkness for light, and light for darkness, that watch not in the true light that shines in their hearts, which makes manifest.

P. 'Let us leave leaning on the light within for direction.'

A. Then you turn yourselves from the apostles' doctrine, 'the light that shines in your hearts, to give you the light of the knowledge of the glory of God in the face of Christ Jesus,' 2 Cor. iv. and you turn into darkness from that which should give you the knowledge.

P. 'To look to the light within draws us from, or puts us past the blood of the new covenant, and the application of it.'

A. He that sees the new covenant, Christ Jesus, to Jews and Gentiles, the covenant of light, which doth enlighten every man that cometh into the world, and the blood of it, he that sees this, his eye is opened, and he is a believer; for he who sees the blood of Christ and his righteousness, and comes to the blood of Christ who hath enlightened him, comes to life; and no one comes to life, but he who comes to the light which Christ hath enlightened him withal. For 'in him was life, and the life was the light of men;' and the light shines in darkness, and the darkness comprehends it not, though all things were made by him. And they that live in the darkness, hate the light, and do not believe in it, and so they are condemned by the light.

P. 'That this doctrine, the light within, draws us from Christ.'

A. None come to Christ, nor are drawn unto Christ, but by the light, and that is within, and gives them to know what they are come from, and what they are come to, for it gives them the knowledge of the glory of God in the face of Christ Jesus.

As for all thy other works of darkness in thy book, they are not worth mentioning. But as to whose messenger he is, the day doth bring him to light, the witness of God in his conscience shall answer in the condemnation and judgment, who is under the spiritual wick-

edness, and in whom are the high places of it, who stands against, and denies the doctrine of the light within. The saints and apostles have judged him to be a messenger of satan, a false apostle, a minister of unrighteousness, out of the light, the truth, as you may read in the Corinthians; for the true messengers, ministers, and apostles of Christ Jesus, made by the will of God, brought people to the light within, that shines in their hearts, and told them, that the light 'would give them the light of the knowledge of the glory of God in the face of Christ Jesus.'

Priest Fergison's principles as followeth, who is a teacher in Kent, confessed to Ambrose Rigge.

P. 'THAT the scripture was the law and testimony.'

A. This is contrary to the scripture, for the scripture saith, 'the law is light,' Prov. vi. and 'the testimony of Jesus is the spirit of prophecy;' and the law and testimony were before Matthew, Mark, Luke, and John, the Epistles and Revelations were written, as in Isaiah viii.

P. 'That the scripture is the rule of life and doctrine, and that it was the word of God.'

A. Adam, Abel, Enoch, Abraham, and the holy men of God, had a rule for their lives before the scripture was written; the spirit was the rule of their lives, that led saints to speak forth scripture. And they that have the scripture, and not the spirit of Christ, are none of his; and the Jews had scripture, but wanted the rule of life. Nevertheless the scripture which was given forth from the spirit of God, is profitable for doctrine; and the scriptures of truth are the words of God, learned of God, and not the word; and Christ who was before the scriptures were given forth, by whom the world was made, is the word of God, who fulfilled the words; the scriptures end in him, who was before they were spoken forth.

P. 'That the scripture is the way to God, and that the scripture was the ground of faith.'

A. The ground of faith is Christ; the apostle bids the saints look to him, who was the author and finisher, not to the scripture, but to Christ the author of their faith, the ground of it. And Abraham, and Enoch, and Abel had faith before scripture was written: so they who have faith, are of Abraham, and they witness Abraham's ground. And the Jews had scriptures, but had not faith, nor the ground: so your faith that hath no other ground but the scriptures, is like unto the Jews.' And Christ is the way to God, who was before the scriptures were written,

who fulfils the prophets, Abraham, and David's words. And the Jews had scriptures, but stood against Christ Jesus the light, the way to God, as all you do that stand against the light. And Abraham, and Abel, and Enoch had the way to God before the scripture was written, and Christ Jesus is the way to God. Christ saith, 'I am the way,' to the Jews who had the scriptures.

P. 'That there is no perfection to be attained to, while people live upon earth.'

A. Then by thy doctrine Christ is not attained to while man lives, which is contrary to the apostle's and Christ's own doctrine, who said, 'I in you, and you in me:' and 'Christ in you the hope of glory.' And then none abide in the vine by thy account, which is Christ; and none bear fruit to the glory of God who abide not in the vine, and who abide in the vine, abide in the perfection of God; and thou art contrary to the ministers of Christ, whose work was for the perfecting of the saints.

P. 'That justification and sanctification differs.'

A. Justification and sanctification are one; for Christ who is the justification and sanctification is one, and it is thou that differest from him.

P. 'That the word of faith in the heart, spoken of in Romans x. is the scriptures.'

A. The apostle doth not say so; for many had the scriptures, and were under the law, and knew not the word of faith, the gift of God.

P. He said, 'The scripture leads into all truth.'

A. This is contrary to scripture; for the scripture saith, 'the spirit of truth shall lead you into all truth;' this is the promise of Christ, and Christ's words. And Abraham and Enoch had their leader, to Christ and to God, before the scripture was given forth. Oh! that ever men should be set up to be teachers, that are so blind concerning the scriptures, and receive so many thousand pounds a year for teaching! And the Jews had scriptures, and, as you Christians are now, were not led into all truth; therefore are you all in heaps about them, wanting the spirit to lead you into all the truths of them.

P. He said, 'that Christ, and the Father, and the holy ghost, are not one; but they are three, therefore distinct.'

A. This is the denying of Christ's doctrine, who said, 'I and my Father are one;' and the holy ghost proceeds from the Father and the son, and he was conceived by the holy ghost, and they are all one, and not distinct, but one in unity; that which comes out from him, leads the saints into all truth, (that ever was given forth from the spirit of truth,) and so up unto God the Father of truth, and so goes back again from whence it came.

P. 'It is blasphemy to say the son is one with the Father, and not distinct from him.'

A. The Father and the son are one, the son is in the Father, and the Father in the son, so that which is in him, is not distinct from him; and they blaspheme that say the son is not in the Father, and deny Christ's doctrine.

P. He said, 'The Father is a distinct incommunicable being from the son, and the son a distinct incommunicable being from the Father, and the holy ghost a distinct incommunicable being from the son.'

A. The son is one, and in unity with the Father, and not distinct, but equal, and thought it not robbery. The holy ghost is in unity with the son and the Father, which proceeds from them, and they are one in unity, and not distinct. Thy doctrine is dross, and you priests are not fit to judge in such things as they are, they are too weighty, and too heavy for you.

P. He affirmed, 'that the scripture is the power of God, and that the scripture is the gospel.'

A. The power of God led them that spoke forth the scriptures; and the power of God is Christ, and the power of God endures for ever; but scripture is writing, and doth not; and the gospel is the power of God, say the scriptures, and they do not say that the scripture is the gospel; for many had that, and witnessed not the glad tidings. And so thou art here distinct from the ministers of the gospel, and art not a minister of it, which is the power of God, but puts writings for it; which power of God was before writings were.

P. He affirmed, 'that the Father was the Creator, and not God.'

A. This is contrary to the scripture. For 'in the beginning God created the heavens and the earth;' the Father and God is one, the maker of all things; for God the Father that made the world, saith the apostle, Gal. iv. 6. is 'one God and Father of all.'

P. He said, 'that Christ was not his rule, but the scripture was his rule.'

A. I do believe thee that Christ is not thy rule; so life is not thy rule, wisdom is not thy rule, truth is not thy rule; and so Christ not being thy rule, thou art ignorant of scriptures, and knowest them not; for he who is the substance of the scriptures, is not thy rule; so thou knowest them not, neither art subject to them.

P. He saith, 'that God justifieth them that are not sanctified.'

A. He that is justified is sanctified, for he that justifieth, sanctifieth.

P. And another priest saith, 'that Christ was not the resurrection of the body.'

A. Christ is the resurrection and the life, and the saviour of the body, who brings the creature into the liberty of the sons of God.

The priests of Lancashire, their principles.

PRIEST Jacus, the foreman of them, said, 'the letter and the spirit were inseparable.'

A. Contrary to the apostle, 2. Cor. 'The letter kills, and the spirit gives life.' And we are ministers not of the letter, but of the spirit; so the spirit that ends the letter, was before the letter was; and men may have the letter, and not the spirit, and deny the ministers thereof. And the apostle said, they were one another's epistles written in one another's hearts, not with paper and ink, but with the spirit of the living God. And so you are contrary to the ministers of Christ; and if every one who hath the letter, hath the spirit, what need you teach? your teachings are at an end, for the spirit will open to you the scriptures.

The professors' principles at Westmoreland. Edward Briggs the leader of them, said,

P. 'IT was heresy and deceiving the people, to bid people believe in the power of God.'

A. Then they must not believe in Christ who is the power of God; and it is not heresy nor deceiving of people, to bid them believe in the power of God, which is Christ, but they are in the heresy and deceiving state, that do not believe in the power of God; and are deceiving people, and keep them all in heaps under the power of the devil, and so to believe in that, which is the cause of people's destroying and persecuting one another.

P. And others of the professors said, 'that God had no hand in working out his salvation.'

A. This is contrary to scripture, 'for God was in Christ reconciling the world to himself.' And God is the author of salvation, who sent his son into the world to be a leader, a captain, a teacher, and a redeemer, and a covenant. And there is no name by which men must be saved, but by this name.

Ellet and Crabs' principle, who are Baptists.

P. THAT it was blasphemy for any one to say, he was justified by

him; and that if they should look to a light within
have peace an hour.'
not within you to justify, you are reprobates, for he is
and sanctification, and you looking at the light within,
have peace, but will let you see your works, actions,
and words, which you have acted and spoken. Now
is in the light which is within; for the light is Christ,
God.

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est Fowler, of Reading, his principle.

hat the scripture was the foundation of foundations.'
hast thrown out Christ, who is the tried stone, and the
and not the scripture; but the scriptures declare of it
and the apostles; and no other foundation can any man
aid, Christ Jesus. And thou hast laid another foun-
contrary to the prophets and apostles, and thy work
he fire; for God laid the foundation of the waters,
pture. God laid the foundation, so that all men in the
sons of Adam that are in the transgression might

are justified, it is by Christ, who is the sanctifier, and they who are in him, witness the new birth; for as many as receive him, Christ, who doth enlighten every one that comes into the world: as many as receive him, to them he gives the 'power to become the sons of God.' And those who hate the light which they are enlightened with, this is their condemnation: 'for this is the condemnation, that light is come into the world; but men love darkness rather than light, because their deeds are evil.'

P. 'That the letter is the word:' and denies 'that any were converted by a light within.'

A. The principle of God hath been transgressed within, so comes unconversion and going from God, and the higher power added upon the transgressor. The law, and they who had it, had the types, figures, and shadows, which made nothing perfect; but the bringing in of a better hope did, which hope is Christ within; and none are converted to God out of types, figures, and shadows, out of transgression, out of Adam's state in the fall, and know the renewing of the inward man, life and immortality come to light, but as they come to know the light within, Christ, who is the way to God; and he who is in him, is in conversion, translation, and regeneration, in a new life, serving God. And the scripture or letter is not the word, Christ is the word; and they that had the letter, killed him who was before the letter was; who were the blind priests and Pharisees, like yourselves.

P. 'That Christ justified sinners as sinners.'

A. Christ justifies them as they have been sinners, and come from it, in the faith; for by faith are they justified: and faith purifies them from their sin, but they that hate the light which Christ hath enlightened them withal, are condemned by it, and that is the world's condemnation, the light, in which light the saints witness their justification, and see Christ the author of their faith.

Lamb in the city of London, the Baptists' teacher, and some of his company. Their principles as follows.

P. He affirmed, 'that the scripture was the kingdom of heaven, and that the scripture was the light of the Lamb.'

A. The kingdom of heaven is within people, as in Luke xvii. And the Pharisees had scripture, and knew not the kingdom of heaven within them, but were gazing for it without them; as thou art

gazing without, and sayst, the scripture is it, when the scripture doth but declare of it, and tells people it is within them, and saith, Christ is the light, and the scripture is a declaration of it.

P. Two of the Baptists said, 'that the light which doth enlighten every one that comes into the world is a natural light, and Christ was a natural man.'

A. The light which doth enlighten every one that comes into the world is Christ the covenant of God, which was before the sun and moon and stars were, which were made by him, which are natural lights; and Christ is not a natural man, nor was not; for a natural man receiveth not the things of God, but they are foolishness unto him; and the things of God Christ did receive, and they were not foolishness unto him.

P. Two Baptists affirmed, 'the Quakers denied the scriptures, because they did not speak with a book in their hands.'

A. This is ignorance; for a man may speak the scripture, and have never a book in his hand, though he does not name chapter and verse, which are set up by men's wits; for the spirit that gave them forth did not set them in a frame to please men's wills withal. And the Quakers do not deny the scriptures, because they do not tell people chapter and verse, and hold a book in their hand, but are come into that which it speaks of, into that which cannot be shaken: and here the blind ignorance of the teacher appears, who can get no farther than the chapter and verse, and book in the hand. And this is like the horse which can find the pasture again when he hath been there: so when he hath seen chapter and verse, he can find it again. This is not like them who gave forth the scriptures, which they learned of God, and what they had received of God, afterwards recorded; which now you and the priests fall out about, and are in heaps, and have no unity with it nor God, nor one with another, and would tear one another's flesh to pieces about it; and here your spirits are tried.

William Greenhill, priest of Stepny, who makes a trade of the scripture, his principle as followeth.

P. 'The scripture is the divine word and wisdom of God.'

A. Thou hast thrown out Christ in this, and put scripture in his place, and given the scripture his name, who is the word, as in the Revelation, 'Whose name is called the word of God,' who is the wisdom of God, and this the scripture testifies of, as in the Corinthians, John, and the Revelations.

P. William Stanley, a tutor to children, said, 'that some had a privilege to sin, and yet were free from the condemnation of the law by the sufferings of Jesus.'

A. But none have a privilege to sin from God, but from the devil; for it is contrary to the law of God; for the law doth not tolerate any such thing, nor the son of God, who was made manifest to destroy the devil and his works, and to condemn sin in the flesh, so no one hath a privilege to commit sin but from the devil, and there is no privilege to sin, from God.

A book called, 'The Relation of the Quakers' Shaking,' those whose names are to it, are John Gilpin, Thomas Craster, Thomas Sands, John Archer, Edw. Turner, priest Walker.

Who are like unto Jannes and Jambres who resist the truth, being men of corrupt minds, who blaze abroad in the nation to make truth odious, and to possess the hearts of people, by means of some that turn from truth. First, John Gilpin, who was made by truth to confess his sin, and had openings, and then turned from the truth again, to the persecutors, this Gilpin was these men's convert, who were most of them the greatest persecutors in the north. And after John Gilpin had turned from the people called Quakers, to these men whose names are to the book, he turned drunkard, and being drunk, a warrant was granted out for him, by a justice of the peace; and yet these men whose names are to this book, styled this man one of their high converts, but according to their works their reward will be.

P. John Gilpin said, 'While he was with the Quakers, he never found such effects among the ministers of England, as he did amongst the Quakers, of the discovery of his sin, in particular of his covetousness, which had a great long root in him.' And all these men whose names are in the book, term this of the devil, and this is their judgment, because John Gilpin ran out in his imaginations; therefore that which discovers to a man all his sins and his covetousness, is of the devil. Oh no, my friends, you have wrong judged, and you will fail at last in what you have judged, and what you have justified; and that which discovers your sin and filth, and covetousness, that which discovers the devil, who is the author of it, is the light and life of Jesus Christ. And so instead of saying the Quakers are shaking, you are shaking yourselves, and your foundation made known, not to be the foundation of Jesus Christ, the light that discovers sin. And when the true thing did convince and work in John Gilpin, then his imaginations ran out; and you and he, call it delusion to hearken to the voice within, and yet

you and John Gilpin say, that he was in some measure raised to believe that God would deliver him, and yet it is delusion, to hearken to the voice within.

A. What confusion is here amongst you and your convert! Doth any believe or come to deliverance or faith, but he who hears the light within, and who hears the voice within, that bears witness within? Doth not he that believes hearken to the witness in himself, and hath he not it there? And is not faith in the heart? and is any deliverance known, but what is known from that within? And thus you poor deluded creatures are glad to trust in lies, and make them your refuge.

P. He saith, 'he began to consider how he had offended God, by his neglect of the use of external means, reading, hearing, and prayer, and rejecting the revealed will of God in his word, and hearkening to the voice of God only within.'

A. Are reading and praying in the spirit external means? is this your judgment, all you priests, and teachers, and great professors, found in this book? Can any pray but in the spirit, and read the scriptures so as to know them again, but in the spirit? and is not that eternal? Can any man know the revealed will of God, and his word, but by the spirit? Is not the word in God? is not Christ the word? 'his name is called the word of God,' and can any know these things but by the voice within? which voice is the spirit, the spirit of the Father speaking in believers, the saints, which led them to speak forth the scriptures. So when that voice was neglected, then was John confused, as you all are now that speak against it; so that whatsoever filth and dirt you run into, you will father it upon the voice within, or the light, and Christ within. But you are comprehended and seen, who are now flown to those external means you tell people of, and that your prayers and reading are external; we do believe you, who are all out of the spirit. But if ever any of you come to know God, and true praying in the spirit, you will deny your principle. And we do believe your means are external, and your prayers external, without the spirit of God. And this Gilpin who had been thus a covetous and grievous sinner, whom the Lord smote that he came to be almost a distracted man, after he had got a little ease from under the judgment, his flight being in the winter, he goes to the priests and professors, who are here mentioned in the book, enemies of all righteousness, and presently turns a drunkard; and a justice of the peace granted a warrant to set him in the stocks, and so he passed away about thirty miles off to Cacebie. And this is Gilpin's Lord; who was convicted, by the truth, of his covetousness, and his sin, who run into his imaginations, whose latter end is worse than his beginning. And this is the convert of these many persecuting professors and teachers, who to their shame have published it,

comes atop of their own heads, and truth is clear, and filth is wiped and wiping away, and the refuge of lies is flying away that people shall not make them their refuge. And those persecuting professors and priests take occasion to speak of one James Milner, in whom the Lord did open true prophecies, and mighty things to him, but in some things his mind ran out, and that he condemns; and yet these wicked men will go tell the nation of it, so what will they have more of a man but his life, for abundance they have cast into prison. And again these persecuting professors and priests have published in one of their books to the world of one Hugh Bisbrowne of buggery, who had some time come to the Quakers' meetings, but was turned from them, and durst not meet them, for he had been judged by the Quakers, before such things were heard of him by them; and yet these filthy men will vilify truth with such things, that they might make it odious to the world. But the sober people see all these things are but their envy. And again these persecuting professors and teachers have put in their book, that they have published to the world, one Cotten Crossland, and they say he was a professed Quaker, and that he knew higher things than the ministers, and that he hanged himself, and he was buried in a cross way, and a stake was driven through him, that passengers might take heed of quaking. This man I saw once at a meeting, and another time in the rude multitude. The first time he said little, and the second time he spoke something amongst the rude multitude, which the Quakers did not own; and he raised a grievous lie against G. F. and said, he said he was Christ, which was on a market day among the market people.

This was the third time that ever I saw him amongst any of the Quakers; and he told G. F. he had witness to prove it, and G. F. told him, he was Judas; and he went away, and after awhile hanged himself. And Christ in the male and female, he spoke of, was Christ the seed, and the seed was Christ; but he did not speak it, as of a creature. And here is the priests' and professors' Quaker, who turned against the Quakers, and would have betrayed them. But quaking we own, and trembling, which you all must do, before you know your salvation wrought out with fear and trembling. And many lies you have gathered up together and stuffed up your book withal, and make them your refuge, and think the world will take refuge under them, but alack for you! people begin to see it was nothing but envy in you. And it was known that Gilpin was never long a Quaker, though the devil was made to tremble in him. And the Lord will reward you according to your work. The witness in your conscience shall answer it in you all in the day of your judgment.

Thomas Collier, Nathaniel Strange, Thomas Glasseys; who call themselves servants of Christ, in their paper to all the churches, called 'Saints through the immortal seed.'

The churches and saints who are of the immortal seed have viewed your paper and your principles in it, as follows.

P. You say, 'You have taken upon you to speak to God, though dust and ashes,' and yet you said, you 'are saints through the immortal seed.'

A. You have forgotten what you have written before in your preface: who have taken upon you to speak to God, though dust and ashes, yet say you are saints through the immortal seed: such as are saints through the immortal seed, are not dust and ashes; for the immortal seed lives, and abides, and endures for ever.

P. You say, 'you have been bewailing congregation iniquity, family iniquity, personal iniquity, and close iniquity; for by your search you have found Sion full of unsoundness from the crown of the head to the sole of the foot, all putrified sores; and now you call upon them that tremble at the word of God, to come to you.'

A. You have cast them out that tremble at the word of God, and have made them your by-word, and written and printed against them, but the Lord hath appeared to their glory: and what kind of saints are you, with your close iniquity, family iniquity, congregation iniquity, and personal iniquity, and Sion from the head to the foot all full of putrified sores, and no soundness from the head to the foot! and now do you call to them that tremble at the word of God, whom you have cast out, whom in scorn you have called Quakers? will you now turn Quakers? do you begin to be ashamed?

P. 'Oh! come and sit down in the dust, and weep bitterly before the Lord for your abomination! you have, as it were, but played with God, you have not trembled at his presence; you have been wanton before him, and have forgotten what manner of men and women you were; and thought no more of your prayers. Oh! how often have you mocked God: how doth the world canker your affections, while you have been asleep, in the lap of this Delilah!'

A. Thou hast even shamed thy church: dost thou call them saints through the immortal seed, and say they mock God, and are asleep in the lap of this Delilah? and that the world hath cankered their affections? Thou hast shamed thy church, calling them saints through the immortal seed, and yet they must weep bitterly for their abominations, and sit down in dust and ashes! Are these like saints, sanctified ones, of

the immortal seed? or like transgressors, the unsanctified ones, not worthy to have the name saints? for such as mocked God, and were in abominations, and must lament for it, were not sanctified, nor were they come to know the immortal seed: but the saints and the immortal seed, reigned over all mockers, and over such as were cankered with the world, and mocked God, and were in their abominations; they came to reign over all that in the wisdom of God, with which they ordered the creation to his glory. You call yourselves servants of Christ. If your people be cankered and mockers of God, and in the abominations, you have laboured in vain, and this shows you have not profited them at all, but are false teachers.

P. You say you have 'reigning abominations, cruelty to servants and children, exacting labours, taking no time to counsel them, and have mourned that you have had so great a hand in this trespass, and not borne testimony against your ministers.'

A. This hath been your condition; your fruits have declared it: therefore it is time for you to repent, and amend your lives and doings, and turn to the Lord; for while you have time, prize it, for you that have stood against the 'light that doth enlighten every man that comes into the world,' are not of the church of Christ; for none come to it, but through the light.

P. 'Though slavish fear had stopped our mouths, until the mouth of iniquity hath almost devoured the poor church of Christ.'

A. The church of Christ is the pillar and ground of truth, it cannot be devoured by the mouth of iniquity, the gates of hell cannot prevail against it; but through your mouth of iniquity, enmity, and envy, you have almost slain yourselves, who are turned against the truth: who have not been slavish for it, but against it; mad in your blind zeal; the mouth of iniquity hath been open in you, with all the world, against the truth, but by the truth in a great measure it is stopped.

P. 'These evils have been so strong that they have wrested all weapons out of the hands of saints and ministers, that have been formed against them.'

A. These have been pitiful weapons, that you ministers and saints have had in your hands, that the evil wrested them out; they have been carnal, not spiritual; for the spiritual weapons the evil one cannot wrest out of the hands of saints and ministers of God; but by them his holds, and high places, and spiritual wickedness, are plucked down; the evil dares not come nigh the saints' weapons, which are spiritual.

P. You say, 'We desire no longer to rest in a testimony of words, but to take an effectual course, that sin and sinners may be purged out of the house of God; we desire the church would set some days apart wherein they may bewail iniquity and pollution; that ministering

of God. But for all these things you are judged, you and your epistle, and your words to be unsavoury; they are judged by the life of God that gave forth the scriptures, and by them that are of the house of God, and the church of God, where no pollution nor canker is, nor comes; the witness in your conscience shall answer it in the day of the Lord.

A paper, called 'The Judgment and Advice of the Assembly of the Associated Ministers. By us, Richard Baxter, &c. Pastor of the Church of Kidderminster.' Their principles in it follow.

P. 'THAT ever there should be so much to do among christians, yea, the leaders of Christ's flock, to bring them to so clear a duty, that after all their labour, there is no more done!'

A. You have been them that God never sent, and are found to be such as Christ cried wo against, and so you have not profited the people at all, and you have not been the leaders of Christ's flock, but have been such as turned against them; that hath been your duty; therefore are all the people on heaps.

P. 'That all men must know that we are Christ's followers, if we love one another; for he that saith he loves God and hates his brother, is a liar.'

A. In this, poor men, you have judged your ownselves; for are not debate, and strife, and vain glory, and persecution, and prisoning, found among you? Cain turning against his brother Abel, and slaying and killing him, whose blood cries for vengeance upon you? So it is a proof that you are out of the faith that works by love, in which are the community and love with God, and one with another. And so instead of making up breaches, you are wounding, and bringing confusion, being out of the faith and life that Christ and the apostles were in; so you are in heaps about their words.

P. 'It is not our business to change men's minds, from infidels and heresy to the faith; but to bring the churches of Christ to understand each other to be true churches, which take the holy scriptures for our rule of faith and life, and believe it to be the infallible word of God; and this rule is divine, so our faith is divine; had we but a human rule we could have but a human faith; proud men thrust their opinions into the church's creed.'

A. Your business, it is true, is not to change men from infidels and heresy, and to bring them to the faith, so not into the unity; for you bring no people into that, nor to the faith, and you do not bring the

ground of faith, but Christ, v
this the scripture tells you, a
are the words of God, which
of the faith. And Abraham a
scripture was written, and th
all truth, so saith Christ; and
faith, your rule is paper and i
you call it, and you give it th
for your creed, that you have
tures tell you not that, neithe
you and the Papists have cr
of the life, and are proud and

P. 'That it is heresy to sa
scriptures, and if any are pr
scriptures, let the ministers ar
restrain them.'

A. You by your judgment
by the ministers and pastors,
ment, who have taught contra
Christ is the author of faith, a
scripture is the rule, but Abra
they had faith before they ha
rule. So, have you not throwr
of it, and put the words in
here by the true pastor, Christ
of God. The apostle did not
bid look to Jesus the author a

spoke forth the scriptures, which were afterwards written and printed. And so ye wolves in sheep's clothing put that for the rule of your dead faith, and have no other, and are killing and mangling one another about it, and so death and destruction talk of the fame of the scriptures, and know not the author of faith, nor would have known that there had been a faith, had not the scripture declared it; the priests confess it.

P. 'We deny not, that in order to teach people and young ministers to stop the mouths of slanderous adversaries, to cure the jealousies of distempered minds, we all are ready in every Protestant church, to give men a full account of our faith, in plain confession: but with this protestation, that the holy scriptures only are the rule of faith: if any thing in our confession be found disagreeable to that rule, we are ready, when we understand so much, to disown it, and to correct it.'

A. How do you stop their mouths in haling them before magistrates, and casting them into prisons, is this your stopping? is not this your work? Let the jails and the houses of correction witness how you have stopped their mouths, and convinced gainsayers! Now, that which is truth, and they who speak plainly to you, ye call adversaries or slanderers. Now it is not a slander to call a lamb, a lamb, a dog, a dog, or swine, swine; but to say a lamb is a swine, a dog is a sheep, that is a lie; or that a wolf is a sheep, though he hath got a sheep's clothing on him, and therefore would be called a sheep that he may deceive, and would not be called a wolf, though his fruits declare it. Notwithstanding his reviling, devouring, having sheep's clothing, and casting into prison, yet he is offended if ye call him not a sheep, or a minister of the gospel of Christ.

Nay, the truth, the lambs, the sheep cannot do so, but they must speak the truth to you; and though you devour them, and tear them, they will not tear you again: and though you wolves have on the sheep's clothing, you cast into prison because they will not feed you. Did ever the lambs do so, the ministers of Christ? Were not they fed in his pasture? followed him, and knew his voice, and did not want? But how have you cured the jealousies and diseased minds all this while? You have wounded them, made them sick, and filled them full of jealousies; therefore are the people broken into heaps and sects, which are the fruit of jealousies one of another. And how have you been ready, you who are called teachers, who are apostatized from the apostles, to render to every Protestant church a full account of your faith in plain confession, when many hundreds have been moved of the Lord God to come into those places called churches, and ask you a question, you have cried, 'Take him away, magistrate; to prison

with him; he hath broken the law, neighbours;' and this hath showed your faithlessness. And many have been moved to come to the steeple-house, and look the priest in the face, and he hath cried, 'take him away, I cannot go forward, I cannot speak as long as he stands there;' and here you have showed your faithlessness again, wanting the weapons, the shield of faith.

But you say again, they must own the holy scriptures to be the rule of faith. So then not Christ, not God, the author! What rule might Abraham, and Abel, and Enoch own? was not God the author of their faith? And is he not the same now? Had not the Pharisees the scriptures? Had not they the rule, who stood against Christ the author of faith, and who is the rule which the saints looked at? Are not they that are of faith, of the faith of Abraham, which was before the scripture was written? Was the scripture the ground of this? Nay, the ground of these was that which was before the scripture was written, and they were in the faith that stood in God that gave forth the scriptures; and so here both you and your churches are corrected by the scriptures. For all may speak one by one in the true church; but this authority you have thrown down, who are such as preach for the fleece, and the filthy lucre, and gain from your quarters, who are called of men masters, suing for tithes, going to law about earthly things, which the apostles did not, but rebuked such: and so you are corrected by the scriptures, and you are judged with the life of the prophets, Christ, and the apostles; and both church and ministers are departed from it.

The agreement and resolution of several of the associated ministers in the county of Cork, for the ordination of ministers. Their principles in it as follow.

P. 'To minister the spirit, it is not promised to teach any thing but what Christ hath spoken. John makes it an infallible trial of spirits to convince gainsayers and stop their mouths.'

A. Many may have Christ's words, all that ever he hath spoken, and if they have not the spirit of Christ they are none of his. And gainsayers that gainsay the spirit may have Christ's words, and the light that comes from them: so the spirit that gave forth the scriptures, tries the spirits and lets men see whether they pervert Christ's words. For Christ saith, that the false prophets would get the sheep's clothing; therefore could antichrist and the false prophets try spirits? Nay, they put them to death that were in the spirit: and he who hath the spirit of Christ, can tell who wrongs Christ's words. And why did not the

ministers of Ireland, who had Christ's and the prophets' and apostles' words, stop the mouths of Edward Burrough and Francis Howgill, but suffered or caused them to be banished out of the nation. You looked upon them to be gainsayers, who are the servants of the Lord; and yet you were not able to stop their mouths, though you had all the sheep's clothing, neither were able to resist their spirit; which shows your spirit, and that you are not fit to send forth ministers, nor make ministers, nor try ministers. And the apostle doth not say, that the letter is the only rule or trial; but if people have not the spirit of Christ, they are none of his, and if they have not Christ in them they are reprobates. And we do witness that the spirit is come, whereby we are ministers of that, not of the letter: for the spirit that once established circumcision, the same spirit ended it again. Now the Jews that tried by the letter, judged the apostle to be a deceiver. And those that have the sheep's clothing, and have not the spirit of Christ Jesus, they are crying, 'lo he is here,' and 'lo he is there.'

P. You tell us of 'a sacrament, and that the world lies in wickedness, in gross Egyptian darkness, and of false apostles and Jezebel, making herself a prophetess to teach and seduce, and men loving pre-eminence are to be called masters.'

A. In this state you are called of men masters, loving pre-eminence, Jezebel like, usurping authority, setting up yourselves to teach, keeping your fasts, persecuting and banishing the righteous, you are in the steps of the false apostles, in spiritual Egypt, in gross thick darkness, rejoicing with the world that lies in wickedness, telling people of your sacraments, which you had from your father the pope, and the false apostles your forefathers, who were got up before the apostles' decease, and so you are judged with the life of the apostles and Christ, and by them that are in it; which shall answer the witness of God in you all. And the wickedness of the world declares your fruits, that you have not profited the people at all. And your Jezebel's doings hath declared itself, and your loving pre-eminence, being called of men masters, which the apostle judged, and Christ cried wo against: these marks are found in your foreheads, that all that can read the scripture, may read you to be out of the life of Christ and the apostles.

P. 'Unless some preacher of righteousness be then living to warn the sinful world of their wickedness.'

A. Such as are the preachers of righteousness, who warn you and the sinful world of their wickedness, you banish, these are your fruits.

P. 'The purest grain hath its chaff, the best needs a fan to cleanse them, the best needs a Nathan, all flesh is liable to fly-blows. To run without office and power argues presumption.'

A. The wheat that is gotten out of the chaff, hath not its chaff, that

comes into the garner: and such as are cleansed, need not the fan to cleanse them. 'They that are born of God do not commit sin,' for the seed of God remains in them, that they cannot. And all need not a Nathan, all are not adulterers; and the flesh of Christ which sees not corruption, is not fly-blown: and the saints of Christ are of his flesh and his bone; and you run without the power that the apostles were in, so you judge yourselves by the presumptuous ones.

P. 'The sheep are apt to wander; ordinary ministers receive their ministry from the Lord. Paul chosen immediately by God, Stephen mediately.'

A. In the cloudy dark day, the sheep wandered, who were made a prey of by you, who seek for the fleece. Ezek. xxxiv. But the Lord will seek them, and gather them, and feed them atop of the mountains. And the sheep of Christ hear his voice, and follow him, so saith Christ; so they do not wander. And they that receive their ministry from the Lord, are above all your ordinary ministers of the world made by men. And Paul was made immediately, and all the ministers of Christ and God that are in the spirit, it makes them immediately. But all you, since the days of the apostles, that have got the sheep's clothing, and ravened from the spirit of God, are mediate.

P. 'Such are in the self-conceit that are against ordinances and sabbaths.'

A. Every one that is in the spirit of Christ sees him who hath blotted out the hand writing of ordinances, and triumphed over them, and therefore cannot touch them; and such as are come to the body of Christ, see the end of new moons and sabbaths. And such as are out of the body, and do not see that, are crying up their ordinances and sabbath, which the body of Christ comes to end, who is the substance and end of them, and was before they were. Now antichrist cries up that which the apostle preached down, who are blind and see not the body, and set up sabbaths of their own making, and keep markets and fairs on that day which the Lord commanded, and call it Saturn's day, which was the Jews' sabbath, which was given to them as a sign; but the body is Christ.

P. 'Vice may be nourished with the milk of virtue, the gospel ministers; and we find that the harvest is great, and the labourers are few. We conclude with a few words to the readers of our principles and intended practices.'

A. The readers have viewed your practices and principles both, and tell you that they are corrupt, the milk of virtue doth not nourish vice. This was not the ministers of Christ's language; the milk of virtue nourisheth the babes; and the labourers that have been sent amongst you from the Lord God, you have banished out of the nation. But if

one come in his own name, him you will regard and receive; but if one come in the name of the Lord, him you put out. So you will not have the Lord, nor his Christ, to reign, neither his servants to labour in his vineyard.

P. 'Ministry is like a mighty tree, whose fruit the Lord hath appointed for the healing of the nations.'

A. But your and the Papists' ministry hath been got up since the days of the apostles, that brings nations all into heaps, and into blood, and doth not heal the nations, but wounds, and burthens, and kills, and casts into prison, as this your fruit declares, who casts into prison such as you do no work for.

P. 'To the law and to the testimony; pray to the Father of lights that he would enlighten us with his truth, and show us the way that he would have us to walk in; and pray for us who watch for your souls, as those that must give account.'

A. 'The testimony of Jesus is the spirit of prophecy:' and 'the law is light,' and the law and testimony was before Matthew, Mark, Luke, and John, and before the Epistles were written, and the Revelations, which outward books you call law and testimony; but the scripture saith, 'The testimony of Jesus is the spirit of prophecy;' and 'the law is light.' Prov. vi. Are you them that are the makers of ministers, and ministers, who watch for the souls of people, and yet do you bid people pray to the Father that he would enlighten you with his truth, and show you the way that you may walk in? How can you present souls to God, that do not know the way, and are yet to be enlightened, and yet to have the way showed to you, that you might walk in it? Is this the conclusion of all you ministers in Ireland? Now I say, Christ hath enlightened every man who comes into the world, which is the way, and though your darkness cannot comprehend it, yet you pray that he would enlighten you. John saith, he doth enlighten every man that cometh into the world, and that is the true light. Have you the light to seek, and the way to seek, and truth to seek, and yet are you watchers for souls? And you that are called ministers say, the soul is human; yea, the soul of Christ; the soul of man is appetite, and lust, and pleasure, and human, from the earth, from the ground. Is Christ's soul from the ground? and appetite, lust, and pleasure war against the soul, in them that are in the unreasonableness. You that have the light to seek, truth to seek, and way to seek, are in the earth, and so give the soul the name of that which comes from the ground. Now the soul is immortal; 'God breathed into man the breath of life, and he became a living soul.' It is that which came out from God, who hath all souls in his hand, that is his power; which goes against him that doth evil. And Christ the power of God, which is immortal, is the soul's

scripture; which scripture doth not tell us of written words, but that the word is Christ and God, which was in the beginning before words were given forth. And the gospel, and salvation, and the mysteries of it, are known by the spirit, and the light which comes from Christ Jesus, and none knows them but by that.

P. Stillom adds, 'not only heart rising prophecy, nor breast prophecy in the mind, but written down in books. The apostle excludes not heart prophecy, so he includes scripture prophecy; but till the day-star did arise in their minds by reading and heeding of the scriptures; that is plain meaning.'

A. The scriptures were given forth by prophecy, and the spirit of it, and no man knows them but by the same spirit; and the apostle did not exclude heart prophecy; and the day-star doth not rise in the heart by men's reading and heeding the scriptures in their own wills, and having them written down in books; but as men come to the life and spirit that they were in who gave them forth, and heed that, with that they heed scripture, and know scripture, and with that they know the day-star, and Christ who is the end of them; and so men must come to take heed to the light that shines in a dark place, before they know the day-star arise. For the Jews had scripture, and did not heed that; for the spirit of prophecy within doth not deny any title of the scripture without. And in thy principle thou hast confounded thyself, who sayst, 'Not heart prophecy, heart rising, breast prophecy;' and yet thou sayst, 'the apostle doth not exclude heart prophecy.' And thus thou with thy new names, and thy words, darkenest counsel and knowledge; but the children of light see thee.

P. 'The Father, word, and spirit, are to justify the word trinity, not to make the holy spirit and the saints one person.'

A. The word trinity is not in the scripture, but in your old father's book, the canon book, the pope; and the Father, son, and spirit are one, and the saints are in the spirit; and those who are joined to the Lord, are one spirit. And the scripture doth not tell us of three persons; but, as I said before, the old canon book of thy father, the great apostate, the pope.

P. 'The light that Adam was qualified with before the fall, which every man hath a spark of since the fall, was and is given from the creation by things that are made.'

A. The light Adam had before the fall, did not come by the creation, nor by the things that are made; if it were given from the creation, it comes by nature. This word is contrary to scripture; for God made man in his image, and placed him over all the creatures, and gave him an understanding capable of his law, and to know dominion; but when man

lost his dominion, he transgressed his law; and that light that he had before the fall, was of God, from him that made all things.

P. 'The scripture is the means of regeneration. If the blind lead the blind, what will follow? it is proof sufficient against absolute perfection in this life, as Adam and the angels.'

A. They that had the scriptures, and were out of the life that gave them forth, were the blind, and what followed then? And though Adam and the angels fell, he who is in Christ, the perfection of God, shall never fall, as also saith the apostle.

P. He saith, 'It is ignorance that saith, the light that makes sin manifest, condemns sin.'

A. And that which makes a man's sin manifest, and he hates it, that condemns him; and he is ignorant that sees not Christ's doctrine, and believes not in it.

P. 'To deny that sin dwelleth or remaineth in all the saints upon earth, hath been the Quakers' doctrine, the consequence whereof is to disclaim all godly sorrow for sin dwelling in them.'

A. It is the Quakers' doctrine to deny all sin dwelling in the saints upon the earth, and to know Christ who destroys the devil the author of all sin; and the saints come to witness their joy and pleasures for evermore over their sin, and the body of it put off, and a kingdom which stands in joy and peace in the holy ghost, and the godly sorrow before they come to this; and they do know victory over their sin; and Christ had the godly sorrow, who had no sin, and that many of the saints know.

P. 'His word is not his spirit.'

A. The word and the spirit are one, which word was before the written words were given forth by the spirit of God, in which word they all end; and the word lives, and abides, and endures for ever, and that is spiritual. And so the mystery of iniquity is found in thy doctrine who art blind, and reads blindly, not with the spirit which was in them that gave forth scriptures. And so thou art found a false prophet, in the steps of the Pharisees, one of the masters that Christ sets the wo on their heads, who art ravening with the sheep's clothing upon thy back to deceive; but now the lambs and the sheep have discovered thee, who art got up since the days of the apostles into their words, not into their life, with that thou art judged. And whereas thou art offended because Edward Burrough speaks chapter and verse, the spirit that gave forth scriptures will lead to speak it all over again without offence, but to the evil doers.

P. 'And if your teacher cannot but be public, how will you find him in so private a place as your beds?'

A. The spirit that leads men to speak forth publicly, or to minister

to themselves and others, the same is a private teacher to them on their beds, as with David, whom the Lord instructed in the night season: and that which the minister of the spirit doth minister unto, is a private teacher to every particular in his own particular. And the anointing which abideth in people, John said, was their teacher, and they needed no man to teach them, but as it did teach them, and they should continue in the son of God and the Father. And here was public and private teaching, which thou being blind canst not see.

And all thy lies and heap of confusion which thou wouldst blind people with, shall stand upon thy head; for the sun is risen, and the mist is gone and going: in the day of thy judgment, the witness in thy conscience shall answer.

Philip Taverner of West Drayton, in the county of Middlesex, his principles as follows, in a reply to a book to Edward Burrough, whom he in scorn calls Quaker.

P. 'WHO art thou that judgest another man's servant? such who lord it over the faith and consciences of their brethren, a spirit wholly disowned by the apostle. Not that we have dominion over your faith; and in this sin is that of Christ to be understood. Call no man your father upon earth, neither be ye called of men master; that is, have no men's persons in admiration, as to count them your oracles in things of faith.'

A. Such as serve the man of sin, are to be judged. We judge that man and servant both. And such as are spoken of in the Romans, who judge another man's servant in the truth, standing and falling to his master, every one in his measure, such we do not judge; but every one shall stand or fall to his master, who are scrupling about meats, and drinks, and days, that the life is leading through. And you that are called of men master, who are counted great oracles amongst the people, you lord it over men's faiths and consciences both; therefore hath so much blood been shed through you, and so many cast into prison by you, who are lording it over men's faiths and consciences, being, Pharisee like, called of men master, who would have dominion over the apostles' faith, and over the saints' faith, who are 'admiring men's persons because of advantage,' to help you. And this people see, how you and the Papists, since the days of the apostles, have lorded it over men's faiths, as your jails, inquisition, and prisons may witness, how you would lord it over men's faith and conscience. Those that cannot give you

tithes, you will cast into prison; are you not here lording it over men's faiths? do not your practices show it, and so another spirit than the apostles' is in you, who are got up since the days of the apostles. And such as are born of God, and begotten of him, cannot call any man father upon the earth, such as are born of the immortal seed, heirs of the world which hath no end.

P. 'We through patience and comfort of the scriptures have hope.'

A. He who hath Christ in whom the scriptures end, hath the hope and comfort of the scriptures, Christ who was before the scriptures were given forth. He who hath not Christ Jesus hath not comfort.

P. 'The scriptures are able to make wise unto salvation.'

A. Without the faith the scriptures are not, for the Pharisees had the scriptures, and were not wise unto salvation, but were out of the faith, and knew not Christ the salvation.

P. 'Fear hath its rise from faith and hope in God, by the means of Christ which is made known in the scriptures.'

A. The scriptures testify of faith, of God, of fear; but people receive not hope, nor faith, nor God, nor fear, from the scriptures, but from God, as they did that gave forth the scriptures, who feared him. For many that had the scriptures, were out of the true fear of the Lord, and called Christ a devil, and were from true hope and true fear, though they had the scriptures given forth from them that were in hope and fear; but their ears and eyes were stopped to that of God in them, and such are never like to receive God and Christ until their ears and eyes are open to that of God in them.

P. 'If we say we have no sin, we deceive ourselves, and the truth is not in us; and there is not a just man upon earth that doth good and sinneth not; and in many things we offend all. And the state is not attained in this life, but that men shall be groaning under weaknesses. The highest attainments of saints, is but a spark, but the dawning of the day; that highest enjoyments are not to the attainment of desires.'

A. It is the truth that lets men see they have sinned, and lets them see they have sin within them, and it brings them to confess it, and forsake it; and 'the blood of Jesus Christ, the son of God, cleanseth from all sin.' Then 'he that is born of God doth not commit sin, neither can he, because the seed of God remains in him: herein the children of God are manifest, and the children of the devil,' which makes him to roar. He that is born of God doth not commit sin, and cannot, because he is born of God, he is not born of the devil, nor by the will of man, nor by flesh and blood. And what Solomon saith, in Eccles. vii. speaking of the just man, is, that he doth no good under the law, by which, saith the apostle, no flesh is justified. But he that comes to Christ, the end of the law, his faith gives him victory over sin, whereby he becomes dead

to it, and comes to the end of the law; which faith the just live by, by the life and the faith of the son of God. And the apostle saith in the epistle to the twelve tribes, 'In many things we offend all.' Mark, in many things we offend all; but we are come to the one thing, Christ Jesus, the end of the many things, and in him there is no sin. And he sins not who is in him, who put an end to the many things that must end and change. And the saints were come to the day, further than a spark, and were the children of the day; and they witnessed the night was gone; and some again were not come to the day-star, according to their growth. And the saints again were made free from sin, Rom. vi. And had put off the body of sin, by the circumcision of the spirit. Coloss. ii. And they were complete in Christ; and they witnessed the kingdom of heaven, that stood in joy, and peace in the holy ghost, and so were not groaning always. And the saints witnessed the marriage of the lamb and Christ in them, and their bodies to be the temple of God, and attained the end of their desires, and so were not always desiring, but they witnessed their bread from above, which they that ate of should hunger no more, nor thirst any more.

P. 'The light which is in every man is but darkness, being compared with a revelation of Christ in the saints. Our justification hath its rise from what Christ hath done and suffered for us, not from what he hath done in us. Justification and sanctification are ever distinct in their nature, distinct one from the other; justification is not sanctification, nor sanctification justification, but two things, really distinct in their nature.'

A. The light which every man that cometh into the world is lightened withal, is Christ, and this light reveals Christ, and is the saints' light, and this light is condemnation to the world, which hates it. And no man knoweth justification, but as he knoweth it wrought within, from Christ. And no man knows the seed that was offered, the sacrifice of the whole world, but as he knows it within, through the faith; and they who are of the faith are of Abraham, they are of the flesh of Christ, the flesh of him that suffered. And if men have not Christ within them, they have not justification; and though they may talk of him without, and have him not within, yet such are reprobates that have not Christ within them, reprobate from Christ, from justification and sanctification both, and are of the generation that caused him to suffer. And justification and sanctification are one, not distinguished the one from the other in their natures, but are one in nature, not two things really distinct in their nature, but really one; for Christ our sanctification and justification, is he that sanctifies and justifies; they are one in nature; Christ is sanctification and justification both, and thou art rebuked who makes two of

ing to them, whom they do no work for! What greedy dumb dogs are these! how do they worry the people! and where is there any one of them, that has the sheep's clothing, if the people do not put into his mouth, but will tear them into courts, and dens, and prisons? How unlike the apostle are these, who would not use his power often times to eat! and thyself art found in the number of them. And do not the states and particular men set you out so much a year for your preaching? and is not this preaching for hire, and divining for money? Do you not know how much a year you must have? and is not this preaching for hire? And if they do not give you money, so much a year, you will not divine, and yet will you make people believe, that you are not diviners for money, and preachers for hire? alack for ye! you cannot be hid, and are not you here judged with the life of Christ and his apostles to be his hirelings that will fly? whose sheep are none of your own, who care not for the sheep, except you make a prey upon them! To all people who are in the fear of God, your lives are discovered to be contrary to the saints. Let the states and the great men take away your maintenance, and we shall find but few diggers, thrashers, and planters among you, who are a company of idle men. So the judgment of the apostle is come upon you, that those that would not work, should not eat.

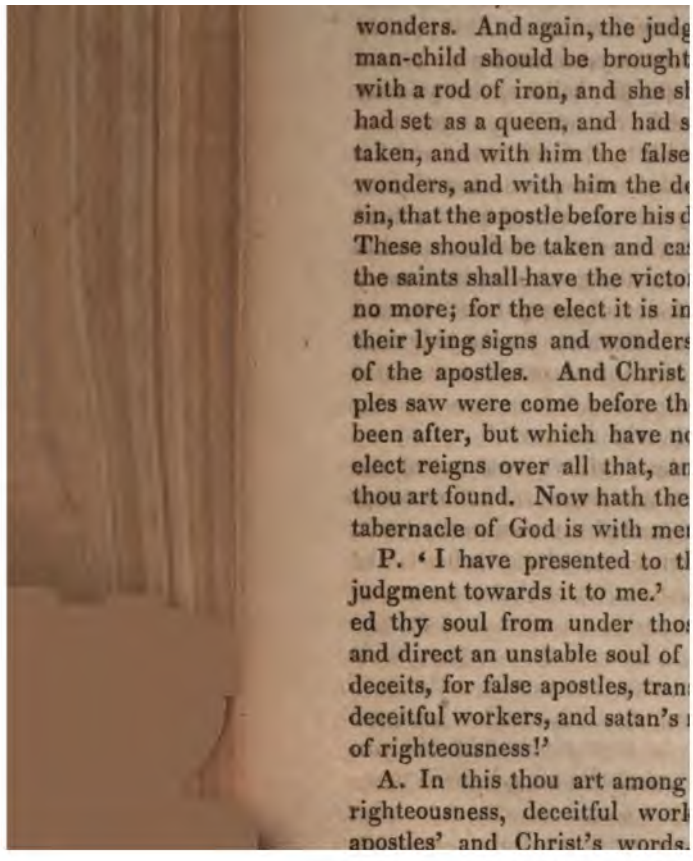
P. 'Christ made use of the scripture to resist the devil.'

A. In Christ the scripture ends, and the devil who was out of the scriptures is left out of the scriptures: so Christ, who was before scripture was, bruised his head. And as for the rest of thy stuff in thy book, it is not worth mentioning, and it will come upon thy own head; the witness in thy conscience shall answer it.

Edward Skip, teacher, who said that he is a servant in the gospel services, his book called 'The World's Wonder.' His principles, as followeth.

P. 'Who saith there shall be false Christs, and false prophets, and they shall show you great signs and wonders, insomuch, if it were possible, they should deceive the very elect.'

A. Christ said false prophets should come, Matt. vii. 24. and John saw they were come, 1 John ii. and iv. chap. they went forth from them. In the Revelation all that dwelt upon the earth went after them, and when they had gotten a head, they killed the saints; then power was given to the beast over all tongues, kindreds, and nations, and that



wonders. And again, the judg
man-child should be brought
with a rod of iron, and she sl
had set as a queen, and had s
taken, and with him the false
wonders, and with him the de
sin, that the apostle before his d
These should be taken and ca
the saints shall have the victo
no more; for the elect it is in
their lying signs and wonders
of the apostles. And Christ
ples saw were come before th
been after, but which have n
elect reigns over all that, an
thou art found. Now hath the
tabernacle of God is with me

P. 'I have presented to t
judgment towards it to me.'
ed thy soul from under tho
and direct an unstable soul of
deceits, for false apostles, tran
deceitful workers, and satan's
of righteousness!'

A. In this thou art among
righteousness, deceitful work
apostles' and Christ's words.

deny. So the false are transformed into their words, and are judged with their spirit, who brought people to the light within, and you bring them from it; so, from *that* which should give them the knowledge of the glory of God in the face of Christ Jesus.

P. 'The devil is called the prince of darkness, because he lives in the darkness, as to the apprehension of divine love, an enemy to all the image of God, which is light and purity; and the devil transformeth himself into the likeness of God, under a fair pretence, heavenly words, self-denial actions, righteous conversations.'

A. This is like your fruits, who have deceived the people; but is your love to the devil, who is out of the truth? doth not Christ come to destroy him and his works? and can any apprehend the love of God, but they who are in the truth? And the devil cannot transform himself to be like God, not in his image nor in his righteousness, that is out of truth; and his conversation that is out of truth is altogether unrighteous, and is but in the pretence of self-denial, but is not the thing; though he and you may get the words that are heavenly, and stand against the light and image of God, and purity itself, for all you are of the devil that deny the light that doth enlighten every man that cometh into the world, for you come not into the truth which the devil is out of, nor into the pure conversation which is in heaven, nor into purity.

P. Thou saidst, 'thou hast many occasions offered by the Quakers upon thy poor weak and sinful heart; the Lord hath filled my heart with moderation in giving my own once uncomfortable experiences.'

A. We believe thee, that thy heart is weak and sinful, and a weak and sinful heart is not filled with moderation. And thy experiences which are uncomfortable, are not the experiences of the saints, for the saints' experiences are comfortable, and their hearts are pure, and filled with moderation; and the Quakers will torment all sinful and corrupt hearts, for such the Lord is against, that take his words into their mouths, and so are his saints.

P. Thou sayst, 'thou hatest hypocrisy when thou livest in the light, life, and power of the first Adam, and because the Quakers say they know my conscience better than myself, I see they are acted through delusion; I am able to speak this truth from my own heart, which is better known to me. I do know that a natural man may make a large progress in the gospel profession and conversion; and that which the Quakers call backsliding, is my turning to my God.'

A. In the light, and life, and power of the first Adam, in which he was in the beginning, before the fall, thou art not; and the apostles knew the state and condition of Jews, and Gentiles, and people, better than they did themselves, and so do the Quakers that

words. But now the true church hath discovered you to be the false, apostatized from the true, who have reigned since the days of the apostles.

P. 'I see no conviction the Quakers have wrought by their speaking, or any subjection of fear or love, or any such thing wrought by them. And to tell such that are praying, reading, or in meditation, to say it is the power of the first Adam; Oh! mystery of deceit, the deceitful unfolding of antichrist, to say that Christ saith the hour is coming, and now is, that neither at this mountain, nor at Jerusalem, shall the Father be worshipped, but he that worships him, must worship him in spirit and in truth!'

A. Thousands in the nation may witness the work the Quakers have wrought, and thousands are convinced that you are the gainsayers of the truth, and the antichrist come up since the days of the apostles; and all your praying, reading, and meditations, is but the first Adam's state in the fall, where the mystery of deceit is, for you are not yet come to own the light, Christ Jesus, the second Adam, that doth enlighten every man that comes into the world, and so you are the antichrists, standing against Christ the light, the truth, and so are not come into the worship of God in the truth and in the spirit, but are crying up that at your mass-houses is God worshipped, as the Jews said of the temple at Jerusalem, and the mountain of Samaria; but Christ said, not at the mountain, nor Jerusalem, but in spirit and in truth, and so we say, not at your mass-houses, nor at Samaria, nor Jerusalem, nor the mountain, but God hath sought us to worship him in spirit and in truth, and therefore you rage that hate the light.

P. 'They reckon it their perfection and happiness to be deprived of all: the spirit doth neither so act or so teach: and I was kept from this temptation, and they that are overcome by it, are brought into bondage. A vain deceitful waiting for a power, when the apostle saith to the Thessalonians, ye must pray without ceasing, and not quench the spirit. They must cease from their own words, and wait for the immediate striving and working of the spirit, as they fancy it.'

A. This thou calls fancy, who sayst the spirit of God doth not teach men, to be deprived of all things; yes, I say to thee thou must be deprived of all things before thou come to happiness; and thou art in the bondage, and in the temptation, that hast not forsaken all things, and come to Christ the one thing; and thou praying and prophesying, and not waiting for the spirit and power to pray withal, art in the fancy, and following thy own spirit, and out of the perfection of Christ.

P. 'It is blasphemy to say we must fill up the sufferings of Christ.'

A. And so thou art unlike the apostles, and hast not drunk the cup

of the wrath and judgment of the Almighty, and that thou must drink before thou comest to know the seed of God come from under all the power of wickedness in thee, and that is the world; and Christ, who bore the sin of the whole world, and felt it, and was under it, was offered, and is over it all, and makes his enemies his footstool.

P. 'The false interpretation of the enemy,' he saith 'that every man's work must be tried with fire, what sort it is,' and 'you shall hardly gain a speech of one sort or other, sometimes, from the Quakers,' and this thou calls 'dumb devil.'

A. And thus thou showest where thou art, who hast not known a time to be silent, before thou didst know a time to speak. And the dumb devil hath been found amongst yourselves, you priests; for when many of the Quakers have been moved of the Lord to come to speak to you in your pulpits, you have proved the dumb devils, turned your backs, and have gone your ways, and spoken never a word to them. And thy works and all men's shall be tried by the fire, and that is not perverting scripture, as also saith the apostle. And thou never hast past through the wrath of God, but it is yet to come, and the sufferings of Christ thou knowest not.

P. 'And it will be a lie and delusion, for the spirit when it sanctifies the hearts to go about to tear their hearts out of their bodies, when David's bones were broken, and his flesh would scarcely cleave; it is far from me to think that this was under the apprehension of wrath; shall a man think that he suffered for his sanctification?'

A. The spirit of God tears out the old hearts, and so, before man is sanctified throughout he must know suffering, and his wretched state; yet sanctification brings peace in the end, and life. And David's condition thou art ignorant of, and knowest not; for he was sensible of the wrath before his sins were removed as far as the east is from the west, and he had joy and peace; but trembling and quaking is become a mock and scoff amongst you, for there is a trembling and rejoicing, and there is a trembling in the sorrow.

P. 'When the Quakers are commanded many times to go, they have not that leisure to dress them: this is a hard master surely, not Christ, therefore satan, for the Lord is not wont to do things ignorantly to deceive his servants. And they are brought to fast from all manner of food three nights and three days, most feeble, wretched creatures, contrary to the law of nature; so they are not capable of bearing the glory of God, so ministers of antichrist, and they are made to deny their callings and possessions. I would eat more than I desired, because I would give no offence.'

A. In this thou hast showed thy ignorance of the scriptures, and Christ; for he that is on the house top, let him not come down to put

on his clothes. And they that went on his message were not to take two coats: and when they went on his message, they did not go to dress themselves with boot-hose-tops, and double cuffs, and ribands, and rings, as the priest doth; and what God doth, it is in his wisdom, beyond the ignorance of mankind, and they that receive it must be in his fear. And Christ is not a hard master, as thou thinkest, because some go, not dressing them in their apparel, who go to do his command; but thou who art wicked and slothful, hast so judged with the wrong and false judgment. And many of the saints have fasted till they might number their bones; and Christ fasted, and this was not contrary to the law of nature, and did not make them incapable of receiving the glory of God; neither was it antichrist. And thou who art of him, canst eat and drink more than thou hast desire, because thou wouldst not offend others, and that is contrary to the law of nature. And the saints forsook their callings and possessions, and the world; but you priests run into great possessions, which you get out of poor people's labours; so you are like the false apostles and antichrist, not like Christ and his apostles.

P. 'They have a gloss put upon Christ's words to his disciples, when he bids them that they should take no care what to speak, it should be given them in the same hour. And of their going naked, I never knew the mind of the Lord discovering by any of his servants, neither under the old nor new covenant. And these dreamers go to a place, and do not know what to say till they come to the place.'

A. Philip was sent to a place, and then it was told him what to say, when he came to it. And he was not a dreamer, but thou art, who goes without a command from God, and runs when he never sent thee, and follows thy own spirit. And they that speak as the spirit gives them utterance, and moves them, take no thought, but it is given them in the same hour; and thou that art out of this, art in the glosses. It was the mind of the Lord for Isaiah to go naked, and to strip himself in Egypt and Ethiopia, as many are moved of the Lord to go naked among you of spiritual Egypt and Ethiopia, and to put off their clothes; which is a figure to you, that the sheep's clothing must be taken off of your ravening wolves' backs.

P. Thou sayst, 'For the present thou dost not apprehend any thing more, but that the devil shall transform himself into an angel of light. And there are hardly a people to be found that cry out more against sin, and the appearance of sin, and unrighteousness, than they do, as far as I know, or have heard, to declare them to be carried forth as ministers of righteousness.'

A. Thy apprehension is vain, and judgment false; for the devil transformed himself into an angel of light before the apostles' decease,

his own heart, before he crucifies him in another's heart without him; and it is the affections that thou art joined with to people, and not with the spirit, to the notional attainments; for hadst thou been in the spirit, thou wouldst not have written such a book as this is against the truth; or hadst thou answered the principle of God in the seekers, or minded the life in them, or in thy own particular, you might have lived in unity with God and scripture. But whither art thou turned now, to thy great fat benefice? and didst steal some words from the seekers, and sell them to poor people to make a trade of them.

P. 'Thou sayst thou wouldst have all people take a right way in opposing the Quakers, with a strong understanding in the scriptures to reason with them.'

A. All your understanding and your reasoning, if you get all the scriptures, are not able, being out of the life that gave forth the scriptures, to resist the spirit of the Quakers, which is that which was in them that gave forth scriptures, though you may gainsay and oppose like Cain, Core, and Balaam; but wo unto you!

P. 'I shall give my consent, if the Quakers transgress our laws, they might have double punishment; and if you will not believe the truth that comes from them, I hope you will believe it as it comes from the mouth of God; with speed forsake the Quakers' society wholly, public and private.'

A. Here is thy confession again, and judgment, and thy injustice; wouldst thou have double punishment inflicted upon them that break the law? and dost thou say that the Quakers are the mouth of God, and if you will not believe the truth as it comes from them, believe it as it comes from the mouth of God; and yet must people wholly forsake the society of the Quakers, public and private, and call this overcoming strong questions? This is the strengthening of strong questions, overcoming you that are in the deceit, who are to be judged.

P. 'That God is all, and in all.'

A. The scripture saith so, God is all, and in all, and through you all, and over you all, blessed for ever; and this is not to justify any profaneness nor wicked actions, but it is you that would not have the Lord to have room in your hearts, that would not have him to be in people, nor have him there to reign.

P. 'I have some time told the Quakers, that I did conceive the design of antichrist was to bring them in the end to work all manner of uncleanness; I now judge they are carried from one degree to another to act righteousness.'

A. Here thou confounds thy imagination, and hast showed thou hast followed thy own spirit; and thy false prophecy is come to an end,

of Christ, and trampled it under your feet, and set up yourselves in great benefices, who live in a town, do not go up and down to eat and drink such things as are set down before them; but how are you then those that Christ said he would be with to the end of the world? and how do you then observe all things that he hath commanded? For 'lo I am with you to the end of the world,' and they were to observe all things that were commanded. And how are you here out of Christ's doctrine? and are you not the wolves among the sheep, with sheep's clothing, deceiving the world, but not the sheep? And how are you them that Christ said were to go into all nations? and 'lo I am with you to the end of the world;' and this is not your work as you say, and so you are judged to be out of the apostles' practices and Christ's doctrine.

P. Thou sayst 'that in 1 Cor. ix. 14. is meant of natural food, which is to be obtained by civil laws,' and 'our declaring against such shepherds as in Isa. lvi. doth not touch thee,' and 'that thou hast received the gospel from the epistles of Paul,' and 'that thou owns not revelations, tremblings, and quakings.'

A. The saints, and the ministers of Christ did not, by civil laws, or the laws of the nation, get maintenance, neither doth the scripture thou brings say they did. Read it over again, and let all sober people read it. And the gospel thou hast received from the epistles, the epistles do not give thee the power of God, and the gospel is the power of God: here thou hast showed thy ministry is of the letter, and of man, and not from God, for the gospel is the power of God to salvation to every one that believes, preached to Abraham before the epistles were written; and this gospel is everlasting, not received from epistles. And Paul was an apostle, not of men, nor by men, but by the revelation of Jesus Christ; and thou that denies revelation denies the son of God, and the grace that was brought by revelation, and denies knowing the Father; for none know the Father, but they to whom the son reveals him. And thou hast denied the fear of God, and the Lord's secrets; for 'the secrets of the Lord are with them that fear him,' they are revealed to them. And thou that denies trembling and quaking hast denied thy salvation, and the apostle's doctrine, and denied thyself to be a minister of Christ; for the apostle says, 'work out your salvation with fear and trembling,' and thou that denies trembling, denies salvation that is wrought out by it. And Isa. lvi. doth judge thee, for thou art one that seeks thy gain from thy quarter, a greedy dumb dog, that can never have enough, as witness thy eggs, and how thou didst hale before the justice for not paying of them.

P. Thou sayst, 'thou dost not uphold such as Mic. iii. speaks of.'

A. Art thou not one that divines for money, that prophesies and

oney? and if people will not put into thy mouth, thou
ainst them; as I said before, witness thy eggs, and they
ggs, thou wilt say they are good churchmen, and thus
outh with eggs, but if not, thou hast them before ma-

t, 'If any of the church, joined to me, leave me because
nce, it will be their sin.'
prophets left the false prophets, and the true apostles
ch as taught for covetousness, and means, and declared
nd such as go out from the spirit go into the earth, and
the spirit, come from the earth: and teaching for gifts,
e, as thou Tombes dost, upon whom is thy old garment.
st, 'thou denies an absolute degree of perfection in this

hou hast denied the work of the ministry, which is for
and do none come to perfection in a degree of per-
e come to Christ who is perfect? do none come to
ho come to the spirit, come to be perfect; for who
irit and to Christ come to that which is perfect; they
e kingdom of heaven in them, come to be perfect, yea,
en, and that is above any degree, and thus thou art blind
that which the scriptures declare.

A. How can you teach the first principle of pure religion, when you deny the light that Christ hath 'enlightened every man that comes into the world with?' And this may whole England witness, and so your doctrines that you have taught them, and commandments, are such as perish; being not men sent of God, you have not profited the people at all.

P. And you say, 'False teachers this age is too full of:' and 'that you may henceforth be no more children tossed to and fro,' and you entreat to 'accept a word from us your ministers; for what profiteth a man to gain the whole world and lose his own soul.'

A. Who have tossed people more up and down than you, and carried them about with your windy doctrines? And so the world have been too full of you, the multitudes of the false teachers, since the days of the apostles. Who are more for gaining the whole world than you, that call yourselves ministers? have not and do not your fruits declare it to the whole nation? In prisons, there lie your fruits, for where may people see the priests' fruits but in prisons? And how your congregations are all on heaps, when any come in the name of the Lord amongst them! and you have showed that your exhortation hath not profited the people at all.

P. 'We entreat you to take heed of that dangerous deceit, in hoping to be saved by your own works, or in any thing in yourselves.'

A. He that believes hath ceased from his own works, so is not saved by them, and he that believes is saved, and this belief is within him, in Christ. And the ingrafted word is able to save the soul, and Christ the saviour is revealed and manifested within.

P. 'Out of the holy scriptures, Old and New Testament, which are the word of God, we may learn the true knowledge of God.'

A. The Jews had scriptures, and did not know God nor Christ, nor did know themselves. And the scriptures are not the word, but the words of God, and so you teach parishes, and your children to lie, as you may read in Exodus, 'God spake all these words, and said.' And 'whosoever shall add to these words,' Revelations. And Christ saith, 'my words.' And would you make people believe the scriptures were but a word, when they say they are words? And Christ is the word, as in the Revelation. And so that which brings to the knowledge of God is the spirit; and the son reveals him, Christ Jesus, who is the light which 'doth enlighten every man that comes into the world,' and every man that comes into the world receiving the light, Christ will reveal the Father to him.

P. 'There are three persons, Father, son, and holy ghost. And we entreat you to take heed of the natural Popish conceit.'

A. The word three persons is the natural Popish conceit, which is

duties and deeds you are but unprofitable servants, in that we do believe you. So your preaching and praying are unprofitable, so you judge yourselves out of your own mouths; singing, instructing, praying, all are unprofitable, and you are the slothful servants, who are reprobates to every good work. But the saints prayed, preached, and sung in the spirit; such were profitable, that loved God and kept his commandments, but you that do not love God, do not keep his commandments; so your fruits are unprofitable that keep not the commandments of God. And there is your mark that you do not love him.

P. 'The law is a rule for a believer's life; we must attend unto the sacraments.'

A. Christ is the end of the law for righteousness' sake unto every one that doth believe; so Christ is the rule who ends the law to believers; and thy sacraments must go again to the common-prayer-book, to the mass-book; the scripture doth not teach us those words, as sacrament and creed, but the old mass-book; thou art running to it, and so leaving the scriptures. So thou art judged with the life of God.

P. 'Who are ordained lawfully, are called to the ministry.'

A. Your ordination and call is by men, contrary to the apostles and Christ, who saith, 'not by man nor of man,' and Christ said, 'pray to the Father that he may send labourers into the vineyard,' and such you persecute. And thou sayst there are two sacraments in the gospel, but the apostles tell us of no such thing, but the pope in his mass-book.

P. 'We may not learn to seek for happiness in this life; these words I command thee this day shall be in thy heart, to teach thy children, and to talk of them in thy house.'

A. These words have spoken long in your hearts, therefore have you led the world into wickedness; but the children of God find happiness in this life, being changed from the old nature in this life, they find God, and Christ, and find rest for their souls. And who is in Christ is a new creature, and such hath happiness.

P. 'This form of sound words is taken out of the best and soundest catechisms that we could meet withal, and our mouth is opened boldly.'

A. This is your form of unsound words, and if this be the best stuff you can find, out of your best catechisms, it is pitiful, dirty, dark stuff, and you had better have kept your mouth shut. If these be your catechisms, they are for the fire; the children of light who are come into the light comprehend and see the catechisms and you both, and you are to be catechized; and if you will but read over the priests' and professors' catechism, you may learn something out of it.

A. The saints eat his flesh, and they that eat his flesh, have it within them.

P. 'That Christ had, and hath a carnal body.'

A. Christ's body is not carnal, but spiritual; the first man was of the earth, earthly, the second man is the Lord from heaven, heavenly, and is a glorious body, and the saints are made like unto his glorious body: therefore, the first state is carnal, the second glorious; so there is a natural body, and there is a spiritual body.

P. 'That Christ is now in heaven with a carnal body.'

A. Carnal indeed is death, saith scripture, and it saith that corruption must put on incorruption, and mortal, immortality; so Christ's body that is in heaven is a glorious body, and not carnal, nor of the flesh, corruptible.

P. 'That Christ hath a carnal human body, united to his divinity.'

A. Carnal, human, is from the ground, the first Adam's body, was human, earthly, and Christ was not from the ground, (let all people read what thou sayst,) but he was from heaven, his flesh came down from above, his flesh which was the meat, came down from heaven.

P. 'That Timothy retained his ministry, not from God, but from Paul.'

A. Timothy did retain his ministry from God, and knew the gift, that which he did retain from Paul was not as man, but Timothy was in the faith which Christ was the author of, and he had the gift, and every good and perfect gift comes from God, and this was not by man, nor of man.

P. 'That there is as much difference between a spirit and a body, as there is between light and darkness.'

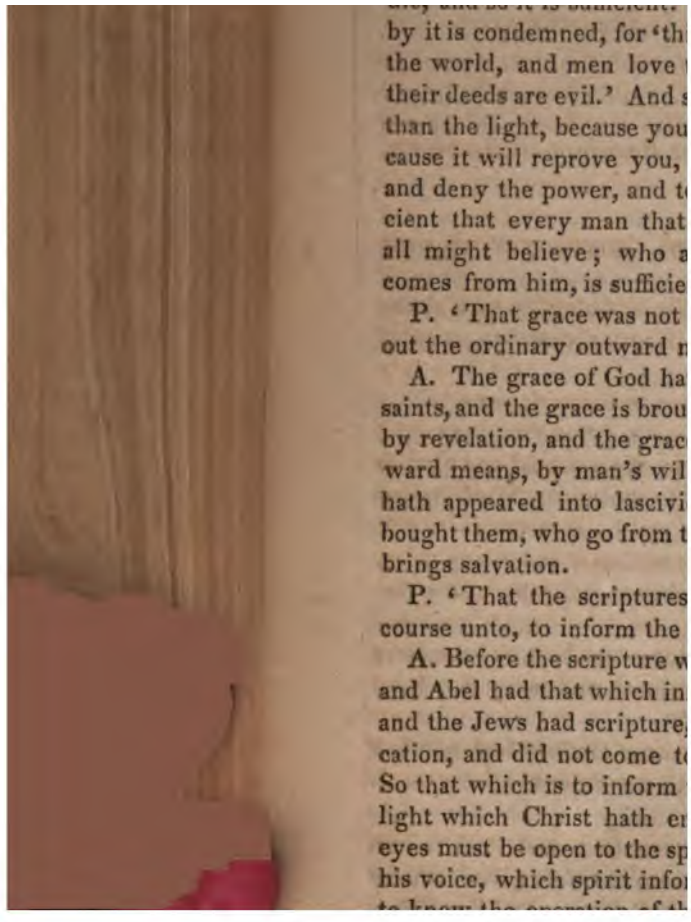
A. Christ's body is spiritual, and that which is spiritual, does not differ from the spirit; and so there is a spiritual body, and there is a natural body, and there is a spiritual man, and there is a natural man, and each hath their body.

P. Henry Liver said, 'that they knew no such thing as prophesying by immediate revelation or inspiration in these days.'

A. Then thou never knew the scriptures, for none know the scripture, as I said before, but by the spirit of revelation, which doth reveal the words; the spirit of prophecy, lets see into the words, and he that hath not the spirit of Christ is none of his; and he that hath the spirit of Christ hath immediate revelation, and prophecy. And the spirit of God is immediate, and it doth reveal; and the gospel, which is the power of God, is immediate.

P. Richard Frankling said, 'they had it by scripture.'

A. And it was the spirit that brought them to give forth scripture, which things of God were revealed to them by it; and the scripture does not reveal the spirit, but the spirit the scripture.



by it is condemned, for 'th
the world, and men love
their deeds are evil.' And
than the light, because you
cause it will reprove you,
and deny the power, and t
cient that every man that
all might believe; who
comes from him, is sufficie

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P. 'That the scriptures
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it is that which lives, abides, and endures for ever; and the scriptures are to be fulfilled, and that which doth fulfil them is the word; and the scriptures of truth learned of God, the Father of truth, are the words of God, not a word. 'God spake all these words, and said,' in Exodus; and 'my words,' saith Christ; and 'whosoever shall add to these words,' saith John in the Revelations: and so the words are the scriptures of truth, that cannot be broken, Christ the word fulfils them, who was in the beginning, before the words were spoken forth, who is and remains to the end of words, who fulfils them, in whom they end.

Daniel Roberts, teacher to the Baptists at Reading, in Berkshire, did affirm,

P. 'THAT baptism of water, that is to say, elementary water, doth wash away sin.'

A. Here thou puts water in the room of Christ's blood, which cleanseth from all sin, and what need of that, if water doth it; outward water can but wash the outward.

P. 'That God had committed all judgment to the scriptures.'

A. That is contrary to the apostle, who saith, 'God will judge the world by the man Christ Jesus, according to the gospel,' and that is the power; and 'all judgment is committed to the son.' Mark, to the son; and 'the saints shall judge the world,' and he is in them.

P. 'That the new covenant is the words of Christ and the apostles, and every one that hath the Bible in his house, hath the new covenant.'

A. The new covenant is Christ the scriptures speak of, and the Jews had the scriptures that stood against the covenant, and many may have the Bible, and not in the thing it speaks of.

P. Another Baptist said at the same time, 'if they had not had scriptures, they had not known how to walk nor order their conversation.'

A. How knew those to order their conversation, and walk, before scripture was given forth? The life which led them to give forth the scripture, did order them to walk acceptable to him. And the Pharisees had the scriptures given forth from the life, but being out of the life, their conversations were not ordered by it.

P. Daniel Roberts affirmed, 'that he knew no other spirit than what was in the scripture, and that he carried it in his pocket.'

A. The spirit is not in the scriptures, but in them that gave it forth, and that the scriptures testify of. Many got the scriptures, but wanted

where God dwells and walks in men, they are his temples, which are holy; there is his kingdom, his power, his authority, and the tabernacle of God is with men, and he will dwell in them, and walk in them; and this is the state of thousands that are in the new covenant, that know the power of God, of the Most High, his law put in their minds and hearts; and they that do not know that they are the temples of God, and God dwelling in them, and walking in them, are worse than the Corinthians.

P. 'That he that doth not preach the death and resurrection, and the man Christ Jesus, that rose from the dead at Jerusalem, preacheth not the gospel, whatsoever else he doth declare.'

A. He that preacheth Christ, must preach that Christ that died at Jerusalem, for he is the same to-day, yesterday, and for ever, the lamb slain from the foundation of the world; which seed, Christ, breaks the serpent's head, and destroys death, and the devil, that went out of the truth; and death being destroyed, the captivated one comes out, by the power which is the gospel, and the prisoner of hope shows himself forth, and then the covenant of light and life is felt, and peace with God. But the reprobate, devil, death and destruction, antichrist, the beast and false prophet, may talk of Christ without, and he be not felt within; such are then the reprobates. And as to thy saying, the seed is not in all men, first know it in thyself; he is not in the man of sin, that is to be destroyed, who hath blinded thy mind, and hath taken possession of thy heart; and so first judge thyself.

P. 'He that doth not expect the resurrection from the dead, of his own person, as Christ rose from the dead, literally understood, hath no true hope of eternal life born in his understanding.'

A. The saints' rising is in Christ, and he is the resurrection; they are of his flesh, and of his bone, and of his spirit; and the saints are of the flesh of Christ that saw no corruption, and of his bone, and have the hope of eternal life promised of the Father. And now the flesh of Christ, the Jews did not know, that were the idolaters and fornicators; for Christ according to the flesh was of Abraham, who came out of all that idolatry and generation of fornicators, and in this the saints rise, live, and remain with Christ for ever, and such come to know the resurrection of the just and unjust, according to the scriptures, the one to eternal life, and the other to condemnation.

P. 'That Christ by his death overcame him that had the power of death, and thereby made way to life.'

A. But how is death overcome in thee, when thou dost not see the kingdom of God in thee, and sayst it shall not be while men are in their mortal bodies, and how short art thou of the holy ghost, and the power, and the joy, and the righteousness, which the kingdom stands

and feel the weight of the Lord's hand, before thou art humbled. And what hast thou to do to talk of ordination before man had a being in the world, and would make men to be like thyself, and say they are the serpent's seed, for man is not so, as he is man. And we and thousands witness election and salvation before the foundation of the world was laid, and are come into that which comprehends time and being, which are since time; in which power the elect reigns, where salvation is known.

P. 'The woman that the serpent deceived, her seed breaks the serpent's dominion.'

A. The seed of the woman doth bruise the serpent's head wherever he is found, in any male or female, that Christ may rise in the male and in the female; and this seed is atop of thy head, and thou hast no power but to reach to his heel, and thou art in the house of darkness, and the seed is yet in Egypt, not come forth yet; and there is a strong man must bow himself, and they that keep the house must tremble, that have kept thy heart from the Lord God, and have carried it a whoring abroad. And a stronger he is, than he that keeps the house, that spoils his goods and takes possession, who comes to rule, and will rule and reign.

P. 'That the manifestation of the spirit is given to every man in the church to profit withal, and not to every man in the world.'

A. The manifestation is given to every man to profit withal, without distinction. 'I will pour out my spirit upon all flesh,' for 'the spirit of truth shall lead the saints into all truth, and he shall reprove the world,' and that which doth reprove the world, is manifest to the world.

P. 'That no man hath received a measure of the spirit of Christ, but such as believe in Christ, and that no man doth believe in Christ but such as Christ is revealed to in time, and that he is revealed to none, but by the manifestation of his spirit.'

A. The true believers that believe in Christ the revelation, knew him in time and out of time, and the unbelievers are reproved.

P. 'Which of the people of God, prophets, or apostles, did direct all people to a true light within them for their instruction and guide, before the manifestation of the spirit unto them, or the work of regeneration wrought in them?'

A. The prophet said, 'I will give him for a covenant of light unto the Gentiles,' and 'a new covenant with the house of Israel and with the house of Judah will I make, and write my law in their hearts, and put them into their minds;' and this was in general directed to them before they were converted and regenerated, and this light was to enlighten the Gentiles, whereby the prisoners should come out of the pit where there is no water; and the new covenant was held to the Jews before

THE

DOCTRINES AND PRINCIPLES

OF THE

PRIESTS OF SCOTLAND,

CONTRARY TO THE DOCTRINE OF

CHRIST AND THE APOSTLES.

Here all may see, the priests of Scotland, and their church, and their persecution against the saints, and lambs, servants, and children of God, whom the Lord moved to go among them, to visit the seed of God in that dark wilderness country, who have been as sheep among wolves.

Also, how pure religion is turned upside down, and vain religion got in its place. And the pure doctrine of Christ and the apostles, which saith, 'entertain strangers, love enemies,' is lost among you: instead of entertaining strangers, and loving enemies, they imprison and persecute, and have made their church unsavoury. And the teachers' fruits declare them to be false, who were wrestlers against flesh and blood, and strikers at creatures, which Christ and the apostles did not.

George Weare, John Hart, William Grey, William Lowry, William Mitchell, and Richard Isamaell.

First, these Presbyterian priests of Scotland, who excommunicate and put out of the synagogues, know not the Father and the son, John xvi. so are no true christians; for how can they be true christians that know not the son of God, nor the Father?

Secondly, they are no ministers of Christ; for Christ saith, 'when they curse, bless ye;' so they are out of Christ's doctrine and teaching, not blessing, but cursing, and giving forth curses, and 'all the people must say amen to their curses.'

Thirdly, they are out of the apostle's doctrine, who saith, 'Bless and curse not;' Rom xii. xiv. so are no ministers of Christ, that curse and give forth their curses to the people to say amen to them: and here

John Hume, Priest of Lesmahaga. His Principles as follows, who got into a steeple-house, and shut the door upon him; thus he taught the people.

P. 'THAT which was to be known of God, was manifest by the things that are created.'

A. Contrary to the apostle's doctrine, Rom. i. 19. 'For whatsoever may be known of God is manifest in them; for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they are without excuse.' So with that of God in them they know the invisible things from the foundation of the world, and with that they see the godhead.

P. 'That God was to be known by the things that were made, as the sun, moon, and stars.'

A. But Jesus Christ said, Matt. xi. 27. 'No man knows the Father but the son, and he to whomsoever the son will reveal him,' and the heathens know not God, nor had the Jews seen his shape. And his servants and workmen did throw water, stones, and lime, and persecuted, and dirtied, and abused the people called Quakers, and threw a pan full of water on a soldier's neck, and he the said priest never reproved them; and these are the fruits of him and his own family, instead of gravity: well may the whole parish be out of order, when his own family is thus. So he is one that is reproved by the apostle's doctrine, 1 Tim. iii. who saith, 'If you cannot rule your own family, how can you take care for the church of God?'

Henry Foreside, priest of the parish of Lingiah in Dunbartonshire, said in his preaching to the people,

P. 'IF they had christian zeal they would stone them whom they call Quakers.'

A. It is the blind zeal that stones, not the zeal of the christian, that has the life of Christ; for the christian zeal is to pray for them that persecute, Matt. v. 44. and not to stone them; and to love enemies. It was the Jews' zeal that took up stones to stone Christ, John viii. 59. they stoned Stephen, Acts vii. 5. 8. and stoned the apostles, Acts xiv. 19. In this the Presbyterians have proved their christianity to be out of Christ and the apostles.

P. 'If Paul and the rest of the apostles had been alive, they would have stoned the Quakers.'

A. Here is one that is charging the elect, and laying sin to the elect that God justifies, Rom. viii. 33, that in the godly there should be sin. Sin is out of the godly, but in the ungodly, who turn the grace of God into wantonness; and what good doth his preaching do them, if they must never be without sin whilst they are upon earth, they can be but in their sin if they never preach to them. But the scripture saith, 'He that believes is born of God, and he that is born of God cannot sin, because his seed remains in him,' 1 John iii. 9. But this is of another world to him, who is called James Dorram, minister of Glasgow, minister of darkness, who puts no difference between the children of God, and the children of the devil. 1 John iii. 10. They would have sin whilst they are upon the earth, and it is darkness, but the apostles said they were made free from sin, Rom. vi. 22. whilst they were upon the earth.

P. 'Christ being sinless, separates him from all others.'

A. Christ being separated from sinners, Heb. vii. 26, they who are in Christ are separate from sinners and sin both, 2 Cor. vi. 17. But this James Dorram hath made the offering of none effect, Heb. x. 14, which hath perfected for ever them that are sanctified. And hath made the blood of Jesus of none effect, which cleanseth from all sin, 1 John i. 7. And he hath made the everlasting covenant of none effect which blots out all sins and trespasses. And he hath made the faith of the son of God of none effect, which purifies the heart, and gives victory over the world, Acts. xv. 9. 1 John v. 5. Thou dost herein preach and hold up sin, and dost not preach it down, and yet thou sayst thou preachest not to hold it up, and yet thou preachest they must have it whilst they are upon the earth; here is confusion in thy tongue, Prov. xvii. 20. Thou shouldst have preached it down, and if thou wert a true minister, have brought them to a church where there is neither spot nor wrinkle, nor blemish, nor any such thing, Eph. v. 27, but your church is full of spots, and blemishes, and wrinkles, whilst ye are preaching up zeal to stone people, and sin while they live, as Henry Foreside and James Dorram do.

P. 'God be thanked the scripture speaks nothing for freedom from sin and perfection.'

A. Thou thankest God that thou mayst live in thy sin and imperfection, and art glad of this thy false hope; but thou art a liar, thou art out of the truth in this, for the scripture saith they were made free from sin, Rom. vi. 26. And they preached wisdom among them that were perfect, 1 Cor. ii. 6, and he hath perfected for ever them that are sanctified, Heb. x. 14. So the scripture speaks of freedom from sin, and of perfection.

P. 'That the condemning power of sin is taken away.'

A. The believer doth not sin, 1 John v. 1. 1 John iii. 9, but he that

and the light is their condemnation, whose consciences are seared, which light was before conscience was.

The priest would not have *thee* and *thou* to be a single person, and so is the man that would not endure sound words, that cannot be condemned. *Thee* and *thou* was the language between God and his saints, and one another, and *you* is to many, and *thou* was to one. And this was the language between Jephtha and his daughter, and between the saints and the kings; this shows, that thou hast not learned the accidence nor bible, nor art come to the form of sound words.

John Castaires, called Minister of Glasgow, his Principles.

P. 'This is natural folks' duty to pray to God and worship him, although they sinfully keep themselves under a sinful necessity to sin against God through ignorance.'

A. This hath been your work, to keep people in ignorance, which you may be ashamed of. A natural man cannot worship God, for he cannot receive the things of God, nor a sinful man, but worships the devil, for he that commits sin, serves him, and he that serves sin, serves the devil; and worships him, John viii. 34. And Christ said the Pharisees should receive the greater damnation, for their pretended long prayers, Mat. xxiii. 14. and so he did not justify them in their long prayers, but rebuked them, and said, 'wo unto them who drew near with their lips, when their hearts were far off,' Isa. xxix. 13. And they that pray and worship God, must pray in the spirit, 1 Corinthians xiv. 15, and worship in the spirit, which the devil is out of, John iv. 21.

P. 'If the first command be in force, and if it be in force negatively, it is also in force positively, thou shalt have me for thy God, and oughtest to worship me; and if they pray not as they should, let them answer for it, for it is not sin of itself.'

A. The children of Israel, that the commandments were given to, knew God, but the heathen know him not: here all may see what measure thou measures with. And further thou sayst, if they pray as they should not, yet it is not sin: is praying as they should, and as they should not, one? By this to call upon God with their lips, and the heart not right, and the prayers and sacrifice of the wicked are justified, Prov. xv. 8. And if any pray as they should not, are they not condemned for it? and if praying as they should not, be not sin, then they do as they should.

P. 'If folks should not pray because they are incapable, then a believer not finding himself in a good frame, may let his prayers alone.'

A. A believer is a babe of God, and his cry is right, his prayer is

called Quakers, contrary to Christ and his apostles; we do conclude it to be the doctrine of the devil, and not the doctrine of Christ. For the true christian zeal never taught to stone, but were stoned.

The priests called Presbyterians, summoned some people called Quakers to come before them, and they came into the steeple-house where they met, and James Nasmith, priest of Hambleton, bade them remove, or else he would make them remove by club law. And they asked the Presbyterian priests for their accusers, and Francis Ard, one of the priests, said, they were both accusers and judges. Now whether this be equity, that the same that summons should be both accusers and judges; and when they have summoned, accused, and judged, say they will make them remove by club law: whether these be not brutes, and beasts, and not justices? They are not fit to judge, nor to have the name of ministers, and judges, that will remove people by club law; and the said Quakers could not own them as judges, nor do look on them as men of equity, but would have had them to have given them a meeting in any place, whereby the truth might be cleared and come to light, which they had scandalized, which they refused; and that lawful witnesses might hear, but they did refuse, and caused them to be put in prison by the hand of a bailiff, by name Nasmith.

And this is the authority of the Presbyterian priests, who have summoned with club law! but it is denied by the apostle's doctrine, 1 Tim. iii. they must not be strikers, nor false accusers. These are the Presbyterian priests of Scotland's weapons, club law, which is contrary to the ministers of Christ; they said, 'we wrestle not against flesh and blood, and they must not be strikers,' Eph. vi. 12. And after they had violently thrust them into prison, after their wills were satisfied with violence, they thrust them out again; there ye may feel the spirit of wickedness.

And these Presbyterian priests petition the magistrates, with a pretence they might not be guilty of other's blood; which pretence is in their petitions, to take away their fear, that their wicked peace might not be disturbed, not regarding their blood: witness James Nasmith, priest, who would make them remove by club law. So their petition is but flattery and deceit, in pretence of not being guilty of their blood, in whose heart it is to shed blood, as witness Henry Foreside, priest, who stirred up the people in zeal to stone them.

Those Presbyterian priests set up club law and persecution against the Quakers, and would not have any to receive them into their houses. So this is abominable doctrine, contrary to the apostle, whose doctrine you have trodden under your feet, who said, 'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.' Heb. xiii. 2.

And they say again, they have no certain dwelling places. These

And upon this bargain, that the magistrates would grant them an order, that none should receive them into their houses, and that they might not have their liberty, and their servants would be much refreshed, who cry stone them, let us have a law against them, and if the laws were right, they would chop off their heads, and make them remove by club law. But how were these priests the magistrates' servants at Dunbar fight, when they excommunicated and cursed their army and magistracy? But now they would be their servants, if they would execute their wills upon the innocent! Surely these things cannot but stink to all magistrates that fear God.

These are the servants and servers of the times, that the prophets call enchanters, Lev. xix. 16. and for their own false ends. Ye can never read that the apostles nor Christ did ever teach any such doctrine that the people should be stoned, or have their heads chopped off, or be driven away by club law, which shows you are apostates from the apostles, and of the Jewish nature.

The synod at Glasgow, in the second month, did ordain concerning these persons in Clidedale, formerly excommunicated, who are called Quakers, that no other people in other parishes should bargain with them, or suffer them to come within their houses, or have entertainment for money. Upon which the people persecuted and stoned them, and haled them out of their houses in several places, viz. Three of those people called Quakers, were, in the night time, betwen ten and eleven o'clock, drawn by force out of an inn, in the town of New-mills in Ayreshire, and stoned out of the town into the fields to shift for their lodging. And others, three several times, were beaten, stoned, and shamefully treated, and persecuted in Strawan. And others at Lithmahaga. And others shamefully abused in the town of of Kirkantillough. And others stoned at Kilbride. And others pitifully stoned, beaten, and abused; and some blood shed at Glasford. And at many other places much harm has been done. These are the priests' fruits, the bloody presbytery, who would have them stoned, and their heads chopped off; some of the magistrates did stop the people from abusing them, so that the priests' malice was not altogether satisfied.

Andrew Brown and John Lowcock of Glasford, were cast into prison, for asking him a question when he was catechising; and admonished them when they were far absent, and if they come before them, they will cast them into prison; this makes them peepers and mutterers, to admonish them when they are not present. And is this like to change them, or do they intend to change them, who admonish them when they are out of hearing, and did excommunicate them when they were in prison? What an unmanly part is this in this wicked, devilish, envious, and unchristian ministry.

And John Hart went to a steeple-house to hear the priest's admoni-

to them that did not hold forth the saviour of all men, 1 Tim. iv. 10 'These things command and teach, let no man despise thy youth.'

Now they that went to the doctrine of devils, from the saviour of men, but especially them that believed, and from the grace of God which hath appeared to all men, which brings salvation, are they which have turned the grace of God, which is the light, into wantonness, who are ordained of old for condemnation, Jude iv. Such are in Cain's way, from the command of God; Core's way from the truth, and Balaam's way from the spirit; those are the clouds and tempests upon whose heads comes the wo.

The priests' second curse, which all the people were to say amen to.

'Cursed be all they that say the scripture is not the word of God; and let all the people say amen.'

A. Here they have cursed Luke, who calls the scripture a declaration of the word, Luke i. 1; and Acts i. 1, where it is called a treatise. And they have cursed their own company, who say the scriptures sinify writings; and they have cursed John, who did not say the scripture was the word, who said, 'In the beginning was the word,' John i. 1, and the scripture is words, as in the last of Revelations, 'he that addeth to the words;' and Christ's name is called the word of God; Rev. xix, 13. And the scriptures are words, not a word, Exod. xx, and which words Christ came to fulfil.

The priests' third curse, to which all the people were to say amen.

'Cursed be all they that say faith is without sin, and let all the people say amen.'

A. Faith is the gift of God, and the gift of God is without sin, Ephes. ii. 8. Faith is that which gives the victory, John iii. 4. And that which gives victory is without sin. And here they have cursed the apostles and their doctrine, who say, faith is without sin, and faith is precious, 1 Pet. i. 7, and that which is precious is without sin. Faith is the gift of God, and the gift of God is perfect, and that which is perfect is without sin, and gives victory over sin. Without faith a man cannot please God, and that which men please God in, is without sin, Heb. i. 6. And so ye have cursed the apostle and his doctrine, the just and that which is pure, that by which they were healed, through faith they were justified, Rom. iii. 28, and what is not of faith is sin, Rom. xiv. 23. So what is of faith is not sin, and what is righteous is not sin, and the scripture speaks of the righteousness of faith, Rom. iv. 13. Faith is not of sin, but what is not of faith is sin, faith gives victory over sin, 1 John iii. 4, in which faith man is justified, and hath

John Humes, Priest.

P. 'They who have not the scriptures, know not the attributes of God, by the light of nature, but the scriptures declare the great mystery of the three persons in trinity, which they who want the scriptures know not.'

A. Thy principle is a lie, and who had not the scriptures knew God and Christ, as Abraham and Enoch, and the scripture doth not declare of the three persons, nor of the trinity; and 'the natural man receives not the things of the spirit of God.'

P. 'That the scriptures reveal the great mystery of election, the great works of the creation, and the work of redemption.'

A. There thou hast set up the scripture instead of God, and before God and the son, for it is God that doth reveal to babes and sucklings, Matt. xi. 25, and God did reveal by his spirit, 1 Cor. ii. 10, and God shall reveal, Phil. iii. 15, and the things of God are hid from the wise and prudent (Matt. xi. 25.) that have the Scriptures; the Jews had the scriptures: and God reveals his secrets to the prophets, his servants, Amos iii. 7. No man knows the Father saving to whom the son shall reveal him, Matt. xi. 17. Now the son reveals, and the Father reveals, and the things of God are revealed by his spirit, 1 Cor. ii. 10. The Jews had the scriptures, and knew not the son, 1 Cor. ii. 8, nor the Father, as in John, nor the things of God by a natural light, as they call it. The Jews had the scriptures, and did not know the election, Isa. xxiv, because they were from the Spirit. So it is God that reveals the son, and redemption, and election, and not the scripture; the scripture was given forth from them that had the revelation from God.

P. 'That we and the Papists and Jesuites, and priests, do agree all together, that the scripture is the word of God that liveth and endureth forever.'

A. I do believe that you and the Papists and Jesuits, agree all in one; but ye do not agree with the apostles and ministers of the word, for the ministers of the word call the scripture a declaration, as ye may read Luke i. And ye do not agree with them that set forth the Acts, that called it a treatise, Acts i. Likewise ye do dot agree with some of your own, who say the scriptures signify writings, and writings will not endure forever. So ye are Babylon, and do not agree with Christ, nor with John, Rev. xxii. who saith 'the words;' nor with Moses, nor God, who 'spake all these words,' Exod. xx. In the beginning was the word, and the word is God, and the word liveth and abideth forever; but the scripture is words, and the scripture cannot be broken.

he calls men to repentance, they should repent, and many did repent; and you are not fit men to be ministers of Christ, or of God.

Now if God command all men every where to repent, and, as thou sayst, does not intend they should repent, thou and you go about to make God unjust. The Lord desireth not the death of a sinner, but that he should turn from his wickedness and live, Exod. xxxiii. 11. Now in turning from his wickedness he lives, but in going on in his wickedness, he dies; so repentance was preached from dead works, to serve the living God, Heb. vi. 1, and Christ came to call sinners to repentance, not the righteous; for the whole need not the physician, but the sick, Matt. ix. 12, 13.

And as for saying God did not intend to give them grace, though he calls them to repentance, that is a lie, and unrighteous doctrine, for 'the grace of God, which brings salvation, hath appeared unto all men,' Titus ii. 11, and so as he calls them to repentance, he gives them grace, that grace which brings salvation, which men are justified by; so it is saving grace that brings salvation, and teacheth to deny ungodliness.

Now they that live ungodly, turn the grace of God into wantonness, Jude 4, and these are the wells without water, in Cain's way, Balaam's way, and Core's way, Jude 11. who speak high words in hypocrisy; and these are they that separate themselves from the apostles, who are sensual, having not the spirit, Jude 19, and are of old ordained to condemnation, who separated from the light, who turn the grace of God into wantonness; so these are they that neglect the common salvation. It was the charge of the apostle to Timothy before his decease, 1 Tim. iv. 2. 2 Tim. iv. 7. he then told him perilous times should come, and doctines of devils, and men speaking lies in hypocrisy; he said unto them, that they should trust in the living God, who is the saviour of all men, and especially of them that believe, 1 Tim. iv. 10. But the devil's doctrine leads them from their saviour and from the grace, 2 Tim. iv. 1. And they that are not in the doctrine, are from the light, which Christ hath enlightened them with, John i. 9. And have turned the grace of God into wantonness by their pernicious ways, and draw others from it, and we do conclude that to be the doctrine of the devils, which says, God calls all men to repent, and intends not to give them grace, nor would have them to repent: as thou Henry Foreside dost say; for it was the charge of the apostle to Titus to speak sound words, and sound doctrine, and could not be condemned, Titus ii. and told him that 'the grace of God which brings salvation had appeared to all men,' which taught them to 'deny ungodliness and worldly lust, and to live godly, soberly, and righteously in this present evil world; these things speak and exhort with all authority,' Titus i. But, as I said before, ungodly men that turn the grace of God into wantonness, are of old ordained to this condemnation, and 'this is the condemna-

is one part of the blame in man, and another part of the blame in the Almighty, that men went to hell.'

A. In this there is confusion. Thou sayst, 'God hath ordained them;' that he has done it, then thou sayst, 'there is part in man,' and thou saidst before, it was in God. Now if it be in God, that he hath ordained them to hell, repent or do all that they are commanded to do, thy preaching is needless: and thou canst not make hell hotter or colder. Therefore thy preaching is done and ceased. And thou sayst part of the blame that men go to hell is in God; here thou wouldst make God unrighteous, who desires not the death of a sinner. God is not to be blamed in any thing he doth, but to be praised, who is righteous in all his judgments: and God is not to be blamed, for God is truth, so let God be true, and every man a liar, Rom. iii. 4. Thou wicked one, man's destruction is of himself, Hosea xiii. 9, and God wills not the death of a sinner, but rather that he would repent; so no fault in God, who saith, 'Let the unrighteous man forsake his unrighteousness, and he shall live, so let the righteous man forsake his righteousnes, and he dies,' Ezek. xviii. 22. So my ways are equal, the Lord hath no pleasure at all that the wicked should die, but that he should return and live; so man's destruction is of himself. And whereas thou sayst, 'God hath ordained a great part to hell,' what makest thou of Christ who came to be a saviour of the world? John iv. 42, he doth not say the elect only, but to save the world, and not to condemn it. And 'God so loved the world' (mark the words,) Jo. iii. 19, he doth not say, so hated it, 'that he gave his only begotten son into the world, that whosever believed in him should not perish, but have everlasting life.' And he came not to condemn the world, but that the world through him might have life. But they that hate the light and do not believe in it, are by the light condemned, but thou sayst otherwise, that he condemns a great part of the world. And he doth not say he loves the elect only, but 'God so loved the world,' and 'God was in Christ reconciling the world to himself,' 2 Cor. v. 19, he does not sayt he elect only. And he through death hath destroyed the power of death, the devil, Heb. ii. 14, And thou art to be reproved for thy judgment, for thy unbelief, for thy unrighteousness, for thy sin, because of thy unbelief, because the prince of this world is judged, John xvi. And so Christ doth not say, I am the light of the saints, of the elect only, but I am the light of the world, John viii. 12, and saith, that 'light is come into the world, and this is the condemnation of the world, that light is come into the world, and men love darkness rather than it, because their deeds are evil,' John iii. 19. So it is unbelief that shuts out, Rom. xi. 20. So the gates stand open night and day, and every one that doth evil, hates the light and will not come to it, because it will reprove him, and he will not come into the gate, for he that comes to the gate comes to the light, and he that comes to the light comes out of condemnation, and comes

tion, that all may see that you are liars, whereas Jude saith, they were ungodly, they turned the grace of God that brings salvation into lasciviousness, and denied the Lord that bought them. Jude xi. 2. Pet. ii. 1. They were covetous, made merchandise of the people, through feigned words, and no covetous person nor idolater shall enter into the kingdom of God, 1 Cor. vi. 9. And all deny the Lord that bought them, but they who own the light that comes from him, which doth enlighten every man that comes into the world, and none see him, but with the light that comes from him; and they go in Core's way, and gainsay the truth, who go from the light that Christ hath enlightened them within the particular, and he that gainsayeth the truth, there is a fault in him; and they go in Cain's way, that are from the command of God, who said, 'If thou dost well, shalt thou not be accepted?' and if he did not well, sin lay at the door. Now these were of old ordained unto condemnation, who turned the grace of God into wantonness, who were in Cain's way, Core's way, and broke the commands as Cain did, and in Balaam's way, erring from the spirit, and admiring men's persons because of advantage, which Balaam did, and loved the wages of unrighteousness; and so these do not the things they are commanded, Cain did not do the thing that he was commanded, nor Core and his company, that offered strange fire. Num. xvi. So these of old were ordained for this condemnation, which condemnation is the light, John iii. light foresees them and sees over them, and condemns them, when they arise and go out from the spirit of God in them. And here all may see, here was fault worthy of condemnation. And those were they that sensually separated themselves from the apostles, and had not the spirit, Jude xix. in their days, who were covetous, who went for the gift and reward, who were like raging waves of the sea, who were spots in feasts of charity, feasting, feeding without fear, 2 Peter ii. Who admired men's persons because of advantage, and spoke high words in hypocrisy, 'wells without water, trees without fruit, raging waves of the sea, foaming out their own shame, clouds without water, carried about with tempests, spots in the feasts of charity, like unto Sodom and Gomorrah' in filthiness, who go from the light that does convince them: so there is the self-separation, and there is the condemnation that comes over them, the light; and these are they that separated from the apostles; who said, love your enemies,' Matt. v. 41. who are men gone into the world, who are in Cain's way in envy, in Core's way gainsaying the light; they are like raging waves of the sea, foaming out their shame in their pulpits. So you are the men that separate from the apostles, that are in Cain's way, and Core's way, who are out of the life and sacrifice the saints were in, who would murder, who gainsay the light that doth enlighten every man that cometh into the world, so are against the common salvation

apostles' doctrine; with it you are judged, and you must have a reward according to your works. And he that comes to life, comes out of his wickedness, and the wicked man enters not into the kingdom of God. Rev. xxi. And the promise is to the seed, and he that works iniquity departs from the seed. Gal. iii. 16. And the election obtains it. Rom. xi. 7. Not he that wills, nor runs, but God that shows mercy. And whereas thou sayst 'the wicked man is ordained to life, without any cause in the creature less or more:' this is just the devil's doctrine again, to bring every one to hide his talent, and none either to watch or pray; for there is in the creature, that which brings him to lay aside wickedness, and to depart from sin, and iniquity, and covetousness, and drunkenness, which lets him see it, through the obedience of the spirit; and that is in the creature which brings him to confess his sin, and forsake it, whereby mercy is showed; 'the power of God worketh in us,' saith the apostle. And as they had been servants to unrighteousness, so came to yield themselves servants unto righteousness. Rom. vi. How come the commands of God to be obeyed, if there be not something in the creature that causes him to obey it? For thou sayst 'without any cause in the creature:' why were all these expressions spoken in scripture, that they should obey all things that Christ commanded? Matt. xxviii. 20. And all the statutes and ordinances spoken of in the scriptures, if there be not something in man to cause him to obey them? But thy intent is to make God unrighteous who respects no man's person, but gives to every man a reward according to his works, Rev. ii. 23. the one as well as the other; and all shall appear before the judgment of Christ. 2 Cor. ix. 10. He will judge the world in righteousness. And there is something in the creature that enlightens every man that cometh into the world, whereby he is capable of obeying or disobeying, and not believing comes to be condemned, and in believing he is saved; he hath the witness in himself. John iii. 8. 1 John v. 10. For he that commits sin is the servant of sin. John viii. 24. And there is no respect of persons with God, but whosoever doth righteousness is accepted of him. Acts x. 34, 35. The apostle said, 'he perceived God was no respecter of persons;' but whosoever doth wickedly hates the light, and is condemned, but 'whosoever doth the truth, cometh to the light,' John iii. 21. and so is out of condemnation: so thou teaches another doctrine. So as I said before, 'The promise is to the seed, the seed is Christ, and Christ is all and in all.' 1 Cor. xv. 28. And all ungodly and wicked men are shut out of the kingdom of God, into which no wicked men enter, and man must be turned again from wickedness before he enters. Rev. xxi. 8.

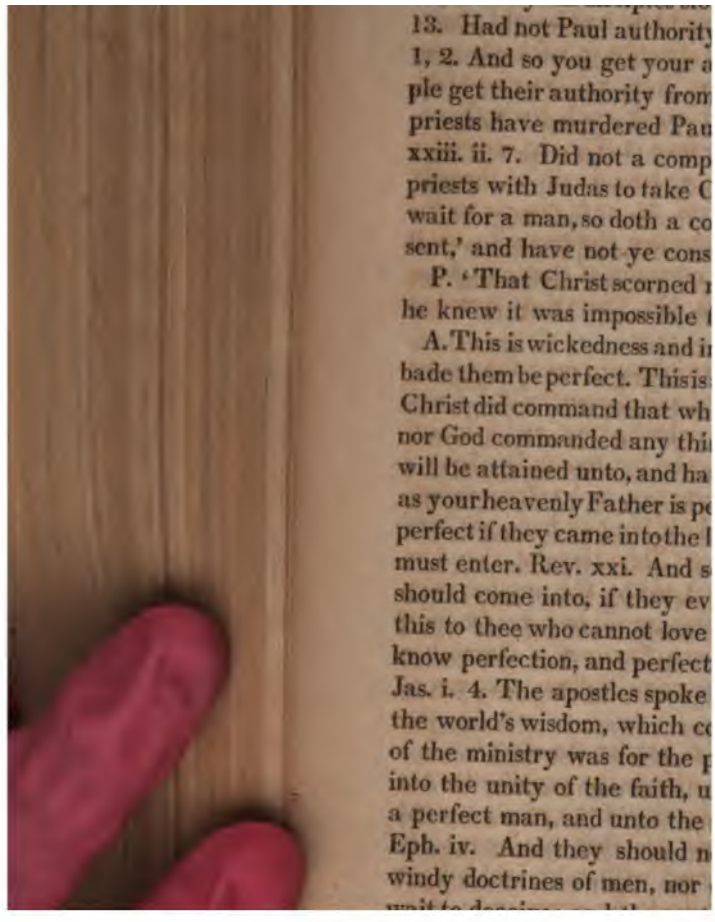
P. He being asked, what he would do with Quakers, said, 'if he had been a civil magistrate, he would have thought it good service to have cut off all their heads.'

A. There ye may all see if he be not of Cain's stock, and what envy proceeds out of his mouth, and unchristian spirit; and how would he convert them if they were out of the way? and how would he convince them, who would cut off their heads? hath not this proved the Quakers to be in the truth, and he out of it? and is not the command of Christ, that ye should love your enemies? Matt. v. 44. Now ye may see, he is out of the command and example, but follows the example of Cain the murderer. And doth not he show his envy as much against the magistrates as against the Quakers, because they will not execute his malice, and slay them for him, and be his executioners? And were not these priests as mad against the magistrates, as they are now against the Quakers, at Dunbar fight? and would not they have had their heads off? Let their pulpits witness, though now they admire their persons because of advantage, Jude xvi. who cannot hold in, but their shame must be uttered forth, who would slay the persons of men as Cain did. So wo from the Lord God is gone out against you, who are envious, and strive to make the people envious; but the life of God is risen in the hearts of his people, with which they shall see you all; and the Quakers are out of the way of Cain, who are in the light of Christ Jesus the saviour of the soul, in which they come to have a habitation in God, the saviour of all men, especially of them that believe. 1 Tim. iv. 10. So you that are out of the light are vagabonds, though ye have great habitations in the earth, for Cain built a city, yet was a vagabond. Gen. iv.

P. It was asked him of a foreordained number to destruction, and for what Christ wept over Jerusalem? He said, 'As he was human he mourned, but his godhead decreed them to hell.'

A. This is a lying doctrine of the devil, for afterwards many of them of Jerusalem came to be converted, as ye may read in Acts ii. And many of the priests came to be obedient to the faith; for all being gone astray both Jews and Gentiles, Rom. iii. 9. and concluded under sin, the pure, the eternal, tendered over them, who had stopped their ears and closed their eyes to that which was pure of God in them, that they might have come to that which is pure, and have been gathered under Christ's wings, (Matt. xxiii. 37.) who is pure, and so have been converted and healed, and have heard with their ears, and have seen with their eyes. And as for the word human, that is not scripture language, it speaks not that language. And there were converted many thousands of the Jews, and they were pricked to the heart, when the apostle said, that he was both Lord and Christ whom ye have crucified. Acts ii. Mark ye, here thou may see thyself to be a liar; for here were of the Jews and of Jerusalem, that he had wept over. Thou sayst he had

ordained those to hell (as he was God) who were converted afterwards; so thou wouldst make God unequal, that the son is not in the Father, and divideth them, that the son should weep over them, and the godhead decree them to hell. And did not Christ command his apostles that they should not depart from Jerusalem? and was not the mighty conversion at Jerusalem? So did not Christ weep over Jerusalem, and afterwards was there not a mighty conversion there? And thou sayst, that as God, he condemned them to hell; there thou mayst see thyself to be in the devil's doctrine. 1 Tim. iv. 1. Many thousands were converted at Jerusalem, which Christ wept over, before the apostles departed from thence, where he gave them command to stay. So thy doctrine is damnable, and thou errs from the scriptures. Let thy mouth for ever be stopped. And are not ye found in the steps of them, Matt. xxiii. that Christ gives the mark of blind guides to the multitude, unto the disciples? which mark was such as the multitude might take notice of, and I believe the multitude will take notice of, and know you. Ye bind heavy burthens upon men's shoulders; ye are sayers and not doers; and 'all their works they do to be seen of men.' Matt. vi. They love the uppermost rooms at feasts, and the chief seats in the assemblies, and greeting in the markets; they stand praying in the synagogues, and are called of men masters; they were swearers, they scourged in their synagogues, and persecuted, and do not ye put out of your synagogues? Christ should send prophets and wise men among them, and they should persecute, and put out of the synagogues. Matt. xxiii. 34. They should 'shut up the kingdom of heaven against men,' and do not ye do so that deny the light, 'that lighteth every one that cometh into the world?' Do any come to the kingdom, but they who come to the light, which every man that cometh into the world is enlightened with? May not the multitude take notice of these things? You are called of men master, stand praying in the synagogues, having long robes, love salutations in the markets and the uppermost rooms at feasts, put out of the synagogues, and are swearers, when Christ said, 'swear not at all.' Matt. v. 34. 'And be ye not called of men master, for one is your master, even Christ, and all ye are brethren.' Now here are the marks of the blind guides, as ye may read, Matt. xxiii. Are they not a company of swearers, and will they not swear for their own advantage? And were not the priests always envious, and false accusers, provoking the magistrates against the disciples, and against Christ Jesus? did not the priests say, Jesus should die for crying against them? Jer. xxvi. And were not the priests at work, when any of the saints were murdered, to stir up the multitude or the magistrates against them? Were not the chief priests and elders seeking false witness to put Jesus to death? Matt.



13. Had not Paul authority
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P. 'That Christ scorned
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A. This is wickedness and i
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cerning them that brought in damnable heresies, and denied the Lord that bought them, he said 'they did but think the Lord had bought them, but they were not bought, but they thought they had been so.'

A. Here again with thy damnable doctrine, thou dost go about to make Peter and Jude liars, who speakest contrary to scripture, and pervertest their doctrine; and the words of Peter are thus, 'even denying the Lord that bought them.' 2 Pet. ii. 1. and the words of Jude iv. 'denying the only Lord God, and our Lord Jesus Christ.' And thou sayst the Lord had not bought them, but they thought he had bought them: wo and misery will be thy portion, that thou shouldst so wickedly pervert the apostles' doctrine and the scripture, Acts xiii. 10. and bring in such damnable and devilish doctrine, and speak such lies in hypocrisy, whose conscience is seared with a hot iron. 1 Tim. iv. It is time for people to turn away from you, who have so long deceived them.

P. Concerning these words of Ezekiel xviii. 28. 'If the righteous man turn away from his righteousness, his former righteousness shall be no more remembered;' and he said, 'the meaning of that scripture was, they thought they had been righteous, but they were not, but supposed it had been so.'

A. Here in this thou art a minister of unrighteousness; thou goest about to make God a liar, and the prophets, and pervertest the scriptures; for if the righteous man forsakes his righteousness, and commits sin and iniquity, and trespasses, he shall die, and not live in the former righteousness; but if he forsake his sin, trespasses, and transgressions, in the righteousness that he hath done, and doth, he shall live; so God's ways are equal. Ezek. xviii. And thou sayst, they thought they had been righteous, but it was not so. And the Lord by the prophet saith it was so, that they should live in their righteousness, and should die if they departed from it, and transgressed: here thou art a diminisher from the prophets and apostles' words, whose name is diminished out of the book of life; read Rev. xxii. 19.

P. 'He denied that Christ died for all men, but for the elect.'

A. Contrary to John's doctrine, who saith, 'He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world.' 1 John ii. 2. And so it is the unbelievers that are shut out by not believing in the light that men are enlightened with, with which light they might see the one offering, who tasted death for every man, Heb. ii. 9. and which doth enlighten every man that cometh into the world, that all through him might believe. And they that believe not in the light are condemned, John iii. 18. but believing in the light, they shall come out of condemnation. And he is the saviour of all men, but especially of them that believe. 1 Tim. iv. 10. And 'the grace of God which brings salvation hath appeared to all men,' which was the saints' teach-

er, Titus ii. 11, 12. and they that turn it into wantonness, shall be condemned by it, Jude iv. And they that heap up teachers, 2 Tim. iv. 3. after their own lusts, as they did that went out from the apostles' doctrine, before the apostles' decease, 1 John ii. 19. such have turned the grace of God that brings salvation into wantonness, and say it hath not appeared unto all men. And Christ Jesus doth enlighten every man that cometh into the world, that they might believe and walk after him. and saith, 'they that follow him shall not abide in darkness, but shall become the children of light, and have the light of life.' John viii. 12. Now they that hate the light say, it is not sufficient, it is not a saving light, but they shall find it sufficient to condemn them, and their unbelief, for not believing in it; for by believing in it, they come to have the light of life. John viii. 12. and John xii. 36.

P. 'He being asked who were hirelings, if they were not that did take hire? his answer was, they were hirelings that did not take hire, and to prove it, he brought that scripture in Philippians of them that preached Christ of envy and strife.'

A. Now all may see what doctrine he brings to pervert or wrest the scriptures, Philip. i. 15. to prove them hirelings that do not take hire! That in the Philippians doth not prove that they were hirelings, neither did they take hire, so that makes nothing for his purpose, though for this purpose he brings that scripture, but that his folly and darkness might appear, and be made manifest by the light, for his deeds are now come to it, who is unfit to talk of the scripture.

P. 'He said it was the clear mark of the devil to go up and down from place to place to preach as the Quakers do.'

A. Now here in this he may charge all the prophets, Christ, and his apostles, who went up and down from place to place, Heb. xi. that this is the mark of the devil; but this doth manifest and bring to light, and discover the Presbyterian priests of Scotland, who lie in dens and corners, and fat benefits, and there stick in the earth, and have crept into houses; who say it is the devil's mark to go up and down to preach, but in this they manifest themselves to be judged by the practice of Christ and his apostles, that their folly might appear unto all men. Luke ix. 5. 8. Heb. xi. The Presbyterian priests are turned like Ranters, who say, whatsoever man doth, God hath a hand in doing it, whether good or evil; if a man commit ever so much sin, and live ever so wickedly, he shall go to heaven if he be ordained there to come. How was God grieved when David sinned? the Lord was angry; the Lord was wroth when the children of Israel sinned against him; it grieved the Lord that he had made man, when all flesh had corrupted his way, Gen. vi. 6. and thou and you go about to make God the author of sin, and say God hath a hand in whatsoever a man doth here. Again,

you and thou are in the doctrines of devils: what! shall we say that God is the author of sin? God forbid. Rom. vi. They that transgress the commandments of God, provoke him to anger, and though God created the evil, Isa. xlix. 7. yet his commandment was to man, that he should not go into it, Gen. ii. 17. Gen. iv. 7. Ezek. xviii. but when he did, he transgressed the command of God. So he who saith, if ye murder, God is the author of it; if ye persecute, God is the author of it; if ye do unrighteously, God is the author of it; you that murder, persecute, and do not righteously, are of him that kept not the command of God, of whom ye are, John xliv. that would persecute and murder. Thou art gone out of the command of God, and joined with the devil, 1 John iii. 8. that went out of the truth. The devil went out of his estate, and the woman hearkened to him, and went out of her estate, and man hearkened to the woman. Gen. iii. The Jews went out of their state, when they persecuted, Matt. xxvii. 25. Cain went out of his state when he murdered, and Balaam went out of his state when he coveted the wages of unrighteousness. Gen. iv. The christians went out of their estate, since the days of persecution, and admired men's persons. Numb. xxii. Jude xi. Core went out of his state when he gainsaid the truth. Numb. xvi. Jude xi. The false prophet, and antichrist, which is the beast, and the mother of harlots, went forth from the state of the apostles, 1 John ii. 19. which hath been since the days of the apostles. And so all wars, and fightings, and adversaries, arise from being out of the truth, James iv. there is pride, and Lucifer. Isa. xiv. and that is it, that is of old ordained to condemnation, Jude iv. and to be kept down and to be condemned everlastingly, and there the time shall be witnessed when it shall be fit for the fire, and death and hell, and the false prophet, and the dragon, and the serpent, cast into it. Rev. xx. 14. But the leaven is known that leavens into the new lump, 1 Cor. v. 7. the everlasting fire that burns for ever, Mark ix. 46. How have the professions, forms, and religions, fallen from, and lost the state that Christ was in, the prophets were in, Abraham was in, David was in, Moses and the apostles were in: and remain in a form of their words, 2 Tim. iii. 5. and murder them that enjoy their life, and persecute them. The devil abode not in the truth. John viii. 44. Adam and Eve abode not in the truth, but transgressed. Gen. iii. Cain abode not in the truth when he murdered Abel. Gen. iv. The Jews abode not in the truth, but crucified the just. James v. 6. Antichrist, and the false prophets, since the days of the apostles, and the beast, abode not in the truth, 1 John ii. 19. that made war against the saints. Rev. xiii. And here are the murderers, the envious, the persecutors, and fighters, whose sacrifice God never accepted, Gen. iv. 5. in all ages: and these are they that persecuted those that were in the truth, whose sacrifice God

accepted. To the witness for God in you all, I speak; that you may see your fall from the truth, out of the prophets' life, Christ's life, and the apostles' life; so you are out of the commands, and fallen from God, and then say that none can keep the commandments, that is the word that shall stand for ever; for ye are they that love not God, John xiv. 18. 1 John ii. 4. but are of the beast and false prophet that make war against them that keep the commands of God, Rev. xxii. 11. So that he who saith, none can keep the commandments, is fallen out of the truth, and the commandments of God. 1 John ii. 4. John viii. 44. And to him the truth is death, and the commands of God, in which the saints live, to whom the commandments are not grievous. 1 John v. 3.

Thos. Garwine, priest of Edenborough, his doctrine and principles.

P. 'That the child that is not sprinkled with outward water, is in a damnable state, and worse than an infidel.'

A. Now here he and the rest of the Presbyterian priests of Scotland may say, Abraham was in a damnable state, Isaac was in a damnable state, Jacob was in a damnable state, and Joseph was in a damnable state, and David was in a damnable state, and John the Baptist was in a damnable state, who were not sprinkled by a priest with outward water, nor named by the priest; but thou and you, with your traditions, say a child is in a damnable state, if ye do not sprinkle it with water. And the apostle bids them not look at the things that are seen. And you are in the damnable state, and the damnable doctrine, and are teachers of lies; and many simple people have been deceived by you and given over to believe you, but God is taking the veil off their hearts that you begin to be seen: and their salvation they shall know, stands not in elements, as though you, by your sprinkling infants with outward water, could bring out of the damnable state; O! ye deceivers! did not the apostle say, they that were circumcised, Christ profited them nothing? Gal. v. 2. Ye have long deceived people with your beggarly rudiments, and elements, and doctrines, and traditions, Col. ii. hatched up at schools, and never commanded by God; and say, if people will not observe your traditions, or your elements, which you call (a Popish word) sacraments, which are perishing, they not observing them are in a damnable state, and worse than the heathen and infidels. An infidel is a heathen, one that knows not God; but your generation say it is blasphemy to say any have known God, or have seen God, or spoken to God. So you yourselves have concluded to be heathen: the heathen know not God: the heathen observe traditions; and they that know God cannot observe the traditions of the heathen: but obey the apostles' doctrine, and touch not, taste not, and handle not the traditions of men and ordinances which will perish, so are not saving. So they that observe

not traditions are not worse than heathen: but they that observe traditions are as the heathens, and are out of the apostles' doctrine, in their own traditions and rudiments, and are offended at those that will not touch them. Robert Semple, priest of Lesmahaga, came to George Weare, of Saffield, to reason with him, and he laid down these following things for his doctrine and principles: his first doctrine and principle was, to prove the lawfulness of being called of men master, standing praying in the synagogues, going in long robes; and he mentioned Ezra's pulpit of wood, upon which he stood, and read the law to the people; and for the rest he said nothing, for his mouth was stopped concerning these things, being found in the steps of the Pharisees, Matt. xxiii. We do grant that Ezra had a pulpit of wood, but you profess yourselves ministers of the gospel and Presbyterians, and are ye fain to run to Ezra in the law, for a pulpit? Now you have showed yourselves what you are, and brought your deeds to the light. But the priesthood was made by the law of God; so were you never. That priesthood is changed, and the law changed also by which it was made, and pulpit and tithes ended; and Christ the everlasting priesthood witnessed: so thou and you have proved yourselves no ministers of the gospel of Christ Jesus, the power of God, and the wisdom of God, the everlasting priesthood, who is the end of priests, pulpits, and tithes, that were true in their place. So you that have got up another pulpit, tithes, temple, like readers of the law, and not like ministers of the gospel, are separated from the apostles, and are in the delusion, and from Christ the everlasting priesthood, Heb. vii. and are those that Jude 19. and 2 Pet. ii. speak of. You are they that separate themselves, having not the spirit that they were in who witnessed against pulpit, tithes, and priesthood, and witnessed Christ the everlasting priesthood; which pulpit, tithes, and priesthood ye are crying up, and so are antichrist.

George Weare bade him prove his practice for sprinkling of infants, and whether or no they were not to believe before they were baptized. He said, the promise was to Abraham and his seed. George answered him, it was not to seeds, as to many, but to thy seed, which is Christ. Robert, the priest, said, 'That seed, Christ, was natural,' contrary to the apostle's doctrine, Gal. iii. 16. who said, Christ was the power of God, 1 Cor. i. 14, 15. and Christ the mystery, Col. i. 2. 7. The first man is of the earth, earthly, the second man is the Lord from heaven, heavenly, 1 Cor. xv. The spiritual man judgeth all things, 1 Cor. ii. 15. The seed of the woman bruiseth the serpent's head, Gen. iii. 15. And the promise is to the seed, and the seed is Christ the power of God. And Christ the seed is the spiritual man, and so not natural, but the priest said the seed is natural. Now let all see in this whether he be not given up to delusion to speak lies in hypocrisy, 1 Tim. iv. 1. to delude and deceive people for dishonest gain, Ezek. xxii. 13. Which seed, he

and all the Presbyterians shall find spiritual, to judge them, and bruise the heads of them, and break their wicked cords and bonds of iniquity which they have laid upon the people, Matt. xxiii. Ezek. xxxiv. Acts xv. The day is at hand that their judgment is come by that man whom God hath ordained, Acts xvii. 31. to judge the world in righteousness and to give to every man a reward according to his works, Psalm lxii. 12. Rev. xxii. 12. who shall give to him an account of every idle word that they shall speak, in the day of judgment, Matt. xii. 36. And William Kennedy came to George Weare, and promised him that he should have a public hearing, he hearing what the priest and the rest of the elders charged him withal. And when he came they would not give him a hearing; and so found them truce-bearers, that are to be turned away from, 2 Tim. iii. and such as creep into houses, and are boasters, proud, high minded, as Jannes and Jambres, who have a form of godliness, and deny the power, who are to be turned away from. And after that, the said priest did excommunicate George Weare in another parish without any hearing, nor would let him know for what they excommunicated him, which was a work of darkness to make the people's minds envious against the just. Upon which George Weare went to their meeting place to read a paper to him, to show why he denied him; and two priests, Robert Semple and John Hume, being there, bade the people to knock down that excommunicated swinger, which is, in English, rogue; upon which the people did obey the priest, and did beat, and knock George Weare down to the ground; and might have murdered the man, had not the Lord's mercy been seen. So they are in Cain's way, in envy, Gen. iv. Jude xi. And George got up again, and the priests bade the people strike him; and they did beat him, and plucked him by the hair of the head; and the priests bade, beat them away; and they did so. And afterwards the priest summoned George to the court; and told the bailiff he would prove by the scripture, that he must be stoned to death. Now here is the murdering Jews' nature, that stoned the prophets, and the apostles; and stoned Steven, and took up stones to stone Christ, Matt. xxiii. 24. John viii. 59. Acts vii. 58. And ye are bloody butchers, and man slayers, and no ministers of Christ: did not the false prophets go always with the beast to war (Rev. xiii. Rev. vi.) against saints and the Lamb? And did not the chief priests stir up the rulers against Christ, and had not the priests a hand to murder? And were not the priests at the examination of Stephen, and gave counsel that he should be stoned to death? And did not the priests stir up the rulers and magistrates to persecute? though they themselves did not often do it, who had not the power, but they stirred up the magistrates to do it. And they came to be their slaughterers, to execute their malice, and be their executioners. Ye do not, ye may say,

it is the magistrates that ye stir up to do it. It is not said, the priests did slay and crucify Christ, but Pilate; but the priests had power amongst the multitude to persuade the multitude to ask the murderer, Matt. xxvii. (who had murder in their hearts,) and Pilate did the thing. And did not God overthrow Jerusalem, and destroy the power of the magistrates there, and priests both? and hath not God done it in many ages for executing the priests' malice, and their envy against the just, and his anointed? Have not ye many examples set down in the scripture, in which ye may all take notice of it? Therefore take heed, all ye magistrates, how you execute and avenge the malice, and wickedness, and envy of any one against the just: for 'the envy of the envious, and the wickedness of the wicked shall slay himself,' Ps. xxiv. 21. and the righteous shall see it. Therefore, you that are called christian magistrates, execute not, neither be ye executioners of the madness, and envy of those who call themselves ministers of Christ; that would have you to slay, to stone, to stock, to prison, and to put to death them that are contrary to them. Those are murderers in Cain's way, manslayers, wrestlers against flesh and blood, and not ministers of the gospel, which saith, love enemies; and render to no man evil for evil. Matt. v. 44. And this differs from the scribes and Pharisees, who loved their own, and persecuted others, and stoned others, and drew the magistrates to do it. But, say the ministers of Christ, 'we wrestle not with flesh and blood, but against principalities and powers, and spiritual wickedness in high places.' Eph. vi. 12. Now those ministers that would have the persons of men slain, are like Cain that slew Abel, and Jezebel, the beast, and false prophets. Gen. iv. 1 Kings xxi. They who stone, imprison, and put to death, are as the Jews' priests, and those magistrates that execute their malice are as the Jews' magistrates, unchristian magistrates. And so those are they that are wrestling, stoning, imprisoning, and striking against flesh and blood. And in the mean time spiritual wickedness rules among them; and rulers of darkness in high places, where flesh and blood are wrestled against. So in this state both ministry and magistracy are blind, and are out of the fear of God; they turn their sword backward whilst they are executing the priests' malice, and the priests will strengthen the hands of evil doers. And provoking to slay, and wrestling against flesh and blood, and so do not profit the people at all, but stir up the multitude against the just, that they may keep themselves in their place for their own ends, admiring the magistrates' persons, and men's, because of their advantage, Jude xvi. and respect their persons; who show they are out of the faith, (James ii.) which gives victory over the world, 1 John v. 4. and out of the doctrine of Christ and the apostles. Now the magistrates are for the punishment of evil doers, and for the praise of them that do well: who walk in the life, which he

spirit is in them, and where his spirit is, is not he? O blind! are ye found out? go ye home to your mother the Papist. Where Christ's spirit is, he is. And ye say your two sacraments are baptism and the Lord's supper. The scripture doth not call baptism and the Lord's supper two sacraments; and those names which you have given to them, you and the Papists adore and worship. Again, you in your catechism, call the first day of the week, the sabbath day. Where did ever any of the ministers of Christ or the christians unapostatized, call it so? Are not you come unto the breach, and guilty of your own judgment of the third commandment, when ye give another name to the scriptures than they give themselves, in calling them the word, and calling baptism and the supper the sacraments? Exod. xx. Moses saith, 'God spake all these words,' when he gave the commandments; mark, words, and the words of Christ are spirit and life, John vi. 63. God is the word, John i. 1. and Christ is the word, Rev. xix. 13. and the word became flesh, and dwelt among us. John i. 14. And those who had the words of the scriptures, which cannot be broken, (John x. 35.) the law and the prophets, knew not Christ the word before they were brought to the light that Christ had enlightened them with, and were brought to the spirit. John v. 37. John viii. 9. Can the whole world say the Lord's prayer in truth, or was it taught his disciples, or to the world? do not people draw nigh to God with their lips that say it? Isa. xx. 13. and are not in the light which every man that cometh into the world is lighted withal. Can ye say the Lord's prayer, which is, 'forgive us our trespasses as we forgive them that trespass against us,' without hypocrisy? How do ye forgive them when ye would have them persecuted and stoned? You that are teachers of the people; how do ye love your neighbours as yourselves? how do ye fulfil the law and the prophets, Matt. vii. 12. to do as you would be done by? To you Presbyterians of Scotland I speak, that are teachers, whose principles are to stone, chop off heads, and persecute them that are contrary minded to you: would ye have those that are contrary to your minds stone you to death, chop off your heads, imprison, and banish you, and persecute, and excommunicate you? This is the law and the prophets, to do as you would be done by: as others should do to you, so do unto them. But Christ, who is the end of the law and the prophets, Rom. x. 4. saith his doctrine is to love enemies. Matt. v. 54. and saith, 'if men persecute you, pray for them, and bless them that curse you, do good to them that hate you, and pray for them that persecute you, and despitefully use you, that you may be the children of your Father which is in heaven: who makes the sun to shine upon the evil and the good, and the rain to descend upon the just and the unjust. If ye love them that love ye, what reward have ye? the publicans and Pharisees do so.' And the apostatized christians, who are got into the forms

offering, Heb. x. they that went from the priesthood to Christ, the Jews did excommunicate them out of the synagogues. Now they did not know the son nor the Father, that did excommunicate, John xvi. though they had the figures and types of the son of God. They held up their outward things, and saw not the son of God the substance when he was come. So these knew not the son of God nor the Father, that excommunicated and put out of the synagogues. And Christ bade them that were to be put out of the synagogues, not be offended at those things; he told them before they came to pass, 'that when these things come to pass ye may remember that I told you.' Now those are they that Christ said should come, and the apostles saw were come, that went forth from them; who have got up tithes, and temples, and pulpits, and priests; and the priests are excommunicating out of their synagogues. And these must neither buy nor sell with them, nor eat, nor drink, nor have any thing to do with them, except they will worship the beast, or his image, and fall down to him. And this is the worship of the beast, got up since the apostles, by them who apostatized from the true church, and went forth from them, which all the world wondered after and worshipped, and received his mark and his image, who buy and sell, and let others do so with them, who are they that make war against them that keep the testimony of Jesus and the commands of God, and against the saints and the Lamb; but the Lamb and the saints shall have the victory. But the Lamb of God, the seed of God, is risen; the beast and the false prophet are taken, which hath long deceived the nations. Revelations ii. The old dragon, the serpent, the murderer, the deceiver, the devourer, Babylon, the mother of harlots, which hath made all nations drunk with her fornications, which hath corrupted the earth, Rev. xiv. which the beasts and the false prophets that deceive the nations, and antichrist, say are come but now. These are deceivers of the nations, that say they are come but now; for Christ said they should come, and John said they were come before his decease, whereby he said he knew it was the last time. And in the Revelations he said, all the world went after them; and all nations have drunk of the wine of her fornications, and the kings of the earth have committed fornications with her, Rev. xvii. 2. (mark the word have,) and the false prophets say, they come but now, and now is the last time. And these are the deceivers of the nations that say so. Now are people but coming from them; and now is the judgment of the great whore come; and now are the vials of wrath to be poured upon her that hath corrupted the earth, and now shall they go into captivity. Rev. xiii. Rev. i. 4 and 18. And now shall people come to that which the false prophets, the beast, and the mother of harlots, went from, all these heads, and horns, and crowns, will turn against

others with their tongues, languages, and Babylon, that have been amongst them. And now is the seed of God risen, which overthrows all the excommunicators upon the earth, both beast, and false prophets, and Jews, which seed of God brings to see to the beginning, Glory to the Highest for ever; the seed is at the top of them all, Jews and Gentiles, beasts and false prophets, and the corner stone is laid.

John Castairs, and James Durram, priests of Glasgow, when the fast was appointed by the English, kept their houses, and caused their servants to work, and took notice of all those that countenanced the English fast; and the first day they preached afterwards, said it was necessary that a day of humiliation should be, and that all people should be humbled for the powers they saw now ruling in the land, for they were giving liberty and toleration to all sects, and blasphemies, as Anabaptists, Independents; and said that the Baptists denied all worship and ordinances, as they were and ought to be according to the ecclesiastical government, which government is the true hedge of the church of Christ.

Lodowick Simerell, priest of Munkland, said, before several persons, that 'no true justice had been, or was, since those enemies came to this nation, neither would be until the Lord removed them in his own time.' Henry Foreside, priest of Lingiah, said, 'if Paul had been alive he would have stoned the Quakers;' and 'it was christian zeal to stone them.' And many Friends are stoned and beat, and blood is shed. Such were those that stoned the apostles and saints, and haled them before judgment seats and magistrates; and the chief priests had a hand in putting Christ to death, persuaded the people so to do, and the chief priests had a hand in stoning Stephen to death, and the priests had a hand in casting Jeremy into the dungeon, and into the stocks, and said he was worthy of death. And the high priest Ananias examined Paul, and Peter and John were examined by the priests, and put out of the temple by the priests and rulers, and charged, no more to speak in that name. And such were these who had a form of godliness, but denied the power; and such ever stirred up the people to blood and tumults against the harmless, and innocent in the truth. Therefore come to the light, you that have tasted of the power of the Lord God, that with it you may see and judge how the priests blinded the magistrates by flattery, and so came to be the enemies of truth.

How do you receive strangers, ye Presbyterians of Scotland! and obey the commands of God, and the apostles' commands, which were, be not forgetful to entertain strangers; for some have entertained angels unawares? when ye would have the servants of the Lord prisoned, and stocked, and stoned to death, or their heads chopped off! So you are they that are in Cain's way, vagabonds from the spirit of God. Now a vagabond hath not a habitation in God, but wanders from the

witness of God in him, like Cain, who built a city and called it after his son's name. Heb. xiii. 2. Gen. iv.

'I am the light of the world, that lighteth every one that cometh into the world,' saith Christ the saviour of your souls. You that go from the light ye are enlightened with, are vagabonds, and have not a habitation in God; and so go into Cain's way, are envious, and would slay; Balaam's and Core's way, who are with the light condemned; and like unto those Jews, that haled out of the synagogues, that Christ spake of, that go in long robes, and are called of men master, but Christ saith, 'Be ye not called of men master, for one is your master, even Christ.' Matt. xxiii.

Christ said, they that went in long robes, loved the chiefest places in the assemblies; should hale out of the synagogues, and they that do these things are gone from the light. John iii. 19. John xvi. 2.

All this persuading of corrupt magistrates to persecute them that reprove sin in the gates, in the steeple-houses, streets, and highways, is, because men have a selfish end, and a private interest to themselves, both professors of scriptures and teachers; and they that persecute have a selfish honour, and an interest to themselves: and so the selfish professors, teachers, and magistrates that persecute for them, have a form of godliness, but the witness lies slain in them. And they matter not for that rising; for in that rising all the deeds, words, and actions come to the light, and then, if the witness of God arise in them, they will not be offended at such as reprove sin in their gates, markets, steeple-houses, and streets. For all upon the earth, while they are from the witness of God in them, are corrupted, and they may get the form of godliness, the form of Christ's, the prophets', and the apostles' words, and live out of the power, and are in the religion that is vain; for none upon the earth come to the power of godliness, but they must first come to the witness of God in them, and there are none upon the earth that ever come to the first principle of the pure religion, but they must first come to the witness of God in them. None know the scriptures given forth from the power and spirit of God, which was in the saints, but first they are brought to the spirit of God in their own particulars. Come, all you officers and soldiers, now, after ye have ease and have overcome your enemies without; take heed lest you sit down in your ease and fulness, and fall down into the earth, and flesh, and feastings, and fulness, and pride, and so corrupt the earth, and yourselves, and not come down to the witness of God in you; whereby the enemy of God and of your own souls might be slain, that you might come to find rest and peace in God, after your outward wars, and so come to the inward wars, which take away the cause of the outward, whereby you may all come into true understanding, to answer that of God in every one;

evil, act contrary to that of God in them; to such the
, but a praise to them that do well, who are led by
, up to God, who is pure, and out of the evil. And all
rds upon the earth, should reach to that which is pure
the soul, so it takes away that which wars against it,
outward. So the soul comes to be subject to the higher
bove the transgressor, which all the magistrates and
earth must give an account to. And there are none
that come to worship God in spirit and in truth, but
o own that of God in them; and there are none upon
re like to retain God in their knowledge, nor his cove-
minds are reprobated from that of God in them.
see the covenant of grace to all men, and the covenant
with the Father; he gave him for a covenant of light
o the heathen, 'I will make a new covenant with the
nd Judah,' the people of God, 'I will write my law in
their minds,' so saith Christ the covenant of God, 'I am
world,' and doth enlighten every one that cometh into
ll men through the light of the covenant of God might
covenant of God, that every man that cometh into the
ened with, and every one that hates the light where-
tened, hates the covenant, and the light condemns him;

A. Now these words are said, but where these words are performed, the commandment is known, and God is loved, and his neighbour as himself; so he loves the creation, the workmanship of God: but where these words are talked of, and not done, and they say they have not power, then they are out of that state that the Jews were in that came out of Egypt, who had power and ability to answer the law of God; to whom the law was committed. And God is equal and righteous, and commands nothing but what is equal and just, and measurable, and reasonable, according to that which men may perform; and such as he gives the law to, he gives power, but if men transgress the law, they abuse the power, and such were not justified; and may say they had not power, but that is false, it is a lie.

P. They say, 'they are not able to keep the word of God perfectly, that is to say, to love their neighbours as themselves, and love God; for man is prone to evil-hatred by nature.'

A. That which brings men to keep the commandments of God is beyond nature, to order nature, and to rule nature, and is above nature, and it is to subject that which is prone to evil, and that nature that the law goes upon; so he that looks into the law and loves God, is turned from the evil nature, for the evil makes the nature corrupt. Man in the beginning had the law of God within, the commandment; man in the fall had the commandment given to him, and there he had power, as man had in the beginning the law and the power; but they both transgressing abused the power, so became unrighteous. But God is not unrighteous, or a hard task master, to lay more upon a man than he can do, as the corrupt wills of men, and the slothful servants look upon God so to do, as to command them to do the thing they cannot, so make God unreasonable, they that love the darkness, and their pleasures and lusts more than God, and so have not regard to God and their neighbour. For man in the beginning, lost his uprightness by transgressing the law, and so the devil's seed comes to be sowed in mankind, and the image of God lost, and the image of the devil is set up in man, and so come darkness, hardness, mists, dimness, and blindness. And death reigned from Adam to Moses; so then came the law by Moses, that went over all transgressors, answered the principle of God in all men that was transgressed, and the Lord that gave man the law, gave him power and ability, who said his ways were equal, and righteous, and they were then to love God with their strength, and their souls, and their neighbour as themselves. And such were preservers of the creation, and lovers of the workmanship of God, but such as were transgressors were destroyers and defacers of the workmanship of God, and not lovers of God, nor of their neighbour.

P. 'That the anger of God is most dreadful for the sins wherein they were born.'

A. Then you are not the believers, who were born in the sin, nor of believing parents, if you own the apostle's doctrine, for the unbelieving is sanctified by the believing, 'else were their children unholy, but now are they clean,' saith the apostle the minister of God, if you can believe his doctrine, and bear it, and receive it. But if you do object and say, 'born in sin and transgression,' and 'all by nature the children of wrath;' yea, I say, this is the estate the apostle speaks of among unbelievers, Jews and Gentiles gone astray from the life of God, from the covenant of promise; but they who come into the life of God, and the covenant of promise, are believers; 'the believing wife or the believing husband sanctifies the unbelieving, else were their children unholy, but now are they clean.' He that can receive this, let him. This was the apostles' doctrine.

P. 'Because the justice of God requires that the same nature of man which had sinned, do itself make recompense for sin.'

A. All that makes the recompense for sin, is he that never sinned, Christ, the second Adam, and not the first; so in this your blindness and darkness have appeared. And it is not the same nature that hath sinned, that destroys sin, but it is Christ that cleanseth the nature of man that hath sinned and destroys sin itself, that is to say, the devil that hath defiled the nature of man, and so Christ is called the sanctification, justification, redemption, cleansing man's nature, and blotting out the sin and transgression.

P. 'Salvation is not offered to all men who perished in Adam, but only to those men who are grafted in him by true faith.'

A. Salvation is purchased to all men that perished in Adam though they do not believe it; for he is the saviour of all men, especially of them that do believe, and an offering for the sin of the whole world, mark, the world, and doth enlighten every man that cometh into the world, that all through him might believe. And he that believes not, is condemned by Christ the light, the life, the sacrifice, the offering, who through death hath destroyed that which in them was the power of death, the devil, and his power, and so entered into his glory. All that believe in him have life, and all that do not, and receive him not, have not life, but are condemned through unbelief. Now if you say that in Adam all died, I say yes; and that in Christ all shall be made alive to the justification of life, I say yes, as in Adam all died, so in Christ they come to be made alive. So they that are believers are holy, so are the believers' children; a new creation, a new generation, new creatures, out of Adam in the fall; the believers passed from death, that came by Adam, to life, and so in that is a clean creation and holy generation.

P. 'All things contained in the gospel are summed up in the apostles' creed.'

A. The apostles do not tell us of a creed, but the pope's canon-book, and common-prayer-book; and many things the apostles had to say, which were not lawful to utter, and many things Christ had to say, which they could not bear; but the gospel is the power of God, and that the scripture speaks of, but doth not say the epistles are it.

P. 'God hath manifested himself in his word, that these three distinct persons are one.'

A. Neither the word nor the scripture doth tell us of three distinct persons, but it tells us of Father, and of son, and of holy ghost; but indeed, as I said before, the pope's canon-book, and mass-book doth so; for the holy ghost is not distinct from the son, and the son is not distinct from the Father, but they are all in one.

P. 'Having our chief hope placed in God, being assured that nothing may withdraw us from his love.'

A. Yet you say you are not able to keep the commandments of God perfect; then you are drawn from the living God, and you are from the chief hope, Christ; for they who love God keep his commandments, and such have the chief hope, Christ, in whom the commandment ends; here love goes forth out of the pure heart: but are not riches your hope? and do not riches, and the glory of the world, and the fashions thereof, draw your hearts away? and do not your love and hope stand in them, and have taken up the possession of your hearts more than God? Therefore, they who keep them not perfectly, keep them not at all.

P. 'You say Christ hath ransomed your bodies and your souls from sin, and by that one sacrifice of his body he hath redeemed you.'

A. Are your bodies redeemed, and your souls and your spirits that are immortal, sanctified, and do you glorify God in your bodies, souls, and spirits which are the Lord's? and is there not sin in your bodies, and are not your spirits corrupted? Now, they who witness redemption of the body and soul from sin, these are out of the first Adam's state, and are the holy ones, and these are in the end of the law, and that which fulfils the law, Christ Jesus. But now if you come to say that you have not sin in your bodies, and the fruits show themselves by persecution, or envy, rage, malice, pride, or such wickedness, this shows not the fruits of redemption.

P. You say, 'that God in Christ hath put out the remembrance of your sins, and of your corruptions within you, wherein you must fight all your lifetime.'

A. Whilst the sins you are fighting with are not blotted out in your own particulars, this is not the life of the saints, they are not fighting all their lifetime, but come to the kingdom of God, witnessing sin and

iniquity blotted out, and the everlasting covenant of peace and life with God.

P. You say, 'You are righteous before God through faith, though your consciences accuse you for your trespasses against the commands of God, being prone to evil, yet notwithstanding embrace the benefits of Christ, as if you never had committed any sin or corruption, and this is as if you yourselves had perfectly completed the obedience.'

A. Where the conscience accuses it is impure, and that the true faith is out of, for the mystery of faith is held in a pure conscience, and that receives Christ, and which is not prone to evil, nor transgresseth the commands of God. But you are out of the perfect obedience, and the faith both, and are in the corruption, and are not the lovers of God, nor come to Christ the end of the commandments, who is loved in a pure heart. And you talk of conscience accusing, and yet say, you are righteous through faith, that is your ignorance, for faith is held in a pure conscience, the conscience doth not accuse any but the unsanctified.

P. 'Not that we please God through the worthiness of our faith, for our works, the best of them, are imperfect in this life, defiled with sin.'

A. It is faith that brings men to please God, which faith comes from him, and gives victory over that men have lived in and not pleased God; so there is a worthiness in faith, it is the gift of God, by which men please God, and have access to him, and by which they are justified, and through it they overcome and subdue mountains, and raise the dead; your best works being imperfect, and defiled with sin in this life, are not wrought in God, but are out of him, in the darkness, they are works of darkness, imperfect and defiled with sin. Are not the works of darkness to be condemned for the fire, and to be out of the law and gospel? But the works of the saints that are in the faith, created to good works, are wrought in love, are perfect, because they are wrought in God; these are distinct from the imperfect, defiled with sin, and these good works the saints witnessed when they were upon the earth, which are the works of faith that works by love.

P. 'Infants that are baptized belong as well to the covenant and church of God, as they of full age, they by baptism being grafted into the church of God, so discerned from the children of infidels, so this baptism succeeds circumcision.'

A. Then by this all christendom that are baptized are the church and grafted into the church, Papists and Protestants and all! And how is it that your church is in so much confusion then? for you say they are grafted into the church of God; and in the church of God there is no confusion, it is the pillar and ground of truth, without spot or wrinkle; and how is it there is such killing one another in this church,

Papists, and Protestants, Lutherans, and Calvinists, so called? how is it they are not of one body, but are broken into so many heads? Now, the baptism of the spirit brings all into one body, in which spirit is the fellowship and the unity, which spirit is the bond of peace. And circumcision outwardly was a figure of circumcision within, and that it typed forth. And baptism without typed forth baptism within; and many may run into the outward water, that doth decrease, and do not come to the body of Christ the light, as you may read in the fifth of John; for none are grafted into Christ the body, but they who come to the light John bare witness of.

P. 'You say, though Christ is in heaven, and you on earth, you are flesh of his flesh, and bone of his bone.'

A. And yet before you said your consciences accused you, and your best works in this life were sinful and imperfect, and you could not keep the commands of God; now this is confusion, they who are of the flesh and bone of Christ are with him, and sit with him in heavenly places, for their conversation is in heaven.

P. 'We are grafted into Christ by the holy ghost now, according to his human nature on earth.'

A. Human nature is from the ground, this is old Adam, but Christ, according to the flesh, was of Abraham and of David. The scripture doth not tell us of human nature, for human is from the ground, but Christ is from above; and though he were a lamb slain from the foundation of the world, yet his nature was not corrupted, nor his flesh saw no corruption. He that is made of the dust is human, he that is the Lord from heaven, is not human; so you err in your understandings that do not distinguish.

P. 'Teaching the gospel and ecclesiastical discipline, by which the heaven is opened to believers and shut against the unbelievers.'

A. Christ hath the key which opens to believers, and 'he is the light which doth enlighten every man that comes into the world,' that through it they might believe, and they that do not believe in the light which Christ hath enlightened them with, heaven is shut to them, light condemns them, and they neglect the gospel; upon whom the wrath comes, which gospel is the power of God. And as for ecclesiastical discipline, it is got up since the days of the apostles, in the apostacy, which shuts up the kingdom of heaven against men, that which they should have believed in; that is, the light Christ hath enlightened them withal, which is the key.

P. 'And such you say that are wicked men, the sacrament is to them forbidden, and they are shut out of the congregation.'

A. Do you not call baptism sacrament, and have you given them it, and did not you say they are grafted into the church by baptism? and

cannot Judas take the sop? But for the word sacrament you may look in the old canon-book, the mass-book, and such like. You give your sacrament to the covetous and proud, to the lovers of gold, and to them that are surfeited and drunk with the cares of this life, and such as are in superfluity, such you will give it to; and common outward drunkards you will keep it from: now are not all those forbidden, and out of the church of God? Read and judge yourselves, and amend your lives, and repent, that you may come into the spirit that baptizeth into the body of Christ.

P. You say, 'Christ hath redeemed you by his blood, and renewed you by his spirit to his image.'

A. And yet your works before were sinful, and you brake the command of God. Now this shows still, that you have but the form, and are unrenewed in spirit, unchanged, unconverted, and not in the image of God, and not in the thankfulness of God out of a pure heart.

P. 'To mortify the old man is to be sorry for your sins.'

A. A man may be sorry for the sin he hath acted, but that which puts off the body of sin, is the spirit, and that which purifies the heart is the faith, and that which cleanseth from all sin, is the blood of Jesus, and that which blots out all sin and transgression, is Christ the covenant of God; and Christ within, manifest in the flesh, condemns sin in the flesh; so having him within, the body is dead because of sin.

P. 'Thou shalt not make to thyself any graven image, the likeness of any thing in heaven above, or in the earth beneath, or worship them, or bow down to them; thou shalt not take the name of the Lord in vain, &c. And remember thou keep holy the sabbath day, for six days thou shalt labour and do all thou hast to do, but on the sabbath thou, nor thy ox, servant, or stranger shall do no manner of work.'

A. Do you not make graven images and pictures of things in heaven, and of things in the water, and of things in the earth, and so make similitudes and representations, and adore them, and set them up in your houses? and is not this quite contrary to the commandment of God? And have not the Papists been your examples for these things, and not the apostles? And do ye not take the Lord's name in vain daily in your streets and markets, in your buying and selling? and do you not take the Lord's name in vain, when you call upon him with your lips, but your hearts are in your covetous practices, and full of hatred, envy, pride, voluptuousness, ambition, self-honour, and deceit? And this is taking the Lord's name in vain, to call on God with your lips, while your hearts are after this manner. Do your servants, or strangers, or cattle rest on the seventh day? and do you not keep markets and fairs on that day, which the Lord gave to the children of Israel, after the fall of Adam, for a sign of the restoration of the creation, that neither man nor servant, nor family, nor ox, nor ass should

work on that day, but rest? so it was a sign; the apostle saith, 'the sabbath day was a shadow of good things to come, which was Christ,' the good thing who restores the creation, and giveth the liberty to horse, ass, ox, and all the creation, unto man, and stranger, and servant, and redeems man up into the image of God, and renews it, which hath been lost; and so is restoring the creation, and giving rest to his people and all the creation, and destroying the devil, death, and all his works. Christ, who is the restorer, gives rest to the creation, who was before days were, by whom all things were made.

P. You say, 'Thou shalt do no murder, thou shalt not steal, thou shalt not covet thy neighbour's goods, house, or servant, nor any thing that is his, his wife, or ox, or ass,' &c.

A. Do you do no murder? that was the law without; do you fulfil it in christendom? then you do not murder the just principle of God in your particulars. Do you not quench the spirit in people, and suffer it not to have liberty? do you not do murder to the just of God in you, in your own particulars? and so, then stop it in the general, for opening its mouth, with all your force and might? and are you not murderers there? And do you not steal by sea and land, and cozen, and cheat, and wrong one another? nay, do you not steal the words from your neighbour, and the prophets, and the apostles, and Christ, which you never came into the life of; is not this called theft and robbery? for you have not received it from the Lord God, as the prophets and the apostles, as his son and servants did: so all your profession, church, and ministry stand in the robbery, and have not received it as they did, as the true apostles, prophets, and ministers did; ye all stand in the robbery. And do not you covet your neighbour's goods, oxen, cattle, and servants, and wife? and one getting from another goods, and getting servants one from another; is not this out of the love in which the commandment ends, where there is serving one another in love? and are not all covetous idolaters shut out of the love in which the commandment ends? And hath not this been the practice in the whole christendom, coveting men's goods, servants, cattle, and that which is not theirs? is not that out of the law and gospel, and out of a pure heart, where the commandment is known and done? and that which it ends in is Christ, and love keeps the commands of Christ, they that love do not covet, and they are not idolaters.

P. 'We are not to make any images to be tolerated in the churches and chapels, or figures of things made, for it is not seemly, for God will have his church be taught by living preaching.'

A. How is it that your churches so called, are so full of pictures and images of males and females, representing a figure of Adam and Eve, the apostles, and Christ in your houses, and on signs, of fish in the sea, and

lions and other creatures upon the earth, and of things as you imagine in heaven? are not all these your inventions, your works and inventions, you have learned of the Papists, and they from the heathen, not from the apostles? And you have daubed your churches, and flourished them with your pictures; these things you call your churches, but the church is in God, which the gates of hell cannot prevail against, but a shower of rain, or an earthquake, or a great wind, will prevail against your church, and the devil may come with his carnal weapons and throw it down, but the church of Christ, the pillar of truth, is that which the devil is out of.

P. 'You say a man may swear before a magistrate, and that this kind of swearing is ordained by God's word, therefore well used of the saints, and it is not lawful to swear by the saints or other creatures.'

A. Here ye are out of the doctrine of Christ, who saith, 'swear not at all,' and out of the magistrates' state the apostle speaks of, and out of Christ's doctrine and the apostles', and have broken the commands of Christ and the apostles' doctrine, which say, 'swear not at all:' so you wrong Christ Jesus, and the word of God you deny. And though Abraham sware, and Jacob and Joseph sware, the prophets and Moses sware, David sware, and the angels sware, and men in strife swear by the greater, and the oath ended the strife and controversy amongst men; yet Christ saith, 'before Abraham was I am,' he reigns over the house of Joseph and Jacob, he is the end of the prophets, he is the end of Moses, he is the end of men of strife, and brings peace on the earth. The angels must bow down to him, that saith 'swear not at all,' who was before Abraham was, and David called him Lord, who was greater than Solomon. And 'this is my beloved son, hear ye him.' Now which of you hear him? They said in the old time, perform thy vows to the Lord; this was the old time, the day of Abraham, David, the prophets, Moses, and Solomon; but Christ, who was before all time, by whom all things were made, the oath of God, ends the time, and saith, 'swear not at all;' so do his true ministers and the apostles, 'Above all things, my brethren, swear not at all, neither by heaven, nor by earth, lest you fall into condemnation.' Now here were true brethren, that kept the doctrine of Christ and the apostles, and his commands, which swearers break, who are got up since the days of the apostles, who are the false brethren apostatized from the true. So now the fruits of false and true brethren are seen, who keep the commands of Christ, and walk in the doctrine of the apostles, and who do not.

P. You say, 'that in the fourth commandment God doth command that the ministers of the gospel, and the schools of learning, should be maintained, and on the sabbath frequent studiously divine assemblies, hear the word diligently, using the sacraments.'

A. Your schools, your sacraments, your sabbath, your studies by men, your ministers at your schools, you have made since the apostles, and not by the Lord, but among yourselves, who are apostatized from his spirit; for the apostles had not schools. And the apostle said, 'let no man judge you in meats or drinks, new moons, and sabbath days, &c. for the body is Christ,' and he brought them off from these services to Christ, the substance, the body, who ended the sabbath days, and the offerings upon them, who was before days, who is the rest for his people, and did not bring people into days, but into Christ, by whom all things were made, who was Lord of the sabbath. And such meet on the first day of the week, and are taught of God, and outstrip all your teachers made in schools, and by the learning of men; and so are not of man, nor by man, but the outward schools are of men, and by men.

P. You say, 'The fifth commandment enjoins you to yield obedience to the faithful commandments of them that are over you, and the catechism.'

A. The fifth commandment enjoins that men should obey the command of God, not of men, nor the catechism, nor such stuff as is in this catechism, but they who are come to Christ come to the end of the commandments, the end of the law, him by whom the world was made, and who was before it was made.

P. You say, 'The meaning of the seventh commandment is, that you should live temperate, modest, and chaste, and holy in wedlock.'

A. Is this so, have you not broken wedlock both with God and man, and lost the chaste virgin state; and so got up into intemperance, immodesty, unchasteness, into uncleanness, and filthiness, and so show by your fruits that you neither come to keep this commandment, nor to Christ the end of it?

P. You say, 'The eighth commandment doth not only forbid robbery, but covetousness after other men's goods, evil, witchcraft, devices to seek after other men's goods.'

A. Then are you not all found in this seeking and endeavouring by force after other men's goods, and hath not this been much of your practice both by sea and land, of many people in the whole Christendom, who have been found in this witchcraft you speak of? and is not all this to be judged with the spirit of the Lord God to be out of his commands, and out of the love of God and Christ the end of the law? Therefore repent, and amend all your ways, doings, and lives, that you may return to the Lord, and find peace and rest in the time of need.

P. You say, 'The ninth commandment saith, bear not false witness against any man, and you should shun lying, and not falsify any man's

word, nor backbite, nor reproach, and shun all careless kind of lives,' &c.

A. How is it then that there are so many false witnesses, backbiters, reproachers, rash condemners, men living in such careless kind of lives and deceit, among you, which is the devil's works? this is all out of the commands of God and the law, and short of Christ the end of it, and the fruits of this have now showed themselves.

P. You say, 'No one that is converted unto God perfectly, observes and keeps his commandments.'

A. Then no man loves God amongst you, nor are you converted; neither are you of the seed of the woman that keep the commands of God; neither are you the children of God that John speaks of, that keep the commandments of God, that love God; neither are you believers, for Christ is the end of the law to them that believe.

P. You say, 'There is no man in this life able to keep the law of God, and why then should God's law be so exact and severe?'

A. The law of God is just, is not so exact, nor so severe, but is just and equal, and righteous, and perfect, and good, and not, as you look upon it, exact and severe. Now Christ the righteousness of God is the end of the law, and the man that loves God keeps his commandments, and comes to the end of the commandments, that is, love out of a pure heart.

P. You say, 'Christ teacheth you to call God Father, in the beginning of your prayers.'

A. Christ taught that to his disciples who were his children, his sheep, but that was not spoken to the world that did not believe in 'the light that enlightens every man that comes into the world;' for the Pharisees could call him Father and Lord, but did not the things he commanded them, and such Christ said were of the devil, and the prayers of such he rebukes; the disciples could pray this in truth. So you must be born again of God, not committing sin, when you call God Father you must be like him, else you are bastards, begotten of the wicked one, children of the transgressor, sons of the sorcerer. The prophet speaks of children of God distinct from such as call him Father in the transgression, whom he hath not begotten, the transgressor's birth, that is a bastard, a false conception.

P. You say, 'Forgive us, as we forgive them that trespass against us.'

A. Is it so? do ye do so? and would you be forgiven no otherwise, but as ye forgive others that have trespassed against you? Would you have God forgive you who trespass against him, no other ways, but as you forgive trespasses against you? mark, whether you would have as you say? and whether here be not justice? and whether you can witness

you are forgiven that do not forgive others? whether you have the assurance within you?

P. You say, 'The particle amen, means the things sure, out of doubt, for your prayers are much more certainly heard of God, than you feel in your hearts that you unfeignedly desire the same.'

A. Amen, or so be it, for the promise is to the seed, yea and amen, which fetches up the seed out of time who hath been in prison in time, and brings it by the power of God where there is no time, and there is yea and amen; and the Lord accepts no prayer from the corrupt heart, or such whose works are sinful, whose best works are sinful, for it is the praying, preaching, singing, hearing, tasting, discerning, handling, and feeling in the spirit the Lord accepts. The Lord knows the mind of the spirit, where it groans, which spirit guiding the man, gives him an understanding of the signification of it, and so every man being reproved with the spirit, if he hears it and is in unity with it, and turns to it, it will bring him to turn to God, and be at unity with God, and here his prayers are acceptable to him; and so every man being enlightened that comes into the world, every man that turns to the light Christ hath enlightened him with, is turned to Christ, from whom it comes, which brings him to know Christ, and to ask in his name, who is the way to the Father, and is in the Father, who is God, Emmanuel, Christ Jesus, and so forth, to the end.

Robert Tuchin, John Barnes, Edward Buckler, Robert Dingly, James Crosswick, John Martin, Vincent Sparke, Joshua Tompkins, Simon Pole, Thomas Clarke, William Harby, Martin Wells, William Bignall, Richard Beminster, Matthew Herne. Their principles are as followeth, who are teachers in and about the Island of Wight; and these fifteen priests are in the rear of the army of Babylon against the Lamb.

P. 'That the good things, which the glorious gospel of Jesus Christ brings to sinners, was first heard at Jerusalem.'

A. The gospel, which is the power of God, which is the glad tidings to sinners, was preached to Abraham, before ever it was heard at Jerusalem, and the shepherds in the field received the message of the good tidings of the glorious gospel from the angel, which was sent to them of the Lord; who said, 'Behold, I bring you good tidings of great joy,' and this was before the gospel was heard at Jerusalem. And all the fathers and prophets, that heard the power of God, heard the gospel; for the gospel is the power of God, glad tidings to the seed, and

great joy to the poor captives. And this gospel was preached to Adam; the seed of the woman was promised to bruise the serpent's head, and that was, and is, the power of God, the glorious gospel; but as for such as know no gospel in manifestation nor operation, but only the scriptures which do but declare of the gospel, show that they are without, in the world, and have no other knowledge of the gospel, but natural knowledge, which is not unto eternal life, nor can edify the body of Christ, which is immortal.

P. 'The good tidings, which the glorious gospel of Jesus Christ brings to sinners, was a great mercy to the Jews, and a very gracious dispensation to us sinners of the Gentiles.'

A. The good tidings, the glorious gospel, is in itself a mercy to all; but only a mercy in manifestation and operation to them that receive it, whether Jews or Gentiles, and it is a judgment and a condemnation, to all that do not receive it, both Jews and Gentiles. But as for you fifteen priests, you have included yourselves among the sinners, showing that you are yet unconverted to the precious faith, which brings out of all sin and gives victory over it. And they who are converted are changed and renewed from being sinners, to be righteous, and these are not sinners of the Gentiles, (as is manifest you yet are,) but they are believers of the Gentiles, who are made righteous in the righteousness of the second Adam, who hath quickened them from death to life, and from sin to God; but upon such that remain sinners of the Gentiles, and receive not the gospel which is the power of God, the dispensation of it is judgment and condemnation; and this shall the testimony of God in every man give witness to.

P. 'Dark we are since the cloud of sin overshadowed our minds, our brightest notions are stained, our light eclipsed by nature, we are chained up into a cave of darkness; taking mere notions to be things substantial, and substance to be shadows; and as our eyes are dim and cannot see much, so our sloth is great and heedlessness inexcusable, our ignorance of God may be charged on the want of meditation in all men, the sins of teachers being teachers' sins. Admit the minister be sinful, shall the people despise his doctrine? Scripture is scripture though uttered by satan.'

A. The ministers of Christ Jesus who were called and sent of him, were light in the Lord, and were translated from darkness to the light, and from satan's power to God, and the cloud of sin was not over them, for that was removed, and they were as a city set on a hill, and were the lights of the world, and their minds were spiritual and enlightened, and not overshadowed with the darkness nor with the cloud of sin, as it is with these fifteen priests, whose brightest notions are stained, and their light eclipsed by nature, as they confess. But thus it was not

with Christ's ministers, for their knowledge was in the spirit, and what they knew, was in, and through the spirit, and they were changed in nature. And their light, which was Christ, was above nature, and beyond nature, and not eclipsed thereby; neither were they chained up in a cave of darkness, but were as candles lighted, and as a city set on a hill that could not be hid, and they delivered forth to the world the pure truths of the gospel of Christ, which were not stained nor polluted, but pure and holy. And in that you take notions to be substance, and substance to be shadows, this is your great ignorance and blindness; but thus do not the true ministers of Christ, neither are their eyes dim, but the Lord is their light, and this promise is fulfilled to his ministers whom he hath sent, the Lord is become their everlasting light; but to you his promise is not fulfilled, whose eyes are dim, and sloth great, and heedlessness inexcusable; as it was with the false prophets and dreamers of old, whom the Lord never sent, and thus it is with these fifteen priests, according to their own confession! But the ministers of Christ were not so, neither were they in sin, nor in ignorance, but had received the knowledge of God, and were known of him; and if the minister be sinful, he is not sent of God, but hath run and never was sent, and his doctrine is despised, and not profitable, for scripture in the mouth of the devil, is but a temptation, no more is the doctrine of sinful men, as taught by them; for if the minister be sinful, he cannot convert sinners to God, nor turn them from darkness to light, nor from satan's power to God, which is the work of the true ministers that have received the gift of the holy ghost; as it is manifest these men have not by their own confession.

P. 'We are presented with a necessity of acknowledging that the light of the moon with us is as the light of the sun, and the light of the sun as the light of seven days.'

A. How doth this confession of yours answer to your last? Let all wise and sober people judge, how confusion hath uttered forth itself. What! your light eclipsed, and you chained up in a cave of darkness, and your eyes dim, and yet the light of the sun with you as the light of seven days! Is there any thing in both these confessions, except ignorance, and a heap of confusion, and plain contradictions, that all may see your own confusions, out of your own mouths? But to them who are come to the fulfilling of the promises of God where the light of the sun is as the light of seven days, sin and iniquity are blotted out, and transgression is done away, and life and immortality are brought to light, and the glory of the Lord is revealed; and they that are in this promise, are come out of the apostacy, and out of the beast's kingdom of darkness, where you yet remain, as is manifest; for you are such as Christ said should come, and as John saw were come, who went into

the world and deceived nations, but now the nations are gathering from you again, into the fellowship of the mystery of the gospel, which gospel hath been lost (I mean the receiving of it by the holy ghost, and the preaching of it as the spirit of God gave utterance) for many generations. But that gospel again is to be preached, and it is going forth to nations, tongues, and people, and great Babylon shall be confounded, and all her merchants shall weep and lament for her fall.

P. 'We the unworthy ministers of Christ whose names are under written, having waited upon God in a way of earnest prayer, have jointly agreed to communicate our thoughts,' &c.

A. They that are true ministers of Christ are not unworthily so, nor in the unworthiness; and being unworthy, to what purpose do ye wait upon the Lord? for who are in the unworthiness, God doth not hear nor regard, nor give his answer to such; and ye having no answer from God, you must needs agree in your thoughts. But have you nothing to communicate to your people, but your thoughts, which are vain? how shall thoughts convert any to God, or establish any in him? And your prayers that are in darkness are not accepted of him; for they who are heard of the Father, are in Christ Jesus, and are new creatures, being changed from death to life.

P. 'Our deep sense of the ignorance of our hearers puts us upon our prayers to God, and counsel one to another, what further course to take.'

A. Indeed a sad complaint may be taken up concerning this matter, for ignorance abounds, and many other grievous evils, in your church, and amongst your hearers, showing that your church is not the true church of Christ, nor you Christ's faithful ministers. But where or what is the ground of this ignorance that is amongst your hearers? is not the ministry in a great measure the cause thereof, and doth not the blind lead the blind, and have not you been unjust and unrighteous in taking money and wages of people for teaching of them, and yet they have not received knowledge, but continue in ignorance? And as for your prayers and counsel, the Lord takes no notice thereof till you purge yourselves of your iniquities; and how should you profit the people, and bring them to the knowledge of God, while as yet yourselves are shut up in a cave of darkness, as you confess.

P. Speaking of your children, you say, 'do not they come into the world with souls naked as their bodies? nothing but filth upon the one, and nothing but sin upon the other.'

A. It is manifest then that you are unbelievers and have not received the faith of Christ, but are yourselves in an unconverted estate; for the apostle saith concerning the believers' children, that they were holy. If you can receive it, you may. But as for the soul, that is immortal,

for 'God breathed into man the breath of life, and made man a living soul,' and sin came by disobedience, and that separates between man and God, who is pure, and hath all souls in his hand. But as for you who are in a cave of darkness, the mystery of the soul is hidden from you, but you confess it is by your means that sin is conveyed to your children, yea, take it to yourselves, it is your work, and the Lord hath no hand in it, not in sin, nor in making sinners; and it is manifest you are out of the power of God, remaining in iniquity, and are out of the covenant of reconciliation.

P. 'For sending children to us, we shall briefly offer the duty of it in these particulars: we are to feed the lambs of Christ as well as the sheep, they are part of our charge who are to watch over souls.'

A. What! are children now the lambs of Christ, and were they in the last, having nothing but sin upon their souls, being begotten and born in sin? Sinners are not the lambs of Christ, but children of wrath; the lambs of Christ are such as are regenerated and born again. And as for feeding the lambs, how can ye do it, who are taking substance to be shadows, and shadows to be substance? The bread of life ye know not, which feeds the lambs and the sheep. But how many sheep and lambs are found in your flocks? do not they by their fruits rather appear to be in the nature of wolves and swine? Let their fruits witness against them. And as for your charge, who committed any charge to you? and as for watching over the soul, the soul is immortal, which you watch not for, but for money and hire, and casting people into prison if they will not give it you, and causing the servants of the Lord to be persecuted; these and such like are the fruits of the priests of England; but if you watched for the soul, it would be otherwise with you. But who can gather grapes of thorns, or figs of thistles?

P. 'We should be full of affection to ourselves if we desired to work upon our hearers; and our authority in preaching is marred by unholy living.'

A. We do believe you; and it is manifest to the whole nation that your unholy living mars your preaching; for unholy men have not received commission from the Lord to preach his word. So you have run and not been sent, and there is no possibility of working upon your hearers by words, who give them so evil examples by your practices, by your unholy lives: and no authority of God's presence can be in your preaching to convert sinners, till you repent and come to live holily and like God. And this confession of yours hath shamed you; for Christ's ministers never made such a confession; but they witnessed the authority of God's presence in their preaching, whereby they wrought upon their hearers, and they answered their preaching by a holy con-

versation, and did not mar their preaching by unholy living, as ye confess ye do.

P. 'Sad one day will be the account of sleepy watchmen, blind seers, and dumb dogs, that cannot bark to fright the wolves or warn the sheep.'

A. Then look to yourselves; for blind seers are such as do not convert the people who speak imaginations of their own hearts, and not from the mouth of the Lord, and use their tongues, when the Lord hath not spoken unto them, and preach for hire and divine for money, and seek for gain from their quarter; and that cry peace to them that put into their mouths, and prepare war against them who do not: such are blind seers, sleepy watchmen, and dumb dogs, of whom you speak; whose account indeed will be sad one day. And these are the wolves that must be frighted, that do put on the sheep's clothing, but inwardly are raveners and devourers, which went out from the apostles in the days of John, and which Christ prophesied should come; of whose generation you are, and not of the generation of the sheep, who ever were persecuted; and the Lord is beginning to affright you and to gather his sheep, and this is the Lord fulfilling in this day.

P. 'Many congregations still continue waste; none compassionate to tell them of the fire and brimstone from heaven for their sins; how many shoot off a few pop-guns against their gross sins, and then lick them whole with ill applied promises, but the blood of the people shall be required at their hands.'

A. Many congregations are waste, and ten thousands of people are as a wilderness, untilled or unploughed, or unplanted, in the way of righteousness, and the guilt of this will be laid upon the teachers, who have long been teaching and have been well paid for the work, and yet left whole congregations waste. But it was not so in the apostles' days, nor among their churches who were in the faith of Christ Jesus; but when the wolves in sheep's clothing entered, then began congregations to lie waste, which has continued for many generations, even while the beast and the whore have ruled over the nations; all nations have laid waste and been void of truth to the Lord. And who is it except yourselves that shoot pop-guns against their gross sins, and then lick them whole? is it not common to cry peace to them that put into your mouths, and to prepare war against them that do not? and is it not common amongst you to apply justification by Christ to people that are uncovered and unrenewed, and to apply the promises to that birth that is not heir of the kingdom? and this is ill applied. And though you may cry against their unholy lives, yet yourselves being unholy, this is but hypocrisy, and sewing pillows under arm holes; and the blood of the people will God require at the hand of such teachers and such shepherds.

P. 'The most faithful messengers of Christ will acknowledge they came short of their duty.'

A. They that are faithful messengers of Christ, have the answer, 'well done, thou good and faithful servant.' Where did Paul, or John, or Peter acknowledge they came short of their duty? have not you slandered the servants of the Lord, thinking them to be like yourselves, and falsely accusing them that you may seem justified, who are false messengers, and come in his name when you have no commission from him? And you come short of every good work, but thus it is not with Christ's true messengers, for they fulfil his will that sent them: and it is the Lord that worketh in them whose they are, and whose duty they perform by his spirit.

P. 'The best of us have stammering tongues in this great work, and oftentimes we do it coldly and by halves, like Pellifer we see but with one eye; like Milkes, hear but with one ear; like unicorn, push against sin but with one horn. Place not good preaching in large speaking, judge of a minister by his brains, not lungs, by his heart, not throat.'

A. This is confessed to your own shame, who do your work coldly and by halves: it shows you have not the same spirit that was amongst the apostles, who were zealous, and faithful in the work of the Lord, and did it not coldly nor by halves as you do. And they saw with their eyes and heard with their ears, and their hearts God had opened, and they were a terror to all unrighteousness wherever it appeared. And the way to judge of a true minister is not by his brains, nor lungs, nor throat, but whether he hath received the holy ghost, and whether they have the same spirit that was amongst the apostles, and whether the presence of the Lord be with them, and effect his own work through them? These are the signs of Christ's ministers to judge them by: so you have missed the true character to judge justly, and your judgment is false, and it shows you are not guided by the infallible spirit of God.

P. 'We must attend to the words of the minister, though he himself be fruitless; in which sense we may be said to gather grapes of thorns, and figs of thistles: unsanctified ministers may possibly convert and comfort sinners, though our candle be in a dark lantern, and the saints know not what God is a doing.'

A. Christ said, 'Either make the tree good, and his fruit good, or the tree nought and his fruit nought,' and 'none can gather grapes of thorns or figs of thistles;' but you say the contrary: and are pleading for fruitless ministers that they should be attended to, but the apostle exhorted to turn from them that had the form of godliness, but not the power. And judge in your ownselves how your words agree with Christ's and the apostles, they appear to be quite contrary. And unsanctified men are not Christ's ministers, nor did Christ ever send unsanc-

tified persons, and they that run and were not sent, should not profit, nor did profit the people at all, could neither comfort saints nor convert sinners. But you are pleading for unsanctified ministers and for sinful ministers, and say that people should not despise their doctrine; yea, the doctrine and words of unbelievers are despised and rejected by the saints, and though you say, 'scripture is scripture though uttered by satan,' yet I say, scripture in the mouth of satan is temptation and not edification; and it is true your hearts are dark, and minds are dark, even as a dark lantern, we do believe it; and the light in you shines in darkness, and is held in the dark lantern, and no light in you appears unto the dark world, but your unholy lives and unsanctified spirits, and you know not what God is a doing, who are unbelievers. But the saints have the mind of Christ, and know what God is doing; for his spirit dwells in them, but you have shut out yourselves that you are ignorant of God and what he is doing; but Christ's ministers, their light shines among men, and their good works are seen, but you have showed your folly and ignorance to all the world.

P. 'But what if somewhat in the lives of ministers, contradict the word they preach; disorderly teachers are pretty well purged out; if any continue, it is the fault of them that do not bring their wickedness to light, that such may be rooted out, who make the offering to be abhorred, the sins of the teachers being teachers' sins.'

A. The true ministers of Christ, their conversations were in heaven, and their good works and holy lives were agreeable to the word they preached; but disorderly teachers are not purged out. To preach for hire, is a disorder, and to cause people to be put into prison, and to be persecuted, and to be whipped, and to have their goods spoiled, these are disorderly practices, and such are disorderly teachers, many of whom there are yet unpurged out. But now the Lord God is arisen to try and to purge, and to bring wickedness to light, and to condemn the sins of teachers, and teachers for their sins, and such shall be rooted out, whose offering is abhorred of the Lord, because iniquity lodges in their hearts, and their lives are unsanctified, contradicting in their practices what they preach in words; such are hypocrites whom God will judge, and the law will utterly root you out in his season; you that are disorderly, and out of the order of the true church of Christ.

P. 'We do not thunder in our pulpits, nor lighten in our conversations as we might; our thunderings are no more heard by glorifying Christ than their hallelujahs are by us.'

A. You want the word of the Lord, which is terrible, it is not in your mouths, but the words of your own imaginations; and your words answer not to the witness of God in the people's consciences, but you are like the dreamers the apostle speaks of, whose conversations are bad

examples to all that look upon you; your unholy lives give an ill savour, and do not enlighten any man in the way of truth; and saints, that are glorified, do deny you, and hear you not, excepting to give their witness against you: neither do you know what the saints' hallelujahs are, who rejoice over the whore that hath made all nations drunk; but of these things are you ignorant, and you are shut out from the assembly of them that can sing hallelujah to God and the Lamb for evermore.

P. 'It is treason to undertake an embassage without commission: I sent them not, yet they run, saith the Lord, not knowing why, nor whither, they can tell no tidings for climbing on high, with the ape they do but show their own deformity.'

A. There is none more guilty than yourselves of this treason, and out of your own mouths will the Lord judge you. Where is your commission, and what is it? any other except such as the pope gave to his ministers? having your degrees in your schools and attaining from one art and office to another, till at last you profess to be attained to the ministry: but this is not God's way of commissioning, but antichrist's way, and the Lord God is risen who will confound it. For the Lord hath not spoken to you, neither hath he revealed his glory to you, you have neither seen his shape nor heard his voice, neither are the tidings you bring, effectual to convert sinners; for you are climbed up another way, and enter not in at the door, and the ape is truly your figure, for your deformity appears to the saints, and all the children of light do see you and your original, which came up in the falling away of the true churches, when antichrist took the throne, and the man of sin got up into the temple, who for many generations amongst you hath shown himself to be God, and hath been worshipped as God.

P. 'The accomplices of Corah, Dathan, and Abiram, who usurped the priests' office, were destroyed, a warning piece for such as usurp the ministerial function uncalled, and unordained; let them take heed, when they presume to vent their illiterate, rude incoherence, and blasphemous stuff.'

A. This belongs to yourselves, ye men of unholy lives, who have usurped the ministry uncalled and unordained of the Lord, and by his spirit; and you may take warning at Corah's destruction, whom the Lord shall as surely destroy with the fire of his jealousy. For while the beast hath had power over nations, and the whore made nations drunk, all this time hath your authority been exalted, by which you have been set up, and your ministers, without the life that the true ministers were in, and without that call and ordination which they had, for you are of man and by man, and you effect not the work of the true ministry of Christ, but are left desolate, and are desolate of the presence of God,

being yourselves unlearned in the doctrine of Christ, venting your imaginations out of the truth, and out of the power of God, and there stands your ministry.'

P. 'Unsanctified ministers may possibly convert to God.'

A. No, he that is unsanctified is out of the power of God, and the word of God abides not in him, and he runs and is not sent, and it is not possible that such can convert sinners, who are themselves unconverted from their iniquities.

P. 'That some learned Christians have been able to squeeze the greatest mysteries of our religion out of the writings of some heathens.'

A. This is the sum of your principles, you fifteen priests, and here is the sum of your ignorance and wretchedness discovered, and the vanity of your religion, whose foundation is the writings of heathens, and the heathens that knew not God; out of their writings is your religion made up, as you confess. This is the whore's religion that sits upon the beast, that the world hath long wondered after, and not the true religion which the apostles and true churches were in. And they are no christians, no saints, nor true christians that go to the writings of heathens to squeeze out mysteries; they that do so, are the christians in the apostacy, who are fallen from the life of righteousness, such as you and thousands are, at this day, being without the spirit, and without Christ; therefore you run to the heathen for knowledge, and shame true christianity, and true christians, in reputing the heathen wiser than yourselves, who are fain to run to their writings to make up your mysteries. And such is your religion, deceit, and vanity, and the mystery thereof, studied for, out of the heathens' writings! This is christianity in the apostacy, and the religion apostatized from the life of true christianity; for the true christian religion, the foundation thereof is Christ, who is the mystery of God, and of life, and salvation, and the mysteries of our true christian religion, which we live in that are come out of the apostacy, are revealed to us by the spirit of the Father that dwells in us, and is in all that are in the true christian religion, who deny the heathens and your apostatized christians, and are come into the mysteries of eternal salvation, which are not squeezed by imaginations of men, but revealed by the spirit of God; the great mystery, Christ in us, and the mystery of the kingdom, all this is made manifest to us, and to true christians, whose religion stands in the power of God, and not in the tradition of men, nor fetched from the heathens' writings. And this religion will stand for ever, but your religion, and ministry, and church, will the Lord confound, the author of which is the heathens' writings; and how then shall it stand? It is out of the bottomless pit, and ariseth out of that,

and thither shall it be turned into the pit that hath no bottom. Oh! how have you blind leaders led the blind, that have been professing to teach Christ, and faith in him, these many years. And have you taken so much money of the nations, and do you now tell us that the greatest mysteries of your religion are squeezed out of the heathens' writings? O ye unrighteous men, blind leaders! the Lord God Almighty is now risen, and the nations can no longer be satisfied with this religion, but the Lord is gathering out of your mouths, and you must howl and lament; all the idle dumb shepherds shall be confounded, and souls delivered, of which they have made a prey; for the souls of men have been the merchandise of Babylon's merchants, they have bought and sold the souls of men, they have blinded the eye of the soul, and trodden it down, and the immortal soul hath not been respected otherwise than to make merchandise thereof, to get gain thereby. There have been many traffickers since the days of the apostles, that have made merchandise of souls, but the judgment of the great whore is come, and of Babylon the mother of harlots, and the Lord God and the Lamb will plead against her, and the jaws of the wicked shall be broken, and their hearts shall utterly fail in the midst of them, and the Lord will reveal his righteousness from heaven, and by his judgments shall he be known in the earth, a mighty God, and a dreadful; and his dread and terror shall take hold upon your consciences. Come down and sit in the dust, for the Lord's controversy is against you; he will bruise you with an iron rod, he will break you as a potter's vessel, and his hand ye shall not escape; for ye are but like briars and thorns in battle before him, and like the stubble in which the fire is kindled, and you will be as the dross in the time of purging, and as reprobate silver: the Lord God hath said it.

W. S.'s book, called 'A Parson's Guide, concerning Tithes and the Law of Tithes.'

P. And he saith he supposes, 'that taking away tithes from ministers, but not taking away tithes from other men,' &c.

A. The law that hath set up tithes, since the days of the apostles, is from the pope, the false church, the whore. The true church set up none among the apostles; and so tithes must be taken away from men as well as ministers, for they have been set up since the days of the apostles, by the pope's law, and not by the law of God, but by the false church, the whore, who have set up their tenths, and keep people in the ninths of the earth, with all their images; for the true priesthood that took tithes, among whom were all the figures, and

types, and shadows, who took the tenths of the earth, among them was a storehouse for all widows, and strangers, and fatherless, to come and be filled within their gates. But there is no such thing among the pope's church, not in christendom, no such storehouse for widows, and strangers, and fatherless; but the widows, and strangers, and fatherless beg up and down at the mass houses' doors. They who set up their lying signs and wonders, who have tithes in the earth, that take tenths, and keep people in the ninths of the earth, God hath discovered them, and the false church that set them up, and their law, since the true church went into the wilderness. And the apostles that preached Christ witnessed the seed of God, which ended all the figures, and types, and shadows, and the tenths, and ninths, and priesthood, and all types, and figures, and shadows, and bowings, and brought to the beginning, to know the election before the world was made, and so they witnessed redemption, that brings up out of the earth, into the everlasting priesthood and covenant, out of the ninths, as well as tenths, all being offered up to God. For signs were given to man since the fall, and tithes since man was driven into the earth; so man who comes to Christ and the church, comes out of the earth to the beginning, to reign upon the earth. And so the Papists are they who lead the people into the earth, with all their earthly images set up by the earthly, such as went forth from the apostles, who have set up tithes since the apostles, and bring people quite into the earth with all their earthly images. But the apostle brought them up out of the earth, and into the redemption, out of types, figures, and shadows, and out of tithes, to the election before the world was made, and so into the everlasting priesthood. Now the false prophet, beast, and antichrist, the great whore, this woman, the false church which went forth from the apostles, bring people into the earth, from the life and election both, that none there are assured of it; but they bring them into images, and into lying signs and wonders, and into ninths and tenths, and there nations stick in the earth, out of the image of God, and this hath been set up by the beast, dragon, whore, and false prophets, who had the sheep's clothing, who are out of the sheep's life, and who are now with that seen, and with that judged.

P. And thou sayst, 'Tithes by our law were counted an ecclesiastical inheritance, oblation, obvention, offerings, this was called mere spiritual, as were offered to God and holy church.'

A. Here thou hast drunken the whore's cup, who came up since the church went into the wilderness: and do men hold their estates by ecclesiastical laws, and ecclesiastical inheritance? Indeed it is a Popish, superstitious inheritance, and so you may see whence your inheritance comes, and who hath given it you; but the church of Christ never

required any such thing, but these things have been set up since the days of the apostles, your oblations, obventions, offerings; and this hath been your cover, to say they were offered to God and holy church, and thou sayst, tithes, the tenth part, have been given by the law, to the ministers of the gospel.

By the ecclesiastical law it hath been given to clerks, and vicars, and parsons, and their curates, and thou sayst our laymen by the common law could not have had their inheritance of tithes descendable and grantable as of other temporal possessions, neither will they pass by the same words in grant, as other temporal possessions will do. Then men do not hold their temporal possessions by ecclesiastical laws, but by that which you call your common law. So all these laws the pope, the whore, the false church were the author of, which have been got up since the days of the apostles, by them that went forth from the apostles, into the earth, who keep people in the lying signs and wonders in the earth, under the false prophets, and the people must give them their tenths, and put into their mouths, and they live in the ninths, though they have no storehouses for widows, fatherless, and strangers; and this is done by the corruptible mystery Babylon, got up since the days of the apostles and their church: by us she is judged, and all their ecclesiastical laws and government, by them that are in the law of Christ, the law of life, that witness the judgment of the great whore to be come, and the lamb and the saints have the victory, who are come into the power that the apostles were in. And these witness the marriage of the lamb, Christ Jesus, in whom there is no shadow of turning, him by whom the world was made before it was made, who was glorified with the Father before the world began, who ends the first priesthood, and its tithes and storehouse, and redeems men out of the earth up to God, from whence they have been drawn, to know the word of life, which was in the beginning, by which all things were made. And who are in it, are in the life, and the word of wisdom by which all things were made and created, with which wisdom they know how to use all things again to the glory of him that created them. And thus men glorify God, in their bodies, soul, and spirit, which are the Lord's, amongst whom the blessing of God is felt, who in his kingdom reigns, and among whom the life and power of God dwell.

Thomas Hodges, bachelor of divinity, rector of Soldren in Oxfordshire, his principles in a book, called 'A Scripture Catechism,' as followeth, where he goes about to confute errors, who confutes himself among them.

P. Thou sayst, 'What godly heart without sorrow should see Christ's witnesses prophesy in sackcloth.'

A. Instead of sorrowing, you are they that kill them, and persecute them, and prison them, as you have done many that have prophesied in sackcloth, and with ashes on their heads in this nation amongst you, the false church, who are in sheep's clothing, since the woman went into the wilderness; so instead of sorrowing, you persecute, and so thou confutest thyself, and art finding fault with the Papists and bishops of Rome, and speaking of their errors, and art found in them. Did not they set up the tithes, and the mass-houses, and the colleges where thou wast made a minister, and give you the names of rectors and curates, and your means to your colleges and old mass-houses? Art not thou found in them and among them, their errors, false church, and great whore, since the true church went into the wilderness, among them that drink the blood of the saints, with sheep's clothing, having not the spirit as the sheep had, nor in their nature, so in the error?

P. Thou sayst, 'The scripture speaks of God after the manner of men.'

A. The scripture speaks of God after the manner of the spirit, and to the spirit, whereby men might receive him, and know him by the spirit, which natural men cannot.

P. Thou queries to know, 'whether the holy ghost be a distinct person, and the worship of God in three persons.'

A. Art thou going about to confute the Papists' errors, and hold them up, and justify them, which the scripture doth not? Matt. xxviii. But the Papists' common-prayer-book, and old canon-book speak of three persons, but the scripture speaks of Father, son, and holy ghost; and thou speakest of Christ, but yet are not come to the light which Christ hath enlightened every man who comes into the world with. And thou speakest of Adam's being the image of God, and yet art not come to Adam's state as he was in the beginning; so therefore knowest not redemption, nor predestination, nor election, but art found in Adam's state, in the fall and reprobation. Thou speakest of ordinances, and yet art a transgressor of the commands of Christ, who art called of men master, and art an imitator of the Pharisees' doctrines. Thou speakest of the church, but art found one of those that are dressed with the whore's rags, since the true church went into the wilderness. Thou

speakest of the magistrates, yet art not in the higher power, which goes over all sin and transgression, which answers the transgressed in every man upon the earth. Thou speakest of dogs, and evil workers, seducers, and heretics, who art doing their work, as your jails and prisons may witness in the nation and whole Christendom, the fruits of dogs and evil workers, and seducers, and heretics, which was not Christ's work nor the apostles'. Thou speakest of the commonwealth, but yet art out of that which is the general good to all men, Christ, the light of the world, who is the saving health: all power in heaven and earth is given to him, in whom men have wisdom, by whom all things were made and created, to order the things by the wisdom by which they were created. Thou speakest of soldiers, and yet art not come to John, a man sent from God, but art from the colleges, the Papists' houses, since the church went into the wilderness, and made by the will of man, and set up by the dragon's power, so art not come to the light that John came to bear witness to, that did enlighten every man that comes into the world; so art short of rectifying the soldiery, who stoppest up the eye by which they should see. Thou speakest of the error of the Quakers, who art found in error thyself; not come to see that which must be shaken, before that do appear which cannot be shaken, nor come to the trembling of the devils; not knowing the strong man bow himself that hath kept the house, who is at peace, who is the author and ground of the error, and he that is stronger than he that kept the house, to make the devil tremble, and shake the earth where he hath had his foundation, yea, and the heavens also. Thou also speakest of the first birth, whose habitation is in the earth, and property there; 'Who made me a divider of men's inheritances,' me, who am the end of the law? for the law is just among you to divide to every man his right, but I who am the end of the law, redeem you from under the law, and out of the earth, but you who are found in this first birth in the earth, have set up your tenths, and keep people in the ninths, your greediness of it your presence declares. Thou speakest of *mine* and *thine* in collections, so, self you are found in, and your coldness in collections for the blind and lame, fatherless and widows, the streets in London declare you, and the countries abroad. Yet you are all christians and baptized, and you wear rings and scarfs, and points, and others are crying for bread. Thou speakest of buying and selling, &c. who art arming thyself to hold up the honour of the beast; and as for your buying and selling, the fruits of the great whore have declared themselves, who make merchandise of souls, and all other things, being out of the law of equity, which who acts in, acts in the will of God. Thou speakest of *good-morrow* and *good-evening*, and would blind the world, though thou broughtest scripture for it, and

makest them believe it is the Quakers' error to say the contrary. The morning is good, and the evening is good, and all is good that God created and made, as it was in the beginning, but by transgression they come to be vile and evil, by going out of the truth, as things were created, and standing in the truth are all blessed. Thou speakest of giving of thanks, and craving a blessing, and yet you say you must have a body of sin whilst you are upon earth; so your thanks and your blessings are from unclean lips, in the mouth that blesses and curses, and so proceed from the bad fountain. Thou speakest of christian magistrates, and higher powers, and thou speakest of saluting and honouring, and bowing down before men, who art not come to Christ the power of God, who hath all power in heaven and earth given to him. Thou art not come to the light that doth enlighten every man that comes into the world, and hath all power, who subjects all magistrates to himself, who doth enlighten them to see him; and you are not come to the angel's state, that said to John, see that he did not bow to the angel, but worshipped God, John saw all the world worshipping the beast. In the old time they had bowed to the angel, but Christ is come, to whom the angels must bow, and who is in him, hath life and worship; and that is honourable which is in the truth, for he who honours God, God will honour, but honour to a fool is not seemly, but like snow in summer. And thou speaks of Christ's freemen, and thy choosing it rather than to serve idolatrous masters, and these freemen that have chosen their freedom, and cannot serve you who are idolaters, who are spiritual Egypt, to work in the earth for you, to make you brick to set up your building, you persecute them as idolaters, you imprison them. You have the form of godliness, and deny the power; who will talk of the words but deny the freedom thou speakest of, one sitting and another standing to serve at meat, and so you put yourselves among the Pharisees; and doth not Christ serve the children at the table who is the master? But in the world there is the lordship and exercising authority, and men do not know their own brethren; but masters and servants, as the scriptures declare, is owned, as Paul to Philemon. Thou speakest of Cain's and Abel's offerings, you who are the persecutors, and slayers, and prisoners of the just, offerers up of the earth, and are the city got up since the true woman went into the wilderness; but the city of the living God is known again, and you are judged, and your false church. Thou speakest of salutations, and saluting enemies; how do you salute those that you imprison till death for your tithes? What a salutation is that! and cause them to be whipped and imprisoned for speaking to you! this is like Judas' salutation to Christ when he betrayed him, and not the salutation of the saints. Thou speakest 'of calling days by other names than the first, second,'

&c. yes, you and your mother, the Papists' church, and the heathens, contrary to the Jews, and true apostles, and true christians, call them Moonsday, and Sunsday, and Friday, after the name of the great idol in England, and Wodensday and Saturnsday; and this is contrary to the scripture and the form of sound words, and contrary to the law of God, which judges the heathen, and every day is the Lord's. And many names you give to your months, which the heathen are fain to teach you. Thou speakest of interpreting the word, and giving sense and meanings, and thus with your interpretations, and senses, and meanings, you have brought whole Christendom into heaps; your fruits declare it to be out of the scriptures, to be out of the spirit that gave it forth: so your own spirits give the meaning in which lodges the envy, and serve your own bellies. But it is the spirit that leads into all truth and not you. Thou speakest of singular and plural, as though thou neither knew scripture nor accidence. Thou speakest of the ministers going without gold and silver, brass, or purse, or scrip, &c. yet you will not go without augmentations, tithes. And glebe-lands, amongst them you call brethren, your baptized people. Andt hou speakest of taking a purse, and scrip, and sword, and selling his garment to buy one; Christ did so to fulfil the law, and bids them put it up again, and said it was enough, who ends it; so you are out of the faith and patience of the saints. Thou speakest of good men, and calling them good; yes, I say, such as are full of the holy ghost and of faith; but wicked men, wolves, and beasts would have this title, persecutors, warriors, and devourers, in sheep's clothing, therefore is that angry which is exalted above all that is called God, who sits in the temple of God, that man of sin in you all, who cannot have that given to him which is given to God, by them that are in the discerning. Thou goest about to prove the word landlord, and would thrust that into the scripture, when the scripture speaks no such word; but the law of righteousness which comes from God which is equal and just, and the prophets, to do as you would be done by. Thou art speaking of the angels that said, nay, they would tarry all night in the street, and yet went in; the angels are servants, and their time is not come, and they may say nay, and yet afterwards see their time to go in. Thou speakest of perfect, and yet in your doctrine say, none shall be perfect while they are upon the earth, and so you have denied the work of the ministry, so profit people not at all. And thou sayst, 'who can understand the error of his ways;' and that which thou dost, thou allowest not, and sin remains in a man, then there the devil hath a habitation, and there is death; but he that believes is passed from death, and so from the sin. And that which gives a man to understand his error, turns him from his sin; such as come to know the anointing within them, that teaches them that continue in the son of God, and in

the Father, these know all things, but such as are in the transgression, not denying themselves, know not the error of their ways, as you may see yourselves what you have run into, whose fruits are come to public view.

P. Thou speakest 'of Christ speaking in the synagogue, and false Christs, and false teachers in corners and chambers, and ministers must prove by scripture, for with that they convince the Jews.'

A. Christ went into the synagogues, and the apostles, to show the fulfilling, and him who was come to fulfil that which they had in the synagogues, and the apostles showed them out of the prophets and the law that Jesus was the Christ. And the apostle was not a false Christ, nor a false teacher, who preached in his own hired house; nor the saints that met in several houses, who were come off from the Jews and the synagogues; but they are the false teachers and false Christs that deny the light that doth enlighten every man that is come into the world, which Christ hath enlightened them with; and they are those that draw people into corners, and chambers, and deserts, and say, lo, Christ is here, and lo, Christ is there, that are gone and ravened from the light in their ownselves, that Christ hath enlightened them with. And such are the corrupt trees that cumber the earth, whose fruits have sufficiently declared themselves, who are to be thrown down into the fire, who will be condemned by the light which they have ravened from in their own particulars; and to thee this is the word of the Lord; in the day of thy visitation, the witness in thy conscience shall answer it. And as for all the rest of thy stuff to the Papists, who would make people believe thou wast not found among them, for the errors in this book, first came out of the Papist's work, before thou find fault with them and cry against them, consider whether thou art not one of them that kill and take possession? But the time is come when you are all comprehended, and you and the Papists found in one bond, one cord, one city against the elect. But he is set over you all, and the judgment of the great whore is come, who is got up since the true woman fled into the wilderness, and the man-child was caught up to God; but now is the man-child come again to rule the nations with a rod of iron, and the lamb, and the bride, the lamb's wife, is known, and the mystery of iniquity is discovered, and the mystery of godliness is revealed, and the saints shall have the victory, and the beast, and the false prophet, and the old dragon shall be taken, and cast alive into the lake of fire; and the everlasting gospel shall be preached to them that dwell upon the earth, to all nations, and kindreds and tongues, which is the power of God, which brings people into unity with God and the scriptures, and the mystery of God is revealed, and the mystery of iniquity discovered, and he that was dead is alive again, and lives for evermore.

Several scriptures corrupted by the translators.

JUDE 14. 'Behold, the Lord cometh with ten thousands of his saints;' in the Greek it is, '*in* ten thousands,' ἐν μυριασιν.

Heb. i. 3. 'Express image of his person,' Gr. substance, or subsistence, ὑποστασις.

Heb. ii. 16. He took not on him the nature of angels, in the Greek, οὐ γὰρ ἀγγελων ἐπιλαμβανεται, which is by true interpretation, he doth not take hold of angels. As for the word nature, which is in our English copies, there is nothing for it in the Greek.

Matt. iii. 11. In Beza's Latin Testament, and our English copies, it is tendered, 'I indeed baptize you with water,' and from the word, *with water*, is the act of sprinkling pleaded for; in the Greek it is, I dip, plunge, or baptize you in water, in it, ἐν ὕδατι.

Col. i. 23. In the Latin and English copies it is thus: 'which was preached to every creature which is under heaven;' in the Greek, it is, '*in* every creature,' ἐν πασῃ τῃ κτισει.

Luke xvi. 15. In the Latin and English copies, it is, 'that which is highly esteemed among men;' in the Greek, it is *in men*, ἐν ἀνθρωποις.

1 Cor. xv. 31. In our English copies it is, I protest by your rejoicing, &c. Now, *I protest* is added, for there is nothing for it in the Greek, καὶ μαρτυρασθησθω.

1 Cor. ii. 6. 'We speak wisdom among them that are perfect,' in the Greek it is, *in them that are perfect*, ἐν τοις τελειοις.

Rom. viii. 29. In the English and Latin copies it is, 'that he might be the first born among many brethren,' in the Greek it is, *in many brethren*, ἐν πολλοις ἀδελφοις.

Matt. xxviii. 19. In the English and Latin copies it is, 'baptizing them in the name,' in the Greek it is, *into the name*, εἰς τὸ ὄνομα.

Matt. vi. 7. In the English copies it is, 'for they think they shall be heard for their much speaking,' in the Greek it is, *in their much speaking*, ἐν τῃ πολυλογιᾳ.

1 Tim. iii. 16. In our English and Latin copies it is, 'great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles;' in the Greek it is, *preached in the Gentiles*, ἐκηρύχθη ἐν ἔθνεσιν.

Rom. xi. 2. In the Latin and English copies, it is, 'wot ye not what the scripture saith of Elias;' but in the Greek it is, *in Elias*, ἐν Ηλιᾳ.

Heb. i. 1. 'God, &c. spoke to the Fathers, by the prophets;' in the Greek it is, *God spoke to the fathers in the prophets*, ἐν τοις προφηταις.

last days spoken unto us, by his son;' in the Greek it
unto us, in his son, ν μω.

That you may with one mind, and one mouth, glorify
eek it is, *in one mouth,* ν ϖι ϛοματι.

In the Greek, Latin, and English copies it is, (speak-
les,) 'that which is known of God, is manifest in them,'
n in them, though some dare say, and do say, among

Shall there be evil in a city, and the Lord hath not
is the English translation; in the Hebrew it is, 'shall
a city, and shall not the Lord do somewhat?
verse. 'Strong meat belongeth to them that are of full
ek it is, 'strong meat belongeth to them that are per-

In our English copies it is, 'Jesus stooped down, and
wrote on the ground, as though he heard them not,'
, (as though he heard them not,) they are added by the
here is nothing in the Greek for them, τω δακτυλω ηγραφη

The word became flesh, and dwelt amongst us; in the
s, ϵσκηνωσϵ ϵν ημιν. By true interpretation it is, the word
nd pitched his tent in us.

New translation thus. 'To the law and to the testimony, if they speak not according to this word, it is because there is no light in them; and they shall pass through it hardly bestead and hungry, and it shall come to pass that when they shall be hungry, they shall fret themselves and curse their king and their God, and look upward, and they shall look unto the earth, and behold trouble and darkness, and dimness of anguish, and they shall be driven to darkness.' Isa. viii. 20, 21, 22.

Old translation, Prov. xxiii. 'When thou sittest at the table with a lord, order thyself mannerly with the things set before thee; measure thine appetite, and if thou wilt rule thy ownself, be not over greedy of his meat, for meat beguiles and deceives.'

New translation thus. 'When thou sittest to eat with a ruler, consider diligently what is before thee, and put a knife to thy throat if thou be a man given to appetite. Be not desirous of his dainties, for they are deceitful meat.' Prov. xxiii. 1, 2, 3.

Old translation, Amos iii. 'Cry they out alarum with the trumpet in the city, and the people not afraid? cometh there any plague in a city without it be the Lord's doing?'

New translation thus. 'Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?' verse 6.

In the first chapter of the Heb. iii. in the new translation it is said, 'Who being the brightness of his glory, and the express image of his person.'

But in the old translation it reads thus: 'Being the brightness of his glory, and the very image of his substance.'

The 2 Cor. ii. chapter, the last verse, in the English it is, 'We do not corrupt the word,' but in the Latin it is, 'We do not sell the word for money.'

SAUL'S

RAND TO DAMASCUS,

WITH

F LETTERS FROM THE HIGH PRIESTS AGAINST THE DISCIPLES OF THE LORD.

OR,

A FAITHFUL TRANSCRIPT

OF

ived by some persons in Lancashire, who call themselves of the gospel, breathing out threatenings and ughter against a peaceable and godly people there, by them nick-named

QUAKERS.

TOGETHER WITH

TO ALL THAT LOVE THE LORD JESUS CHRIST.

DEAR HEARTS,—You love the Lord Jesus Christ, and not him alone, but Christ, with all his train. Great shall be your compensation: for your love you shall have loves, (Cant. vii. 12.) *Amores*, a plurality and infinity of loves; which none but God in Christ hath to bestow. The best of his relations upon earth, have but single love (and it is happy they have love) to the brethren; but Christ hath loves for the meanest of you, the least of his. May you and all his, (in whom there are yet but buds, scarce visible appearances of graces,) prove fruitful vines, grow from buds to blossoms, from blossoms to abundance of fruits; that when the Lord shall get up early to visit his vineyard, you may feast him with pleasant fruits, new and old; you may bless him for his loves of former and latter days, and be ever to him an humble, holy, and thankful, and to his brethren a comforting people. Glory in your habit; you wear the signal favours of the King of kings, and Lord of hosts, the great and mighty Jehovah, LOVE: by which I know to whom ye belong, because ye love the brethren.

To the contrivers and subscribers of the petition.

POOR HEARTS,—Is this a time to chide and be angry, and pick quarrels? and (if you must needs do so) can you find no other objects of your indignation, but the Lord's disciples? but peaceable, holy, humble, self-denying men? Is not the work of the ministry to preach the gospel? Is not the sword of the magistrate appointed to the punishment of evil doers, and to the praise of them that do well? Are you incumbent in your duties? Are you laying out your talents to the end they were given you, or are you mistaken in the thing? When did you proclaim war against drunkards, swearers, common blasphemers, enemies to the Lord and his people? Have you none of those amongst you? or are your high-flown contending spirits gone beyond such slender wrestlings, that you scorn to encounter with any below the degree of a saint? The Lord open your eyes and let you see, and give you hearts to consider your several duties. But tell me, ye sons of Levi, (as ye call yourselves,) ye that pretend a *Jus Divinum* to persecution; what will ye say, when the son of man shall come in his glory, and all the holy angels with him, and shall sit upon the throne of his glory, and all na-

thered before him? Mind ye what will be the great
at day; your petition will surely then be heard. I be-
e paper of causes set down to be first heard at that tri-
xv. 31, to the end of the chapter: and the Lord let it
hearts for ever.

To the Christian Reader.

et thee know that the only wise God at this time hath
lence ordered it, in the north parts of Lancashire,
us christians (and so for many years accounted, before
akers was heard of) have, for some time past, forborne
parochial assemblies, wherein they profess themselves
tle of the knowledge of Jesus Christ. And it is, and hath
eir hearts to meet often (and on the Lord's day con-
nient places, to seek the Lord their redeemer, and to
pirit and in truth, and to speak of such things, (tend-
fication,) as the good spirit of the Lord shall teach
themselves without any offence given to any that truly

how their master fared, and rejoice to suffer with him, by whom alone they hope to be glorified; and are as well content to suffer, as to reign with Christ. But how unwillingly do we deny ourselves, and take up our cross and follow Christ: and yet a necessity lies upon us, if we will be the Lord's disciples, to take up our cross daily, and follow him. How is it then, that the crown of pride is so long upon the head of persecutors? how is it that such men should dare to divide the people of England, to trouble the council of state (in the throng of business concerning the management and improvement of all the mighty series of glorious providences made out to this infant commonwealth) with such abominable misrepresentations of honest, pious, peaceable men, who desire nothing more than to glorify their God in their generation, and are and have been more faithful to the interest of God's people in the nation, than any of the contrivers of the petition, as will easily be made appear if we may take for evidence what they themselves have often said of the parliament and army, and their friends and servants, publicly and privately; and it is well known their judgments are the same; but that the publication thereof will not safely consist with the enjoyment of their large vicarages, parsonages, and augmentations, whereby they are lifted up above their brethren, and exalt themselves above all that are called God's people in these parts.

However, reader, we need not fear; we hope the Lord will never suffer that monster, persecution, again to enter within the gates of England's Whitehall. They that sit in council there, know well enough who it was that so often assembled to consult how they might take Jesus by subtlety and kill him: they were men of no lower condition than chief priests, scribes, and elders of the people: and if ever these petitioners should but appear before them to whom they have directed their petition, my heart deceives me if they be not accounted such.

Reader, I would not preface thee into a good opinion of these suffering objects of such men's wrath; but read their paper here put into thy hand, by them written, upon the occasion of this petition, and several snares and temptations laid before them, on purpose to entrap them; and if by them thou canst find cause to pity these oppressed little ones, have them in thy remembrance when thou goest to the throne of grace, where my prayers shall meet thine, for them.

To the Right Honourable the Council of State.

The humble petition of several gentlemen, justices of peace, ministers of the gospel, and people, within the county of Lancaster, whose names are subscribed, showeth,

That George Fox and James Nayler, are persons disaffected to re-

ligion, and the wholesome laws of this nation; and that since their coming into this country, have broached opinions tending to the destruction of the relation of subjects to their magistrates, wives to their husbands, children to their parents, servants to their masters, congregations to their ministers, and of a people to their God: and have drawn much people after them; many whereof, (men, women, and little children,) at their meetings, are strangely wrought upon in their bodies, and brought to fall, foam at the mouth, roar, and swell in their bellies. And that some of them affirmed themselves to be equal with God, contrary to the late act, as hath been attested at a late quarter sessions, holden at Lancaster, in October last past; and since that time, acknowledged before many witnesses; besides many other dangerous opinions, and damnable heresies, as appears by a schedule hereunto annexed; with the names of the witnesses subscribed.

May it therefore please your honours, upon the consideration of the premises, to provide, (as your wisdom shall think fit,) that some speedy course may be taken for the speedy suppressing of these evils. And your petitioners shall ever pray, as in duty bound.

1. George professed and avowed that he was equal with God.
2. He professed himself to be the eternal judge of the world.
3. He said he was the judge of the world.
4. He said he was the Christ, the way, the truth, the life.
5. He said, whosoever took a place of scripture, and made a sermon of it, and from it, was a conjuror, and his preaching conjuration.
6. He said that the scripture was carnal.

James Milner, a follower of the said Fox, professeth himself to be God and Christ; and gives out prophecies.

1. That the day of judgment shall be the 15th day of November.
2. That there shall never judge sit at Lancaster again.
3. That he must ere long shake the foundations of the great synagogue, meaning the parliament.

Leonard Fell professeth that Christ had never any body but his church.

Richard Huberthorn wrote, that Christ's coming in the flesh was but a figure.

The answer of George Fox, to the matters falsely charged upon him, by the petition and schedule aforesaid.

Object. 'That George Fox and James Nayler, are persons disaffected to religion.'

Answer. Whereas we are accused as persons disaffected to religion, it is false; for pure religion we own in our souls, which is, 'to visit the fatherless, and relieve the widows, and to keep ourselves unspotted from the world,' and dwelling in purity; this we own in our souls. But 'he that doth seem to be religious, and hath not power over his own tongue, his religion is vain;' and that religion we do deny: and all those that do profess the scriptures in words, and live not the life of them, but live in drunkenness, and uncleanness, envy, and maliciousness; and all they that do profess religion, and make a trade of the scriptures, both priests and people, we do deny.

O. 'Disaffected to the wholesome laws of the nation.'

A. Justice (the wholesome law of God) we own; and this is a terror to the unjust, unwholesome, and unclean, and he that bears that sword is a minister of God; and who doth not obey the law of God within, then that takes hold upon him without, but who doth obey the law of God within, it brings him from under the occasions of all laws without: for it will not let man lie, nor let him be drunk, nor proud, nor follow oaths, nor cursed speaking, nor whoredoms, quarrelling, fighting, wrangling, nor railing. And every one who walketh in the law of God, denies all that which is unwholesome, and that which is according to the course of the world; and they are all of one heart, and are all one in unity, if ten thousand; and have all one law written in their hearts; which those that live in uncleanness cast behind their backs; and yet they profess a law in words, but are not subject to the power of God. And such are they who do accuse their brethren who walk in the law of God; and yet they pretend justice: but their souls are not subject; for that soul that is subject to the higher power which is of God, denies all filthiness and corruption.

O. 'That since their coming into this country, they have broached opinions tending to the destruction of the relation of subjects to their magistrates, wives to their husbands, children to their parents, servants to their masters, congregations to their ministers, and of a people to their God.'

A. We were moved of the Lord to come into this country, and the Lord did let us see, that he had a people here before we came into it. But as for broaching opinions, we deny; but those that profess truth, and walk in it up to God, we own.

Opinions do tend to break the relation of subjects to their magistrates, wives to their husbands, children to their parents, servants to their masters, congregations to their ministers, and of a people to their God; but opinions we deny, for they are without God; and there you are. And justice and purity are but one, and that we set up and own: purity and walking in the spirit, doth make a separation from all

7. And this I witness to be fulfilled; for the same spirit where it is, is equal with God; for 'he that sanctifieth and they that are sanctified are all of one.' Heb. ii. 11. and it is God that sanctifieth. 'He that hath the word of God hath God, for God is the word; and 'our fellowship is with God.' John i. 1. 'There is a natural man, and there is a spiritual man: the first is of the earth, earthly, the second is the Lord from heaven.' 1 Cor. xv. 47, 48. 'The new man, which is created after God in righteousness and true holiness;' and 'he that doth righteousness is righteous, even as he is righteous.' 1 John iii. 7. And this I witness what the scripture saith, 'Let no man deceive you.'

O. 'He professeth himself to be the eternal judge of the world.'

A. He that was a minister of God said, 'that the saints should judge the world, yea, angels.' 1 Cor. vi. 2, 3. Herein they show themselves to be no ministers of God, who seek to persecute them who are judged of God, and justified by him; where 'judgment is brought forth unto victory,' Matt. xii 20. and set in the earth; and that which is eternal, hath judged all the carnal nature in himself; and where it is judged there is no unity with it where it is alive; and he that hath not true judgment, and hath not salt in himself to savour withal, is good for nothing, and he cannot endure that Christ should speak where he is made manifest. 'I am the way,' saith Christ; Christ is but one in all his saints, and he speaks in them. 1 Cor. xi. 3. But he doth not say that George Fox is Christ. 'I am the way, the truth, and the life.' Christ is the light, and ye are the light; and Christ liveth in you, and Christ is the head of the man; and it is the spirit of the Father that speaketh in you, and spoke in Christ, and he is but one in all his saints. Without are many Christs; 'lo here,' and 'lo there;' but 'know you not that Christ is in you, except ye be reprobates? and if Christ be in you, the body is dead because of sin;' and there Christ Jesus speaks, 'the same Christ to-day, yesterday, and for ever.' And thy judgment which is not eternal, is carnal; and with evil thoughts thou judgest; thou puttest darkness for light, and light for darkness; and here thou showest thy judgment to be carnal, and no minister of God, but a minister of the letter, and not of the spirit; for the ministers of the spirit have true judgment, and did imprison none, nor persecute, as you do; but it is, that fools may utter forth their folly.

O. 'He said he was the way, the truth, the life.'

A. The old man cannot endure to hear the new man speak, which is Christ; and Christ is the way: and if Christ be in you, must not he say, 'I am the way, the truth, and the life?' John x. 4. Now if antichrist speak, he is owned of the world; but he cannot witness it; while the old man reigns, the voice of God is not known, nor Christ himself to speak in man, but Christ's sheep know his voice.

O. 'He said, whosoever took a place of scripture, and made a sermon of it, or from it, was a conjuror, and his preaching was conjuration.'

A. He that puts the letter for the light, when the letter saith Christ is the light, he is blind; and they that say the letter and the spirit are inseparable, when the spirit saith the letter is death, and killeth, and all that do study to raise a living thing out of a dead, to raise the spirit out of the letter, are conjurors, and draw points and reasons, and so speak a divination of their own brain; they are conjurors and diviners, and their teaching is from conjuration, which is not spoken from the mouth of the Lord, and the Lord is against all such, and who are of God are against all such; for that doctrine doth not profit the people at all, for it stands not in the counsel of God, but is a doctrine of the devil, and draws people from God, but he that speaks from the mouth of the Lord, turns people from their wickedness, but that ministry which God hath not sent, and that assembly must be disaffected: for the Lord is coming to teach his people himself by his spirit.

O. 'George Fox said the scripture was carnal.'

A. The letter of the scripture is carnal, and the letter is death, and killeth, but the spirit giveth life, which was in them that gave forth the scriptures, and that I witness, which is eternal and not carnal: for the Jews who had the letter, persecuted Jesus Christ the substance; and so do you now who have the letter and not the substance. There were ministers of the letter then, and ministers of the spirit, so there are now. The same Christ being made manifest, is unknown to the world: for the whole world lieth in wickedness, and Christ Jesus is a mystery to the world, and is hid, though you may profess him, because the letter speaketh of him; but ye persecute him where he is made manifest, and where he is made manifest the works of the devil are destroyed, and there he speaks and is king, and is the way, and is the truth, and is the life; and 'he that hath the son hath life, and he that hath not the son hath not life:' and he that hath the same spirit that raised up Jesus Christ, is equal with God. And the scripture saith, that God will dwell in man, and walk in man. As Jesus Christ which is the mystery, hath passed before, so the same spirit takes upon it the same seed, and is the same where it is made manifest: according to the flesh, I am the son of Abraham, according to the spirit, the son of God, saith Christ. All the plotting of the priests is, and ever was, against Christ, where he is made manifest: 'And the beast shall make war with the saints, and with the lamb;' but the lamb shall get the victory: praises, praises be to our God for ever, and for evermore.

O. 'Richard Huberthorn wrote, that Christ's coming in the flesh was but a figure.'

A. Christ in his people is the substance of all figures, types, and

shadows, fulfilling them in them, and setting them free from them: but as he is held forth in the scripture letter without them, and in the flesh without them, he is their example or figure, which are both one, that the same things might be fulfilled in them, that were in Christ Jesus: 'For even hereunto were ye called, because Christ hath suffered for us, leaving us an example that we should follow his steps: forasmuch as Christ hath suffered for us, arm yourselves likewise with the same mind.' Christ was our example in suffering and in holiness, and 'as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, be ye holy as I am holy.' He is our example in humility: 'I have given you an example, (saith Christ,) that ye should do even as I have done unto you:' and 'as he is so are we in this world.' He is our forerunner, captain of our salvation, and in all things our example. 'As they have done unto me, so shall they do unto you.' But all they who have not Christ dwelling in them, go about to persecute him in all them in whom he is made manifest; they neither follow him as an example themselves, nor suffer others to follow him as an example and walk in the same steps: but deny him both as the substance and example of his people. But they who are taught of him do confess him both as he is the substance of all things, and their example in all things: for 'without me ye can do nothing,' saith Christ: and it is so, I witness it.

And as for James Milner, though his mind did run out from his condition, and from minding that light of God which is in him, whereby the world takes occasion to speak against the truth, and many Friends stumble at it: yet there is a pure seed in him.

O. 'Leonard Fell said that Christ had no body but his church.'

A. 'There is one body, and one spirit, even as ye are called into one hope of your calling;' and 'Christ Jesus is the head of the body, the church;' and ye are made free from sin by the body of Christ. And Christ came to redeem his church. 'God was in Christ reconciling the world to himself,' for his body's sake, which is his church. 'For we are members of his body, of his flesh, and of his bones: this is a great mystery; but I speak concerning Christ and his church. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body. The fulness of him that filleth all in all. In whom also we are builded up together, for a habitation of God through the spirit.'

More objections against George Fox, charged upon him, by the contrivers of the aforesaid petition; and answered by him, as followeth:

Object. 1. 'That he did affirm that he had the divinity essentially in him.'

Answer. For the word essential, it is an expression of their own: but that the saints are the temples of God, and God doth dwell in them, that the scriptures do witness, 2 Cor. vi. 1. Eph. iv. 6. 2 Pet. i. 4. And if God dwell in them, then the divinity dwells in them; and the scripture saith, ye shall be partakers of the divine nature; and this I witness: but where this is not, they cannot witness it.

O. 2. 'That both baptism and the Lord's supper are unlawful.'

A. As for that word unlawful, it was not spoken by me: but the baptism of infants I deny; and there is no scripture that speaks of a sacrament, but that baptism that is into Christ, with one spirit into one body, Gal. iii. 27. that I confess according to scripture. And the Lord's supper I confess, and that the bread the saints break is the body of Christ; and that cup which they drink is the blood of Christ, this I witness.

O. 3. 'He did dissuade men from reading the scriptures, telling them that it is carnal.'

A. For dissuading men from reading the scriptures, that is false, for they were given to be read as they are, but not to make a trade upon. The letter is carnal, and killeth; 1 Cor. ii. 10. 16. but that which gave it forth is spiritual, eternal, and giveth life; and this I witness.

O. 4. 'That he was equal with God.'

A. That was not so spoken; but that 'He that sanctifieth, and they that are sanctified, are of one,' Heb. ii. 11. and the saints are all one in the Father and the son, of his flesh and of his bone; this the scripture doth witness. And 'ye are the sons of God,' and the Father and the son are one; and 'they that are joined to the Lord, are one spirit, and they that are joined to a harlot are one flesh.'

O. 'That God taught deceit.'

A. That is false, and was never spoken by me; God is pure.

O. 'That the scriptures are antichrist.'

A. That is false, but that they who profess the scriptures, and live not in the life and power of them, as they did that gave them forth, that I witness to be antichrist.

O. 'That he was the judge of the world.'

A. That 'the saints shall judge the world,' the scripture witnesseth

it, 1 Cor. vi. 2, 3. wherefore I am one, and I witness the scripture fulfilled.

O. 'That he was as upright as Christ.'

A. Those words were not so spoken by me; but that 'as he is so are we in this present world.' 1 John iv. 17. That the saints are made 'the righteousness of God;' that the saints are one in the Father and the son; that we shall be like him, 1 John iii. 2. and that all teaching which is given forth by Christ, is to bring the saints to perfection, even to the measure of the stature of the fulness of Christ: this the scripture doth witness, and this I witness. Where Christ dwells, must not he speak in his temple?

Queries propounded to George Fox, by some of the contrivers of the petition, and by him answered.

Query—'Whether there be one individual God distinguished into the Father, son, and holy ghost, or not?'

A. Herein thou wouldst know, whether God be individual, yea or no, which is but a busy mind; for hadst thou the witness in thyself thou wouldst know what he is; but the heathen know not God, and all that know him not, are heathen, living in the wicked imaginations of their own hearts; and that is thy condition. For 'God is a spirit,' and none know him but the son, and he to whom the son is revealed; the son and word are one. 'He that hath ears to hear, let him hear what the spirit saith,' for thou, natural man, knowest not the things of God.

Q. 'Whether a believer be justified by Christ's righteousness imputed, yea, or no?'

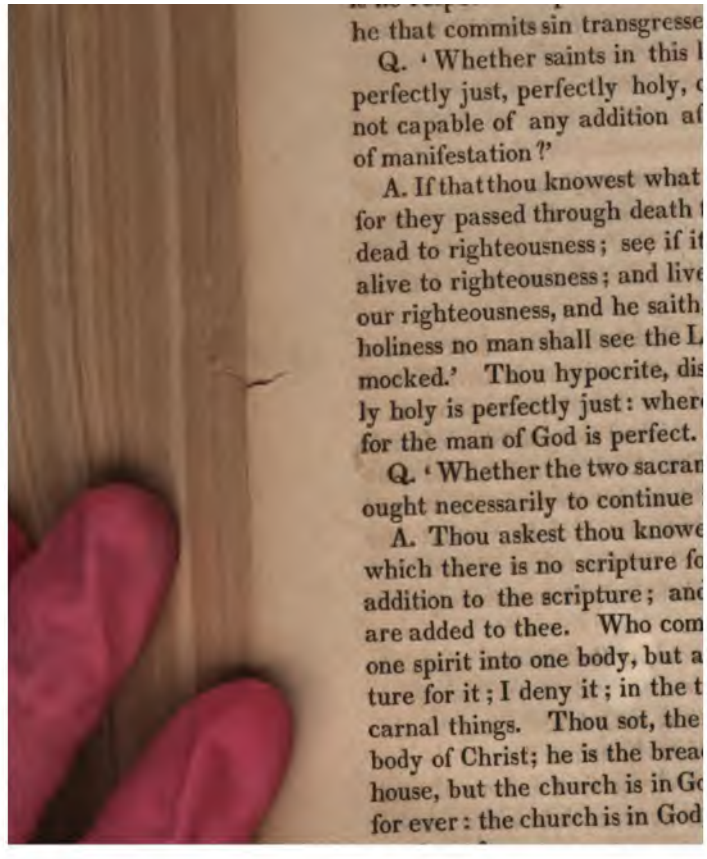
A. 'He that believeth is born of God;' and he that is born of God is justified by Christ alone, without imputation.

Q. 'Whether he that believeth that Christ hath taken away his sin, is clean without sin in this life, as Christ himself, or not?'

A. 'He that believeth is born of God,' and 'he that is born of God sins not, neither can he sin, because his seed remaineth in him:' 'as he is, so are we in this present evil world.'

Q. 'Whether a believer be without all sin in this life, or not?'

A. Christ being made manifest, is made manifest to take away sin, and 'in him is no sin at all; he that abideth in him, sins not; he that sins is of the devil, and hath not seen him, neither known him; herein are the children of God made manifest, and the children of the devil.' All you that read these queries, read these things in yourselves,



he that commits sin transgresse

Q. 'Whether saints in this l
perfectly just, perfectly holy, c
not capable of any addition af
of manifestation?'

A. If thatthou knowest what
for they passed through death
dead to righteousness; see if it
alive to righteousness; and live
our righteousness, and he saith
holiness no man shall see the L
mocked.' Thou hypocrite, dis
ly holy is perfectly just: where
for the man of God is perfect.

Q. 'Whether the two sacran
ought necessarily to continue

A. Thou askest thou knowe
which there is no scripture fo
addition to the scripture; and
are added to thee. Who com
one spirit into one body, but a
ture for it; I deny it; in the t
carnal things. Thou sot, the
body of Christ; he is the brea
house, but the church is in Go
for ever: the church is in God

if thou knewest what an example is, thou wouldst know what a figure, is to come up to the same fulness.'

Q. 'Whether there be any heaven or hell, for the elect or reprobate after death, but in man in this life, or not?'

A. There is no knowledge of heaven or hell, but through death: 'The wicked shall be turned into hell, and all them that forget God,' there to be tormented. There is a hell, thou shalt find it. Heaven is God's throne; and heavenly notions within shall be shaken; for God is pure, and nothing that is unclean shall stand before him; and he hath said he will dwell in man.

Q. 'Whether the ministration of the ministry by man, is to continue till the end, or not.'

A. The ministration of the world is the ministry of man, and doth not lead to an end, but keeps in time, and that must have an end, for it is not of God. The ministry of God is to draw people up to himself; but that is 'not of man, nor by man, nor according to man;' for Paul was 'made a minister according to the will of God,' who had not received it of man, neither was it taught him of man; and was a minister of the spirit. But the ministers of the world receive their learning at Oxford and Cambridge, and are taught of men, and speak a divination of their own brain, which is conjuring; and bewitch the people with those things which are carnal: as, to sprinkle infants, and tell them of a sacrament, which there is no scripture for; and saying they are the ministers of Christ, and act those things which he forbids; as, to have 'the chiefest place in the assemblies, the uppermost room at feasts,' the 'greetings in markets,' and 'to be called of men masters,' and 'with pretence make long prayers,' which Christ forbids, and profess and say, they are the ministers of Christ: wherein they show themselves to be antichrist. And see if thou do not uphold these antichrists, and say, they are the ministers of Christ.

Q. 'Whether the written word, I mean the scriptures, be the power of God unto salvation, to every one that believes, or not?'

A. The written word is not the power of God, nor are the scriptures the salvation; but he that doth believe, hath the life of them. Who is born of God shall never die, as it is written; he that believeth is born of God; and he that is born of God hath the witness in himself, that God is the cause of man's salvation, and not the scripture nor the letter.

James Nayler's answer and declaration, touching some things charged upon him by the men aforesaid.

HAVING heard of divers untruths cast upon me, by some of the priests in their high places, though I stand only to the Lord in respect of myself; yet lest any that love the truth should be led on by these false reports to 'speak evil of these things they know not;' I shall lay open the truth, as it is revealed in me, touching those things whereof I have been falsely accused.

First, concerning Jesus Christ, that he is the eternal word of God, 'by whom all things were made,' and are upheld; which was before all time, but manifested to the world in time, for the recovery of lost man. Which 'word became flesh, and dwelt amongst' the saints; who is 'the same yesterday, to-day, and for ever;' who did and doth dwell in the saints; who suffered, and rose again, and ascended into heaven, and is set at the right hand of God, to whom 'all power is given in heaven and in earth;' who fills all places, is the light of the world, but known to none but to those that receive and follow him, and those he leads up to God, out of all the ways, works, and worships of the world, by his pure light in them, whereby he reveals 'the man of sin;' and by his power casts him out, and so prepares the bodies of the saints a fit temple for the pure God to dwell in; with whom dwells no unclean thing. And thus he reconciles God and man, and the image of God, which is in purity and holiness, is renewed: and the image of satan, which is all sin and uncleanness, is defaced. And none can witness redemption, further than Christ is thus revealed in them, to set them free from sin: which Christ I witness to be revealed in me in measure. Gal. i. 16. 2 Cor. xiii. 5. Col. i. 27.

2. Concerning the scriptures. That they are a true declaration of that word which was in them that spoke them forth, and are of 'no private interpretation,' but were given forth to be read and fulfilled in the saints, as they were given forth by the holy ghost, without adding or diminishing; and were not given forth for men to make a trade of to get money by. But as they are, they are 'profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work.' But they who trade in the letter, and are ignorant of the mystery, deny all perfection. And none can rightly understand the scriptures, but they who read them with the same spirit that gave them forth; for 'the natural man understands not the things of God: for they are spiritually discerned.'

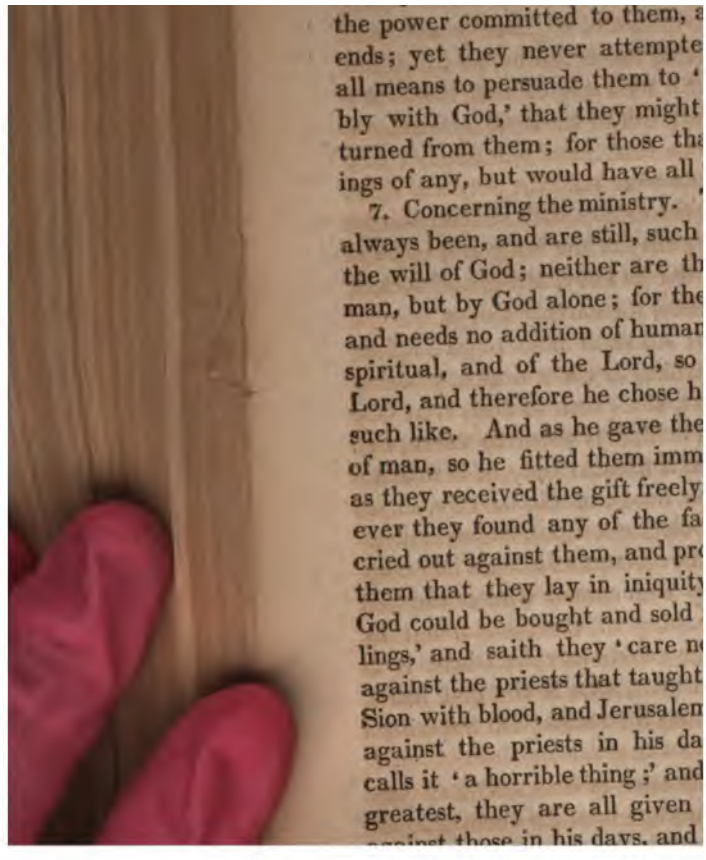
3. Concerning baptism. The true baptism is that of the spirit, 'with

the holy ghost, and with fire.' 'Baptized by one spirit into one body:' 'not the washing away the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ;' without which no other baptism can save us, they being but figures or shadows; but this baptism of Christ is the substance, whereby we are baptized into his death; and those 'that are baptized into Christ have put on Christ.'

4. Concerning the Lord's supper. The true supper of the Lord is the spiritual eating and drinking of the flesh and blood of Christ spiritually; which the spiritual man only eateth, and is thereby nourished up unto eternal life: without which eating there can be no life in the creature, profess what you will. And all who eat of this bread, and drink of this cup, have real communion in Christ the head, and also one with another, as members; and are of one heart, and one mind, a complete body in Christ. Now the world, who take only the outward signs, and are not brought into 'discerning of the Lord's body, eat and drink damnation to themselves,' and become 'guilty of the body and blood of Christ;' and call this a communion, but live in envy, strife, and debate, fighting, and going to law one with another, for earthly things.

5. Concerning the resurrection. That all shall arise to give an account, and receive at the last day 'according to their works, whether good or evil.' These bodies that are dust, shall turn to dust, 'but God shall give a body as pleaseth him; that which is sown in corruption shall be raised in incorruption; it is sown a natural body, it is raised a spiritual body; and as we have borne the image of the earthly, so we shall bear the image of the heavenly:' but 'flesh and blood cannot inherit the kingdom of heaven; neither doth corruption inherit incorruption; for we must be changed.' But they who cannot witness the first resurrection within themselves, know nothing of the second, but by hearsay; and therefore, say some of your teachers, that Christ is in heaven with a carnal body. Now that Christ, who is the first fruits, should be in heaven with a carnal body, and the saints with a spiritual body, is not proportionable.

6. Concerning magistracy. It is an ordinance of God, ordained 'for the punishment of evil doers, and an encouragement for them that do well;' where justice and righteousness are the head, and ruleth without partiality, that land is kept in peace; and those that judge for the Lord, I honour as my own life, not with a flattering honour, putting off the hat and bowing of the knee, which is the honour of the world, 'having men's persons in admiration because of advantage,' for self-ends; but from my heart, for conscience' sake, as to the power which is of God, not to men's persons. For the scripture saith, 'he that respects persons commits sin, and is convinced of the law as a transgres-



the power committed to them, a
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7. Concerning the ministry.
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the will of God; neither are th
man, but by God alone; for the
and needs no addition of humar
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Lord, and therefore he chose h
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of man, so he fitted them imm
as they received the gift freely
ever they found any of the fa
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against the priests in his da
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greatest, they are all given
against those in his days, and

laam' for reward. But those that were sent out by Christ, counted it their gain to 'make the gospel without charge;' neither ever had they any set means, but went about, having no certain dwelling place; never were masters, but 'servants to all for Christ's sake:' nor ever went to law for tithes, or any other earthly thing.

Now all people, try your priests by the scriptures, whether they be of God or of the world, and never think to hear the word of the Lord from their mouths, who walk contrary to the scriptures. For such were never sent of God: for had they been sent of God they would abide in his doctrine; and saith John, such have not God, but 'he that abideth in the doctrine of Christ, hath both the Father and the son.' 'And if there come any to you, and bring not this doctrine,' you are forbidden to 'receive them into your house, or bid them God speed:' for if you do, you are partakers of their evil deeds. And 'unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth? seeing thou hatest instruction, and castest my words behind thy back,' and art a partaker with the thief, the adulterer, evil-speaking, slandering, and deceit; and such as these, 'think God to be like themselves.'

Divers particulars of the persecutions of James Nayler, by the priests of Westmoreland.

James being at a meeting at Edward Briggs' on the First-day, where many people met, he was desired by divers Friends to meet the day following at widow Cocks' house, about a mile from Kendal, whereof the priests having notice, raised the town of Kendal against him; but being long in gathering together, the meeting was done. But spies being out upon the steeple top, and other places, notice was given what way James passed from thence; and coming down towards Kendal, two priests, accompanied with a justice of peace, and some other magistrates of the town, with an exceeding great multitude of people following them, met him, one of them saying, 'Nayler, I have a message from the Lord Jesus Christ to thee, but that there is not a convenient place.'

To which James answered, 'The Lord Jesus Christ is no respecter of places.' The message that he had to declare, was this: 'I conjure thee that thou tell me by what power thou inflictest such punishment upon the bodies of creatures.' James answered, 'Dost thou remember who it was that did adjure Christ to tell if he were the son of God, and asked by what authority he did those things?' for James saw him to be one of that generation. But the priest still conjuring him to tell by

what power he did it; James answered, 'Dost thou acknowledge it to be done by a power?' 'Yea,' said he, 'I have the spirit of God, and thereby I know it is done by a power.' James said, 'If thou have the spirit of God, as thou sayst thou hast, then thou canst tell by what power it is done.' The priest said, 'When God comes, he comes to torment the souls and not the bodies.' James said, 'He comes to redeem the souls.'

But after much jangling the priest began to accuse him before the justice and magistrates of many things; as, 'that he taught people to burn their bibles, children to disobey their parents, wives their husbands, people to disobey the magistrates, and such like accusations.' To which James answered, 'Thou art a false accuser: prove one of these things if thou canst, here, before the magistrates.' But not being able to prove any one, he began to accuse James for holding out a light that doth convince of sin, 'which,' said the priest, 'all have not.' To which James said, 'Put out one in all this great multitude that dare say he hath it not?' Said the priest, 'These are all christians, but if a Turk or Indian were here, he would deny it.' James said, 'Thou goest far for a proof: but if a Turk were here, he would witness against thee.'

The people beginning to fight, the priest turned away, saying, 'Here will be a disturbance.' Said James, 'These are thy christians, and these are the fruits of thy ministry.' But the justice, with some others, did endeavour to keep the rude people off him, so that they could not come to their purpose there: but he being to pass over the bridge, and through the town, they that were of the priests' party ran before, swearing they would throw him off the bridge into the water; but coming thither and seeing their purpose, he was encouraged in his God, who gave him assurance of protection, and did wonderfully keep him, and those that were him: for when he came unto the bridge, the word of the Lord came unto him, and he was made to cry out against their rage; and the power of the Lord was with him, so that he received no harm, though he was made to speak all along, and in the market-place, and till he came out of the town. But the raging people continued shouting, crying, and throwing of stones at him a quarter of a mile out of the town: but such was the power of the Lord, that neither he nor any with him, received any harm. The work was wonderful, and we were brought much to admire it, and praise the Lord, who is blessed for ever and ever.

Another time, James being desired of many christian friends to be at a meeting at Orton, there to wait upon the Lord for what he would make known to his people, did accordingly; and many Friends and

brethren accompanied him; but the priests having intelligence some days before, five of them were gathered together, and many people from all quarters. A Friend in the town desired James to come to his house; and being come into his house, a message was sent from the priests, desiring him to come into the field, under pretence of a more convenient place for the great multitude. To which James answered, 'It is my desire that all may be edified: and coming into the field the priests came with a great multitude, and asked him 'by what authority he came thither, and had gathered together so many people to break the peace;' and tempting him, said, 'Wilt thou be bound that none here shall break the peace?' To which James answered, 'We come not hither to create offences, but if any break the law, let him suffer by the law:' for he perceived they intended violence, as it appeared afterwards.

But seeing they could not prevail in that, another of them desired him to go into the church, as he called it, tempting him, saying, 'The people may all sit and hear better.' But James perceiving their deceit, said, 'All places were alike to him; he would abide in the field.' Whereon they pulled out an ordinance of parliament, forbidding any to speak but such as were authorized to speak either in church or chapel, or any public place; and bade him speak at his peril, as he would answer the contempt of it. To which he answered, saying, 'This is not a public place.' 'No,' said one of the priests, 'is not this a public place, the town field!' and charged the constable of the town to do his office; and examined his authority. James answered, 'Those that are sent to declare the things of God have not their authority from men.' But they bade him prove that. He said, 'Paul received not his commission from man, nor by man.' To which one of them answered, 'That was his gospel, but they would prove that Paul had a call from man to preach;' and for that end he named that place in Acts xiii. 2. where the holy ghost said, 'Separate me Barnabas and Saul:' and the apostles laid their hands upon them, 'which,' said one of them, 'was the laying on of hands of the presbytery.' But when he had found that place, James asked him if that was Paul's call to the ministry? (three times,) but he answered nothing. Then said James, 'If, that was his call, he had preached long without a call before that;' and instanced to prove it, Gal. i.

Whereupon that business ended; but another priest stood up, and said, 'Thou oughtest to give an account of thy faith to every one that asketh;' whereupon he asked divers questions; whereunto James answered, insomuch that some that stood by, cried out, 'Answer not all, but ask him some.' A while after, James asked him, 'how he would prove himself a minister of the gospel, and live upon tithes?' To which he

would not answer. Then, said James, 'Neither will I answer thee, if thou ask me twenty more.'

The next question he asked, was, 'Whether Christ was ascended or not?' but James said, 'I will not answer thee.' Whereupon he cried out to the people, and said, 'He denies the humanity of Christ,' and made a great outcry among the people of it. But the people cried out, saying, 'Let us hear him; you have often told us many things against him; let him speak, and then if he speak not truth, you may then reprove him.' James, hearing the desire of the people, began to speak; and the people gave audience, and were very silent. But beginning to hold out Christ alone to be the teacher of his people in spirit and truth, one of the priests cried out, 'I cannot endure to hear this seducer any longer.' Upon which James said, 'Prove me a seducer before all this people, or else thou art a false accuser.' But he had not one word to say against any thing that he had spoken: but said, '*If thou wilt* not answer me that question I asked thee, I will call thee a seducer as long as I live.'

Whereupon, seeing there could be no peace there, nor liberty to speak, they desired James to go into the house; and they kept close about him, to keep him from violence of some that came along with the priests: but they raged so that he and other Friends received stripes, and with much ado got to the house. But the raging Sodomites waited about the door to do mischief, and kept shouting about the house all the while he was speaking; but the house being filled with people, they could not come to their purpose: and the Lord so ordered it in the evening, we came away without any more harm. But not long after, there came some of the priests' party about the house, and asked if Nayler was gone: and when they heard he was gone, they said, 'He may thank God for that.' Thus, by the wisdom of God, he escaped their violence at that time.

But the priests, missing of their purpose there, the next First-day after, they prepared their sermons suitable to what they intended, possessing the people that he was a blasphemer, and denied the resurrection, and the humanity of Christ, and all authority: and that the parliament had opened a gap for blasphemy, and, as it was said by some of their hearers, they did God good service that would knock him down. Thus having stirred up the ruder sort, the next day they prevailed with one called a justice of the peace: the priest's son got him to come twelve miles from his own house: he was one, as some say, that had been in actual arms against the parliament, for bringing in the Scots. And having armed a great multitude against the next morning, they came very early to the house where he was, where many christian Friends should have met that day, and asked for Nayler, threatening to knock

out his brains against the stones in the wall, and that they would pull down the house, if he would not come out: though the door was never shut against them. But some of them came into the house, and commanded him to come forth, under pretence to dispute with the priest. But James, seeing what they intended, answered, 'You did not use me so civilly the last time I was amongst you; but if any have a mind they may come in, the doors are open.' Which answer they told the priests, whereupon they rushed violently in, and took him by the throat, haled him out of the door into a field, where was a man whom they called a justice, and with a pitchfork struck off his hat, and commanded him to answer to such questions as the priests would ask him. Whereupon the priest began to ask many questions, as concerning the resurrection, the humanity of Christ, the scriptures; and divers other questions, as the sacrament, and such like, to which he answered, and proved by scripture. But at last being asked, if Christ was in him, he said, 'he witnessed him in him in measure.' The priest asked, 'if Christ was in him as man.' James said, 'Christ is not divided.' But he urged him to tell whether Christ as man was in him or not. He answered, 'Christ is not divided; for if he be, he is no more Christ; but I witness that Christ in me who is God and man, in measure.' But the priest said, 'Christ is in heaven with a carnal body.' To which said James, 'Christ filleth heaven and earth, and is not carnal but spiritual: for if Christ be in heaven with a carnal body, and the saints with a spiritual body, that is not proportionable; neither was that a carnal body which came in among the disciples, the doors being shut; for Christ is a mystery, and thou knowest him not.'

Then after much jangling and tempting, the priest not having got the advantage he waited for, he cried out unto the people not to receive him into their houses, and alleged that in the second epistle of John v. 10. Now, how suitable that place was for his purpose, all people may see, who have eyes; for there they are forbidden to receive any into their houses but such who 'abide in the doctrine of Christ, and confess themselves that they had both the Father and the son, and preach that doctrine:' but the priests say that is blasphemy.

Then the priest turned away from him: upon which the armed multitude began to be violent against divers Friends that were there. James hearing Friends cry out, said to the justice, 'You will surely set us peaceably into the house again;' but seeing him to go away, and leave them in the hands of the rude multitude, he gave himself up, saying, 'The will of the Lord be done.'

Upon which the justice turned again, saying, 'We will see him in the house again:' and going toward the house, many Friends kept close about James, exposing their own bodies to the danger of their weapons,

the justice said, 'Thou speakest against the law; for the law gives them their maintenance.' He said, 'I meddle not with the law, but with their practice.' Then said Francis to the priest, 'Didst thou ever know a minister of Jesus Christ that was a persecutor, or did labour to imprison any?' And after some more discourse, he said to the priest, 'I have seen a great deal of tyranny and persecution in this day's actions.' Then said the justice to the people, 'Take notice, he saith, the law I act by is tyranny and persecution.' To which the people assented. Then said Francis, 'Thou mayst give out to the people what thou wilt, but I speak not of the law, but of your actions.' Upon that, he was sent to prison; a guard of eight men were set over them, who spent the night in drinking, swearing, and filthy and unclean talking; and the more they were desired by the people to take heed of sin, the more filthy they did appear; but these are the fittest instruments for acting the priests' intentions, being members of their churches. The next day they were guarded to Appleby: but some Friends following, could not be suffered to pass on the streets that way, so great was their envy against all that set their face that way. And the prisoners being brought thither, much means was used that none should come at them, but such as were sent to tempt them. There they were kept until the sessions; in which time they sent up and down the country to seek for any who would witness any thing against them, and improved their utmost interest for their advantage. A jury was chosen, divers of them were resolved on the business, so that it was told the prisoners what would become of them, before the day of examination came; and it was accordingly. For the day came, and judgment passed; but the prisoners never saw their accusers, nor know who they are; but against that day, the priests had prepared three large petitions stuffed with most filthy untruths and slanders, raised out of the bottomless pit; but not one of them proved, though one of the justices said to them, 'It is fit they should be proved;' neither was there any thing in them which they could charge upon the prisoners, save only what the power of the Lord had manifested at their meetings, in shaking proud flesh, and pouring out his spirit upon many, especially, as they said, upon little children; which the priests concluded was sorcery and witchery, and of the devil; hereby declaring themselves to be of that generation who 'called the good man of the house Beelzebub;' and if they should not do the same to them of his household, the words of Christ could not be fulfilled.

Likewise they had gathered up all reports, true or false, of things done by many that the prisoners had not seen the faces of, nor ever knew; thinking thereby to make them odious to the people. They also brought two priests out of Lancashire, to swear things that another man had spoken in the presence of four justices of the peace, and for which the

Jam. I was never there.

Col. Brigs. I charge thee by the Lord that thou tell me whether thou wast or not?

Jam. I was then in the north, and was never taxed for any mutiny or any other thing while I served the parliament.

Col. Brigs. What was the cause of thy coming into these parts.

Jam. If I may have liberty I shall declare it. I was at the plough, meditating on the things of God, and suddenly I heard a voice, saying unto me, 'Get thee out from thy kindred and from thy father's house:' and I had a promise given in with it. Whereupon I did exceedingly rejoice, that I had heard the voice of that God which I had professed from a child, but had never known him.

Col. Brigs. Didst thou hear that voice?

Jam. Yea, I did hear it; and when I came home, I gave up my estate, cast out my money; but not being obedient in going forth, the wrath of God was on me, so that I was made a wonder to all, and none thought I would have lived; but (after I was made willing) I began to make some preparation; as apparel, and other necessaries, not knowing whither I should go. But shortly afterward going from my own house toward the gate with a Friend, having an old suit, without any money, having neither taken leave of wife or children, not thinking then of any journey, I was commanded to go into the west, not knowing whither I should go, nor what I was to do there: but when I had been there a little while, I had given me what I was to declare; and ever since I have remained, not knowing to-day what I was to do to-morrow.

Col. Brigs. What was the promise thou hadst given?

Jam. That God would be with me; which promise I find made good every day.

Col. Brigs. I never heard such a call as this is, in our time.

Jam. I believe thee.

Just. Pears. Is Christ in thee?

Jam. I witness him in me; and if I should deny him before men, he would deny me before my Father which is in heaven.

Just. Pears. Spiritual, you mean.

Jam. Yea, spiritual.

Just. Pears. By faith, or how?

Jam. By faith.

Just. Pears. What difference then between the ministers and you?

Jam. The ministers affirm Christ to be in heaven with a carnal body, but I with a spiritual body.

Just. Pears. Which of the ministers say Christ is in heaven with a carnal body?

Jam. The minister so called of Kirkby Steven.

A large petition being read, wherein was something against quaking and trembling.

Just. Pear. How comes it to pass that people quake and tremble?

Jam. The scriptures witness the same condition in the saints formerly; as David, Daniel, Habakkuk, and divers others.

Just. Pear. Did they fall down?

Jam. Yea, some of them did so.

Coale. David said all his bones were broken, but these were whole.

James. So are these now.

Coale. Moses trembled; for he saw the face of God, and all Israel.

James. Did all Israel see the face of God? that crosseth the scriptures.

Coale. They saw his glory. I shall see the Lord with these eyes; putting his fingers to his eyes.

James. They must first be made spiritual: he cannot be seen with carnal eyes, for he is a spirit; and no flesh can see God, and live.

Coale. That light by which I am justified, is a created light.

James. That light by which I am justified, is not a created light.

Coale. That is true.

Just. Pears. To the word: what sayst thou to the scriptures? are they the word of God?

James. They are a true declaration of the word that was in them who spoke them forth.

Higginson. Is there not a written word?

James. Where readest thou in the scriptures of a written word? The word is spiritual, not seen with carnal eyes: but as for the scriptures, they are true, and I witness them true, in measure fulfilled in me, as far as I am grown up.

Just. Pears. Why dost thou disturb the ministers in their public worship.

James. I have not disturbed them in their public worships.

Just. Pears. Why dost thou speak against tithes, which are allowed by the states?

James. I meddle not with the states; I speak against them that are hirelings, as they are hirelings; those that were sent of Christ, never took tithes, nor ever sued any for wages.

Just. Pears. Dost thou think we are so beggarly as the heathens, that we cannot afford our ministers maintainance? We give them it freely.

James. They are the ministers of Christ, who abide in the doctrine of Christ.

Just. Pears. But who shall judge? how shall we know them?

James. By their fruits you shall know them; they that abide not in the doctrine of Christ, make it appear they are not the ministers of Christ.

Just. Pears. That is true.

neither wilt thou suffer thy holy one to see corruption. Thou hast delivered my soul out of death: bless the Lord, my soul, and all that is within me bless his holy name.' How darest thou profess the scriptures, and the holy men of God's conditions, which were raised and brought out of death; and if any witness the holy men of God's condition, thou persecutest them? O thou blind hypocrite! here thou showest thou never sawest hell's mouth yet, therefore thou never criedst in hell yet.

O. 4. 'That he was come to the infinite company of the first born, and the spirits of just men made perfect.'

A. Paul said, (who was a minister of God,) but ye are come to Mount Sion, and unto the city of the living God, the heavenly Jerusalem, 'and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven; unto God the judge of all, and to the spirits of just men made perfect. Paul was a minister of Jesus Christ by the will of God,' who encouraged the saints who were brought hither; but thou now persecutest them, and art a witness against them that confess they are brought hither; here thou showest, thou hast the spirit of error, openly: and art no minister of God, no, not of the letter; but art against the letter as it speaks, persecuting them that have the life of it.

O. 5. That he had heard the last trumpet sound, and seen the new Jerusalem.

A. Here thou showest forth thy spite and venom: if John was here, which saw the great city and holy Jerusalem descend out of heaven from God (John said, I saw the holy city, New Jerusalem, come down from God out of heaven) thou wouldst be a witness against him; and thou showest thyself in the generation that were ever persecutors, slanderers, and opposers of the power of truth. Where the same spirit is that was in John, he sees these things now, as he did then, but where the same spirit is not, which thou showest thou hast not, but a contrary spirit that persecutes them which do see those things—this is as a dog to bite and devour. John saw the trumpet sound, which shows thou art not come to the first. Blow the trumpet in Sion, sound an alarm in my holy mountain; let all the inhabitants of the earth tremble. Here be thou a witness against thyself, that thou art a witness against the truth, and in the generation of them that ever slew the righteous seed.

G. 6. That John Lawson said he had God face to face.

A. Here thou showest thyself to be a witness against them that know God, and makest thyself manifest to be a heathen: for all are heathens that do not know God; and no man knoweth God, saving he that is born of God; and who are born of God, are owners of the truth, and not against it, but against the deceit. Jacob said, I have seen God face to face. Isaiah said, mine eyes have seen the king, the Lord of

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